

Teachers Hear Pension Program Explained; Plan Organization

Archdiocesan school teachers met recently to hear about the new Archdiocesan pension program and to formulate tentative plans for a professional teachers' organization, according to Father Patrick McDonnell, Archdiocesan superintendent of high schools.

Organizational commit-

tees for the proposed teachers' group were formed. They contain four delegates from each of the four areas where the meetings were held, Father McDonnell said.

The four schools which played host to the area groups were Rosarian Academy, West Palm Beach;

St. Thomas Aquinas High School, Ft. Lauderdale; Notre Dame Academy, Miami, and Immaculata-La Salle High School, Miami.

PENSION EXPLAINED

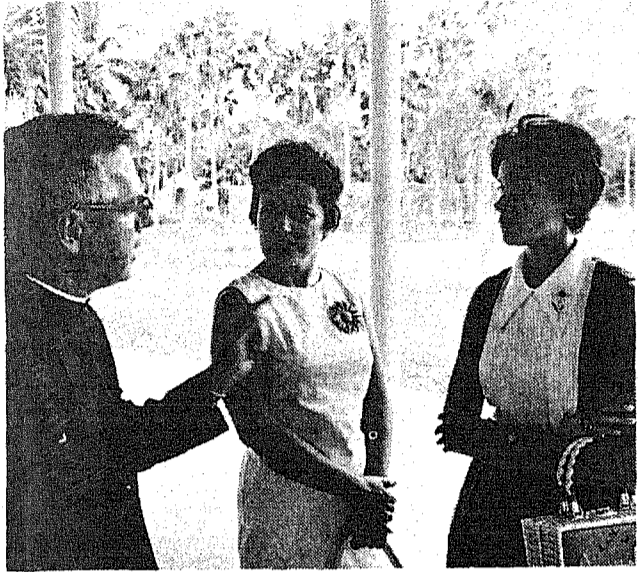
Explaining the new pension plan for employees of the Archdiocese of Miami were Msgr. James F. Nelan, pastor, St. Agnes parish, Key Biscayne, and Frank Quinn, Archdiocesan Comptroller.

The costs of the pension plan are borne by the Archdiocese of Miami and it does not cost the employees anything.

It is expected that the new teachers' organization will affiliate with the National Catholic Education Association when firmly established, Father McDonnell explained.

The NCEA is in the process of changing its regulations to admit individual members, whereas only group memberships were accepted in the past.

"The purpose of forming a professional teachers' organization in the Archdiocese is to help to improve the quality of teaching and to help improve the quality of Catholic education as a whole," Father McDonnell said.



POINTING OUT the benefits of the new Archdiocesan pension plan, (top) is Father David Symes, St. John Vianney Seminary, who was speaking to Mrs. Mary Haggett and Miss Harriet Potlock, teachers at Holy Rosary, during the teachers meeting.

College Starts New Term With Changes

When the 350 freshmen and upper classmen reported for the first days of the new term at Biscayne College, they found that change was the order of the day.

To greet them was a new President, Rev. Ralph V. Shuhler, O.S.A., J.C.C. Having come to Biscayne College treasurer just five months before, Fr. Shuhler was selected by the Board of Trustees in July to replace Rev. Edward J. McCarthy, O.S.A., the founding president.

The new college head came to Biscayne from the Augustinian College in Washington, D.C., where he had been professor of canon law from 1943-1959 and from 1965-1968. During the years 1959-1965, he served in Rome as a member of the Supreme Council of the Augustinians, the religious order that directs Biscayne College.

Other administrative changes made by the Board of Trustees during the summer included the following: Father Jan Busch, O.S.A., M.S., treasurer; Father John McDonnell, O.S.A.; M.A.,

liaison to the director of Development; Father William T. Monahan, O.S.A., M.S., dean of men; Father Dominic Berra, O.S.A., M.A., dean of student affairs; Father John J. Farrell, O.S.A., M.S., director of guidance and placement service.

Likewise, there were numerous changes in the course offerings in chemistry, English composition and literature, philosophy, political science, management and computer techniques. Biscayne students also found increased areas for major concentration, especially in art, modern language, Latin, sociology, education, music and drama.

This latter development stems from the recent Biscayne-Barry consortium—an agreement between Miami's two Catholic Colleges for a mutual sharing of course offerings, professors and facilities. This impact is also noticeable in increased registration of Barry students in Biscayne courses, lending a noticeable co-ed appearance to what had previously been an all male campus.

Urge Married Deacon Plan

LOUISVILLE, Ky. — (NC) — A move for married deacons in the Louisville archdiocese is being sponsored by a team in a predominantly Negro area here.

A spokesman and member of the team, Father Paul Davin, said there is a "genuine need" for a permanent diaconate, particularly among Negroes.

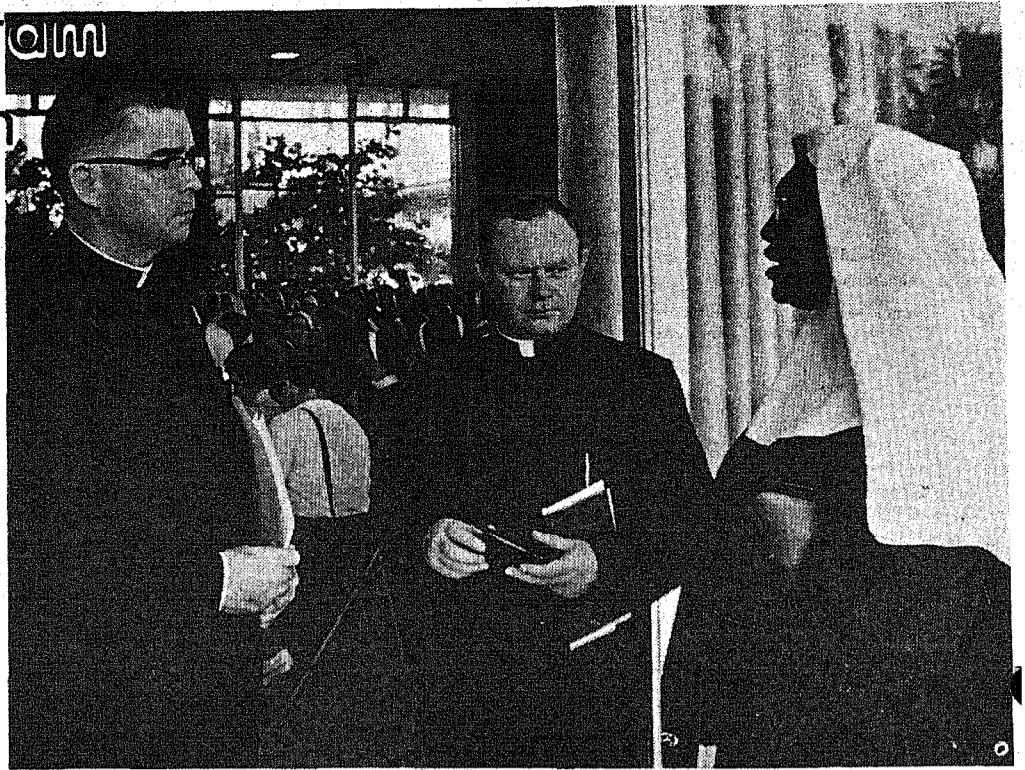
He said the diaconate would be a way of having Negroes represented in liturgical services in official capacities, since there are no local Negro priests.

Father Davin said there is a need for both white and black deacons, but priests in the Negro area are stressing the need for Negro deacons.

THE VOICE

Archdiocese of Miami
Weekly Publication

Second-class postage paid at Miami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year single copy 15 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138.



ORGANIZATIONAL COMMITTEES for the proposed teachers organization were discussed the same day by Msgr. William McKeever, Archdiocesan superintendent of schools, (left), Father Patrick McDonnell, Archdiocesan superintendent of high schools, and Sister Anthony, St. Hugh School.

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How To Build A New Latin America

MEDELLIN, Colombia—(NC)—A working committee appointed by the second general assembly of the Latin American bishops has remained here to compose the final version of the bishops' conclusions and recommendations on pastoral work.

The statement includes the texts of nine reports from as many commissions and seven advisory groups. These reports were approved by the assembly at its closing sessions, and several observations and amendments must be included in the final statement.

To satisfy the expectations of large sectors of the Church in Latin America, the assembly advanced a summary of the main points under the name "Message to the People of Latin America."

EXCERPTS GIVEN

The greater impact in pastoral work, however, will come from the final document. Following are some excerpts from that document, pending publication of the full text by the Latin American Bishops' Council (CELAM):

"The lack of internal integration in the social, cultural and economic fields in most of our countries opens our eyes to the need to overcome attitudes seemingly upholding a moralistic, individualistic approach. There must be decisive support for bold and courageous change in many of our structures which bring harm to the human person and are clearly unjust."

"The Latin American family, with its tremendous economic and social potential, must be united and real legal representation (in the international field) in order to be able to participate in the basic decisions that determine its life."

"We cannot achieve the goal of a new world without first having new structures, or rather new men, who behave as free, responsible human beings. All men should consider themselves as only the administrators of wealth."

"The business and industrial world in our continent — and through it the whole Latin American economy — is built on a false concept of the right of private property and of ownership of the means of production, a false concept that equally affects the economic aims of our society. A company or business enterprise is not identical with the owners of capital alone, because it cannot be considered as the exclusive property of one individual or a group of individuals, nor as property of the state."

DILEMMA CITED

"We must denounce the fact that the Latin American economy is caught in a dilemma between the capitalist way and the Marxist way and in the meanwhile, it continues to depend on the centers of world economic power that dictate its direction."

"The assembly calls for a fulfillment of the obligations imposed by distributive justice (in domestic socio-economic conditions) and suggests that the tax structure be revised to lift the burden of taxation from the economically weak sectors of the population. At the same time the assembly proposes that luxury items be taxed heavily."

"The creation of organizations and other means of participation and legitimate representation should be fos-

tered... There must be a social awareness among all people; community relations and behavior should be encouraged at all levels."

"Our countries are not always free to make their own economic decisions, nor are they in many instances the true owners of their resources."

"In pursuing security and in following the individualistic profit motive, many among the well-to-do feel prompted to invest their earnings in foreign lands. To this we must add the flight of technicians and trained personnel. Various foreign companies, and some national ones as well, often evade the established taxes with subterfuges. The international credit system does not take into account the possibilities, limitations and needs of our countries."

"Principally responsible for the economic dependency of our countries are those forces that, moved by unchecked profits, lead to economic dictatorship and the international imperialism of money."

"Excessive nationalism and the armaments race are factors fostering tensions among the countries. When so many people starve, when so many homes undergo privations, when so many men are immersed in ignorance, the armaments race in Latin America is an intolerable scandal."

"Peace is a constant work, because peace is not found but must be constructed. Peace is the expression of true fraternity among men... Peace presupposes the establishment of a just order in which men can fully reach dignity as such, an order in which man is not a mere object but the agent of his own history."

"Fundamental education and literacy campaigns will, among other things, increase the awareness of the people to their social problem, and this, combined with the rapid growth of population, will in turn increase tensions. If peace is already threatened, it follows that deterioration of present conditions will provoke explosive consequences."

PEACE AND JUSTICE

"The Christian loves peace, but he is no mere pacifist, even if he prefers peace to war. If the Christian believes that peace is the fruitful way to justice, he also believes that justice is the irreplaceable condition for peace. Latin America faces in many areas conditions of injustice and long established violence. The patience of the people who have suffered these conditions for so many years gives reason to marvel."

"We want to address ourselves above all to those who enjoy a greater share of wealth, power and culture: they should not avail themselves of the peaceful position of the Church in order to oppose, by passive or active means, the deep and basic reforms that our society needs so badly."

In the face of temptation to violence, (this assembly)

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cannot avoid recognizing very concrete responsibilities for giving pastoral directives:

"There must be fostered the awareness and the conscience of men toward social justice, and the rights of fellowmen must be defended, abuses denounced, and the social dimension of Christianity constantly stressed. There must be fostered a critical and understanding approach to the social problems of youth. There must be support for people's organizations and for the perfecting of the juridical system. Christians must demand the halt of the armaments race and its full revision. We must invite the bishops of developed countries to promote among their people a sharper conscience toward international solidarity. We must look into the degree in which human rights are respected and enforced in those nations."

"Youth is today in Latin America a new, great force for social pressure, in a time of crisis that embraces all levels and prompts both a purifying effect and a rejection of traditional values."

"Young people are more sensitive to the positive values shown in the process of 'secularization,' they seek a world community, an all-

embracing dimension of fraternity. Their religious attitude can be described as the rejection of a blurred image of God.

"In order to respond to the pastoral needs of youth the Church must present to them the true face of poverty, her role as a missionary, paschal Church, detached from any temporal power and committed only to the liberation of man. Her mediation should be simple and true, and the need to show a sense of authority should be stripped of all authoritarian deviations."

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MEMBER of the U.S. hierarchy who attended the second general assembly of the Latin American Bishops Conference (CELAM) in Medellin, Colombia, was Bishop Humberto S. Medeiros, shown chatting with Bishop Eduardo Pironio (left) the CELAM general secretary and Father Louis M. Colonese, administrative director of the Latin American Bureau of the U.S. Catholic Conference.

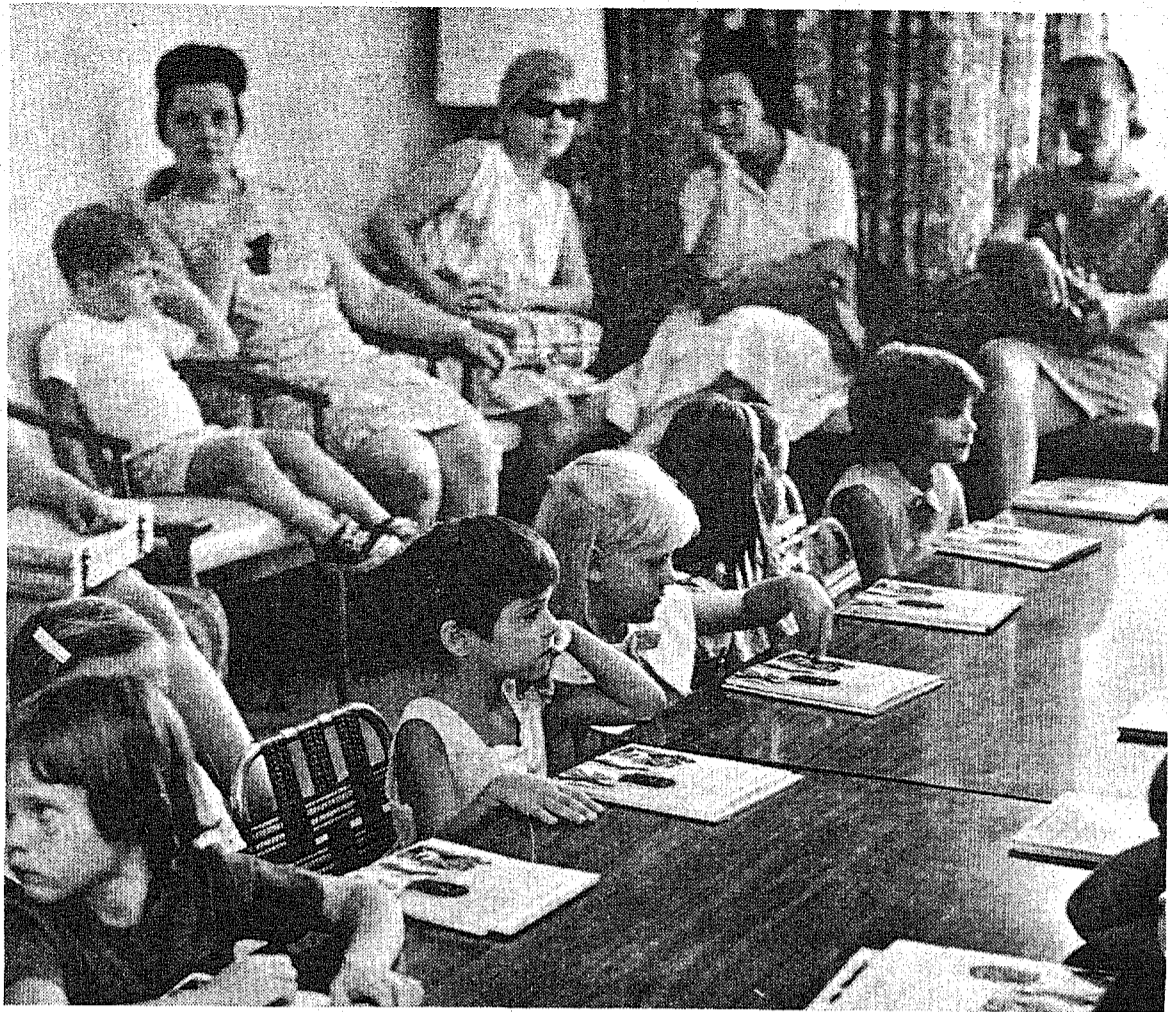
DURING WORKING session of the two-week long CELAM assembly, Agnelo Cardinal Rossi, (left) of Sao Paulo, Brazil and Archbishop Helder Pessoa Camara of Recife-Olinda, Brazil, entered into the discussions.

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Keeping fingers from opening books is hard for CCD 1st grade.



FOR PRE-SCHOOLERS who have to wait outside while mom is inside the CCD class with her school-age children, there are minutes for fun and time to play under the watchful eyes of a volunteer babysitter.

'Homework' For Kids, Parents In CCD At St. Louis Parish

KENDALL—CCD classes at St. Louis parish ain't what they used to be.

In fact, they're not quite like Confraternity of Christian Doctrine sessions any place else in the Archdiocese.

To begin with, they aren't taught on Saturday or Sunday. They run all through the week. For instance, the Catholic children from the first through sixth grades on one elementary school all come for instruction on one afternoon.

The next afternoon the same age children from a different school will troop down the corridors and into one of the partitioned Church rooms for classes.

"This helps the Catholic children of each school get to know each other," Father Frederick Wass, pastor of St. Louis, explained. And, he thinks, they also are freer in their discussions when they are with their friends.

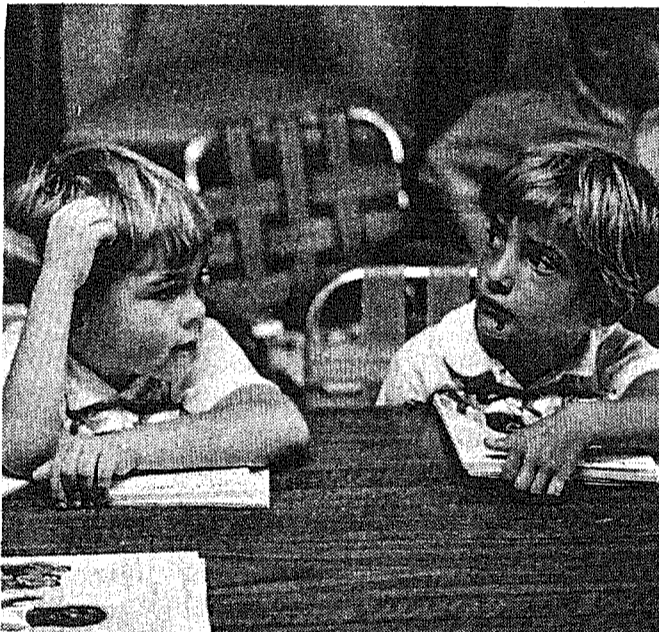
"Group dynamics," a term so well and so long bantered around by corporation executives, has come to St. Louis, too. The texts which have been adopted for the upper grades—junior and senior high schools—are based on photographs from all facets of life, which, Father Wass hopes, will spur the teens to "create" their own text.

DISCUSSIONS

Within the group CCD structure, the texts will be used to stimulate discussions relating religion to the secular world and secular activities, according to Sister Kathryn.

Rather than rely on the type of religion text which was to be read and memorized, the St. Louis CCD session will rely on the text and the carefully-worded questions which accompany the photographs, to guide discussions in which the teens will eventually treat all of the conventional CCD topics without worrying about rote memorization.

Another item on the "new" list at St. Louis is the introduction of salaried personnel to direct the CCD



SOMETIMES little girls (right) are so engrossed in the lesson, that they don't notice little boys who are trying to get their attention.

program. Sister Kathryn, O. P., principal of the confraternity school, is a fulltime "nine-to-five" director of the CCD sessions. She has a secretary who devotes full-time effort to the school and there is a chairman of teachers who is also a full-time employe of the CCD office.

What it means, according to Father Wass, is that the personnel who are training the children are able to deal more thoroughly with the program and to direct more efficiently the running of the school.

Another innovation in the St. Louis program is "team" teaching of the high school juniors and seniors by couples who take the children

into parish homes for their CCD classes and bring a more informal atmosphere to the classes, which are structured around the idea of relating the CCD teaching to the teenager's world.


Finally, the parents this year have been given "homework" from the CCD classes, Father Wass said. "They are responsible for seeing that the child understands what he studies and we want them to be involved with the child's teaching."

The first graders bring their mothers right to class with them. In this way, Sister Kathryn and Father Wass hope that the parents will become involved with the lessons and help the child with his work at home.

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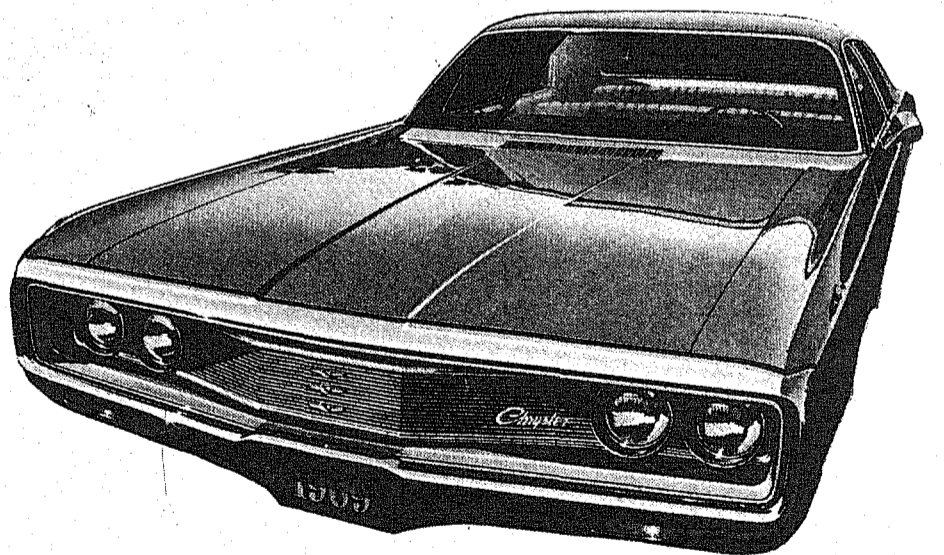
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EDITOR'S COMMENT

New Action Fosters A Better Tomorrow

The announcement this week by Archbishop Coleman F. Carroll of the formation of an Archdiocesan Task Force for Urban Problems, is a reflection of the renewed emphasis on the civic conscience of God's people since the conclusion of Vatican II.

The Church is concerned with the emerging cities of century 21, because the quality of city life touches the dignity of life enjoyed by modern man. Cities which abuse God's creation and militate against a fully human life are as much an offense to God as they are a threat to man. City life which truly serves man helps man serve God.

Good cities do not just happen. They must be planned and then built. The Church can contribute to this goal by sensitizing the conscience of men to assume their responsibility for city environment.

The Church is called to be a prophetic voice within the community, encouraging what is worthwhile, pointing out what is inadequate; and condemning what is inhuman. The Church is called upon to be not a victim of deteriorating environment but a catalyst for civic reform.

The Church's voice bears a unique authority. Because it contains within itself a variety of people it can speak with objective detachment and also be an agent for agreement. Further, it can stand behind specific programs which truly build a human city.

Effective democracy demands the involvement of many citizens. Civic participation is more than a civic prerogative; it is a religious responsibility because it is a necessary expression of the love of our fellowman. The Church has within its grasp the power to move men to involve themselves with the building of cities worthy of the sons of God.

The civic community must also be responsive to the needs of the Church. Community planning and the quality of neighborhood environments affects parishes and diocesan institutions.

Likewise the Church as the center of community life contributes to the personality of neighborhoods. The Church and civic community must, therefore, plan together so that they can together build a community worthy of thoughtful men.

The establishment of the Archdiocesan Task Force, we feel, will help to build a better tomorrow for those living in a dismal today.

Israel Agrees To Pay

JERUSALEM — (NC) — The Israeli government has signed agreements with representatives of 15 Christian churches and religious institutes concerning payment of compensation for war damage sustained by 32 church properties in both East and West Jerusalem.

Seven of these agreements were signed on the same day that checks were also handed over to cover at least a first installment of compensation. Further agreements with other Christian institutes are due to be signed in a month's time.

Payments, made without regard to the military forces by whom the damage was done and in some cases covering harm inflicted during the 1948 War of Independence, will amount to a total of about \$1.6 million.

The VOICE

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* * *

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PHONES

Editorial — 758-0543
Advertising and Classified
754-2651

Circulation — 754-2652
Fort Lauderdale — 525-5157

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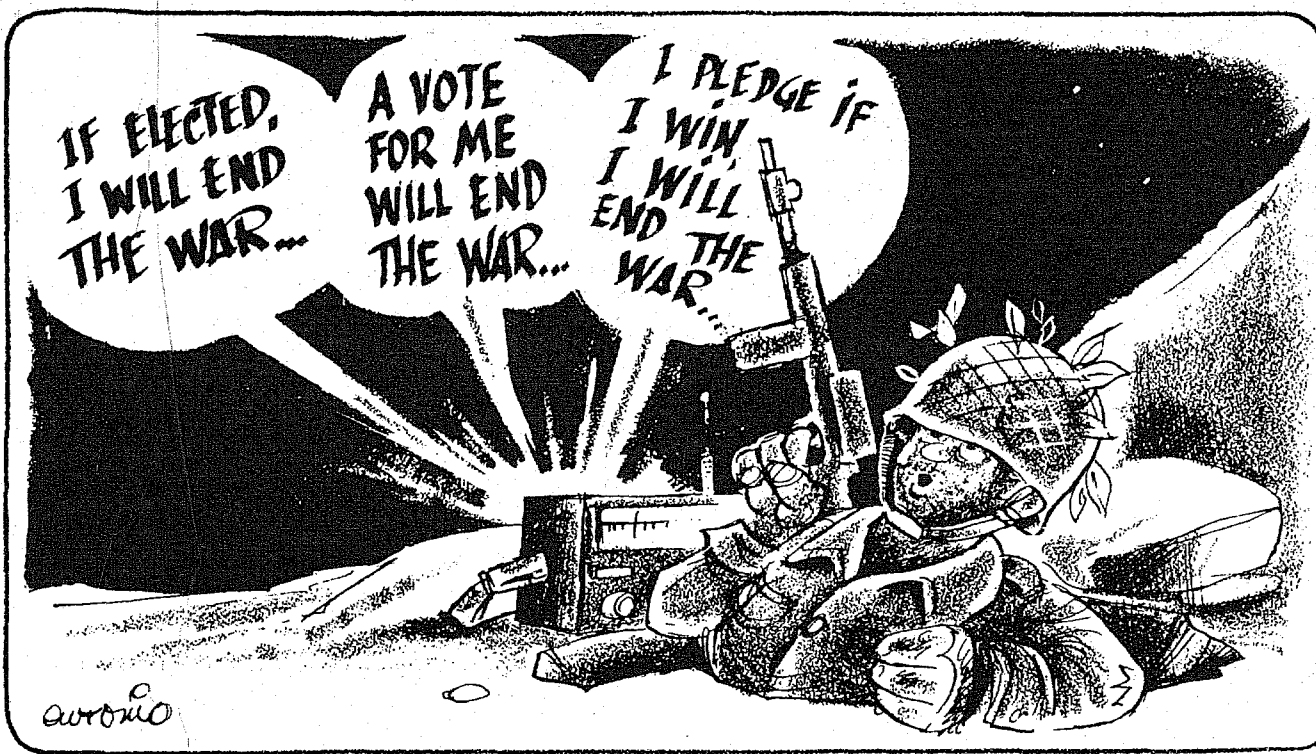
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VOICES IN THE NIGHT



TRUTH OF THE MATTER

Why The Big Crisis In Vocations? National Conference Seeks Answer

By MSGR. JAMES J. WALSH

NEW YORK CITY — More than a hundred vocation directors from as many dioceses in the United States began a four day meeting here early this week. The purpose was obvious—to come up with some answers to the questions posed by the vocation crisis.

Questions such as: Why the astonishing drop off in vocations to the priesthood and religious life?

What has gone wrong in traditional methods of recruiting?

Why is the apparent indifferent attitude of youth towards a lifetime commitment of service prevalent not only in a few countries, but all over the world at the present time?

Does the basic meaning of a vocation itself need a new definition or a more accurate explanation in order to exert a wider appeal?

The vocation directors had no difficulty coming to an agreement on some major points. Needless to say, they are very much aware that the matter is extremely important, as Pope Paul indicated clearly when he said: "From a certain point of view, fostering ecclesiastical vocations is the most important work at this moment in history for the renewal of the Church."

In the past several years, the Holy Father repeatedly has urged that "the most suitable means must be found to prepare youth to hear the call of Our Lord."

Without sufficient priests, obviously the work of the Church is certain to bog down. This has been dramatically proven already in certain countries, like France. Even if some of the activities which consume so much time of the parish priest's day were taken over by the laity, still the demands of the ministerial priesthood in preaching the Gospel are such that large numbers of priests would be needed.

The seriousness of the problem is underlined by conditions in Philadelphia, long famous for an abundance of vocations. There it has been revealed that the "total number of all vocations in the Archdiocese dropped from 803 in 1964 to 432 in 1967."

In our own Archdiocese of Miami, blessed with comparatively large numbers of candidates for some years, the same mysterious decline has become evident and is a matter of concern.

No one here takes seriously the claim that retention of celibacy is the cause of the sharp drop

in vocations. The public discussions on the subject the past several years very likely have caused some young men to hesitate or to postpone indefinitely a decision. After listening to the jarring frustrations of men like James Kavanaugh, it's no wonder that many youths are bewildered.

Coming up on the plane, I sat next to a well known Miami Protestant clergyman who said that vocations in his denomination are off considerably in recent years. And celibacy, of course, is no problem there. He claimed that the highly motivated young people, who in years past could be counted on to consider the parish ministry, now express more interest in counseling and sociological problems.

There is general agreement, too, that the vocation literature of the past should remain in the past. The "country club" approach of some recruiters in picturing seminary life has done more harm than good. It has created an artificial image of a candidate for the priesthood in soft-pedaling the sacrifices and inconveniences a young man must be willing to accept.

That's about as far as agreement goes here. Everyone can give reasons for the decline in vocations, but these vary considerably and each of them represents only a part of the answer.

Some feel strongly that the current publicized defections of prominent priests have made the image of the priesthood less appealing and have given many young men second thoughts. The defectors have dramatized their unhappiness and created the false impression that all priests are frustrated and unhappy. No one could blame a young man for not wanting to join such a group.

Others feel the general uncertainty and confusion today in religion, resulting in a weakening of faith, are serious factors in the shortage. Parents commonly admit nowadays that they are not sure of what to believe. Such an attitude within the home is not likely to inspire religious vocations.

There is no doubt that material prosperity has much to do with the lack of vocations. As long as opportunities for success in business and the professions are made to appear so appealing, it will be increasingly more difficult for young people to turn aside to a lifetime commitment to sacrifice and self discipline.

The basic idea of a vocation as a calling from God is currently under fire here. This reflects the general trend everywhere to re-appraise and re-evaluate everything. So some are insisting that youth today will respond more eagerly to the suggestion that a vocation is not a part of God's antecedent plan, that is it's not a calling from God, but rather the result of a person's own free choice. More about this controversial point next week.



WALSH

Bishop Says At Tampa

'Difficulties Always A Test For Faith'

TAMPA, Fla. — (NC) — If people are having difficulty with the faith today, "whether it is the matter of the encyclical (on birth control) of Pope Paul VI, or the matter of the Holy Eucharist, or any other teaching of Church, it has always been that way—it has been a test of the faith," Bishop Charles B. McLaughlin of St. Petersburg, Fla., said here.

Bishop McLaughlin urged the laity to pledge loyalty to the Church during a cere-

mony at which he blessed a statue of Nuestra Senora de la Caridad del Cobre, patroness of Cuba, in St. Joseph's church here.

"Of all the public festivals that I could think of that would be opportune and timely," the Bishop said, "one in honor of our Blessed Mother is by far the greatest. It is only a short time ago that our Holy Father himself said to us, 'If you will have deep faith, if you will have that faith nourished, if you will sustain the Faith by

other than reason, then go to Mary.'

"Faith," he continued, "has made our Church great. Because our faith has been strong, it has been firm; it has not leaned upon, or been bolstered with reason completely.

"It has a foundation in reason, but there is a point beyond which you cannot reason," he added. "That is where faith begins—when all other structures go, and you must stand on faith alone."

Bishop McLaughlin noted that one of the best ways to deepen Catholic faith is devotion to Mary.

"I pray to our Blessed Mother every day to enable my faith to stand firm, to keep it deeply rooted, to enable that faith to reach out and help others, and to enable this faith to grow in me. I know that is the prayer of all of us today," he told the predominantly Spanish-speaking congregation.



ANNIVERSARY CELEBRATION this week marking the 147th year of independence for the five Central American countries, Guatemala, Honduras, Nicaragua, Salvador and Costa Rica, featured a visit to Miami by The Marimba Band of the National Police of Guatemala who offered a concert in St. John Bosco Church.

Ask All Men Of Archdiocese To Convention Of Holy Name

FORT LAUDERDALE—An invitation to all men of the Archdiocese — “whether they be members or not” — was extended to attend the annual convention of the Archdiocesan Union of Holy Name Societies, by its president, Victor Keller.

Some 250 men are expected to attend the two-day meeting, scheduled Saturday and Sunday, Oct. 19, 20, at Ramada Inn, West Palm Beach. Holy Name parish there will be host for the convention, to be attended by men of the eight southernmost counties of South Florida which comprise the Archdiocese of Miami.

“The Parish in Action” will be the theme for the tenth annual convention. Plans

were outlined at a meeting of the board of directors here last Saturday.

The “Effect of Vatican II on Your Parish” will be the subject of an address by Louis C. Fink, staff writer for the Holy Name Journal and vice president of the Trust Company of Georgia, in Atlanta. A panel of pastors and laymen will discuss implementation of the “Projects and Program Book,” recently published under the direction of the Archdiocesan Union of Holy Name Societies.

Highlight of the convention will be an address by Archbishop Coleman F. Carroll at the annual banquet, Saturday evening, Oct. 19, in the Ramada Inn.

“The Involvement of Young Men in the Parish” will be the topic of a panel

discussion, Sunday, Oct. 20. “All men, not only present members, but all men in the Archdiocese are urged to attend the convention,” Holy Name Union President Keller said.

Information about the meeting may be obtained by calling Victor Keller or William B. Wolfarth, in Miami, at FRanklin 7-0061.

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Around The Archdiocese

Holy Spirit

The Council of Catholic Women of Lantana will have their regular meeting on Tuesday, Sept. 24, at 8:15 p.m., in the social hall of the church.

They will receive Corporate Communion during the 10:30 a.m. Mass, Sunday Oct. 6. All ladies of the parish are invited to join with them.

Sacred Heart

LAKE WORTH—Alton Murray, chief juvenile counselor of Palm Beach County, will be the guest speaker at the first meeting of the Christian Mothers on Sept. 26, at 8 p.m., in Madonna Hall, North Federal Hwy.

Social plans for the year will be announced. All persons interested in joining the group may attend.

Catholic Nurses

WEST PALM BEACH—The Palm Beach Chapter of the Archdiocesan Council of Catholic Women will meet to vote on new by-laws for the chapter on Wednesday, Sept. 25, at 7:30 p.m., in the Pennsylvania, 208 Evernia St. All members are asked to attend.

Jazz Pianist To Open Series

Jazz pianist Dave Brubeck and his trio will open the Barry College fall culture series with a concert featuring guest artist Gerry Mulligan on Saturday, Oct. 5, at 8:15 p.m., on the campus.

Californian born, Brubeck was tutored in music at the age of four by his mother, and two brothers who were music teachers, and by age 13 was playing with local hillbilly and Dixieland swing bands.

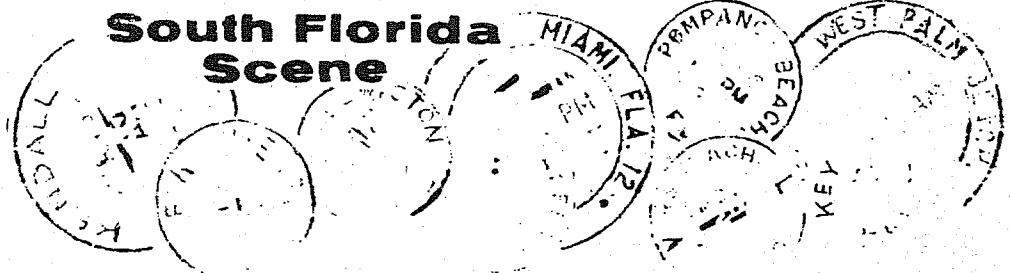
While majoring in music at College of Pacific, he organized a 12-piece band and went on to Mills College in Oakland, Cal., to study composition under Darius Milhaud.

While in the army he kept on with his study of composition under Arnold Schoenberg and had his own European Theater of Operations band in Europe. Upon his release Brubeck continued his studies both with Milhaud and Fred Saetman, forming an experimental octet in 1946, a trio in 1949, and a quartet in 1951.

Though his own piano style, heavy both in touch and harmonic complexity, is not a naturally swinging jazz technique, his group earned great popularity through the originality of its approach to the material used, and the brilliance of his teammate, saxophonist, Paul Desmond.

The public is cordially invited to attend.

South Florida Scene



St. Elizabeth

The St. Elizabeth Guild of Pompano Beach will meet Sept. 19, at 8 p.m., in the parish hall for a short business session which will be followed by a talk on the United Fund and a demonstration and styling of wigs by a local shop owner.

St. Gregory

Ladies of the parish will model fall fashions and furs during the Women's Guild annual fashion show and luncheon, Saturday, Oct. 19, at the Viking Restaurant in Plantation.

For tickets and reservations, contact Mrs. Robert Kaye at 581-1933.

St. Anthony

DEERFIELD BEACH—St. Ambrose Guild will have a card party on Tuesday, Sept. 24, at 7:30 p.m., in the social hall. The public is invited. Proceeds will go toward the guild's equipment fund.

St. Clare

The parish will sponsor a rummage sale, Saturday, Sept. 28, next to Edna Buchanan's shop on Broadway, Riviera Beach. Donations are still being accepted.

St. John, Apostle

Members of the Holy Name Society and the Council of Catholic Woman will begin receiving Corporate Communion on Oct. 12 at the 9:30 Mass.

Both groups and their families will continue this practice monthly.

St. Ambrose

The Catholic Women's Club will open its meeting season with a covered dish luncheon on Tuesday, Sept. 24, at noon in the clubroom. A regular meeting and cards will follow.

Catholic Teachers

The board of the Catholic Teachers Guild will meet Sunday, Sept. 22, at 4 p.m. in Thompson Hall at Barry College.

SS. Peter, Paul

Sister Kathleen Marie, new school principal, will be presented during a meeting of the Home and School Association on Monday, Sept. 23, at 8:30 p.m. in the auditorium.

St. Thomas, Apostle

The Women's Guild will present its annual membership tea on Sunday, Sept. 22, from 2 to 4 p.m., at the home of Mrs. Robert O'Donnell, 8523 SW 74th St. All the women of the parish are invited.

K of C

LAKE WORTH—All Catholic men over 18 years of age are invited to apply for membership in the Knights of Columbus Council #3393 here. For information contact Otto Ankenbrandt at 582-5179.

'Repentance' Is Panel Theme

“Ten Days of Repentance” will be the topic of discussion of the interfaith panel during the “Man-to-Man” program of Ch. 2 at 9:30 p.m., September 24.

Participating will be Rabbi Herbert M. Baumgard, Temple Beth An, South Miami; Father James Briggs, St. Mary's Cathedral, and the Reverend Neil Wyrick, Metropolitan Fellowship of Churches.

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Bishops Urge Massive Relief For Biafra

WASHINGTON—(NC)—The administrative committee of the National Conference of Catholic Bishops issued a statement this week saying "In the name of God and of all His human families we implore our government to take leadership in making possible a massive relief effort, which is absolutely necessary to save lives of countless thousands of persons in Nigeria-Biafra."

The Bishops pledge on their part "our continued ef-

fort to minister to these suffering people."

The Bishops asserted that it is "one of the appalling realities" of the present crisis that people have not been able to act through their respective governments to aid the people of those nations in the dread grip of war. They noted that "nations move rapidly" to help in the event of earthquakes and floods, but that in the Nigeria-Biafra disaster, men, women and children wait in

vain for help.

"In this frightful human conflict we must honestly face this profound reality: lives of men, women and children are supremely more valuable than political consideration," the Bishops asserted after their meeting here.

The committee, in another statement, reaffirmed the U.S. Bishops' support of Pope Paul's Encyclical *Humanae Vitae* and asked for fervent prayers that Church unity under the leadership

of the Vicar of Christ may be strengthened.

The statement was issued at the conclusion of the first meetings here of the departmental committees of the U.S. Catholic Conference. The meetings began on Sept. 5 and concluded Sept. 14.

Attending the various committee meetings were both episcopal members and members selected from the laity, Religious and clergy.

At each of the meetings, Bishop Joseph L. Bernardin,

general secretary of the U.S. Catholic Conference, outlined the history of the National Catholic Welfare Conference, predecessor of USCC; the formation of the U.S. Catholic Conference; and certain points which would be common to all the departmental committees.

The divisions of some departments have subcommittees of bishops who had been assigned to those activities prior to the reorganization of USCC. The term of office

of the bishops will expire in November, 1969, at which time elections will be held.

The other members of the departmental committees will serve for two, three or four years. This will allow for both rotation and continuity. The terms of office were determined by lot.

These first meetings of the departmental committees dealt primarily with the objectives, plans and programs of the departments for the next year.

CRS Airlifts 35 Tons Of Supplies To Nedy

NEW YORK —(NC)— Catholic Relief Services airlifted from here 24 tons of high-protein foods, plasma and medicines, valued at \$97,000 to aid the starving people of Biafra.

Bishop Edward E. Swanson, executive director of the U.S. Catholics' overseas relief agency said the airlift included 200 pre-packed parachutes attached to relief supplies totaling 3-1/2 tons. These are the first of 1,000 parachutes CRS is planning to use in airdrops as another method of bringing increased aid to suffering Biafrans in the blockaded area.

The supplies left John F. Kennedy International Airport for Amsterdam where 11 more tons of CRS supplies valued at \$47,300, will be added. The 35 tons were flown from Amsterdam to Sao Tome, the Portuguese island off the west coast of Africa, from where supplies are air-shuttled nightly into the blockaded region.

More than \$75,000 in donations from affiliates of the National Council of Catholic Women made possible the purchase of supplies for this airlift as well as the underwriting of the chartered flight cost. The Catholic Medical Mission Board of New York and World Medical Relief of Detroit also donated portions of the supplies.

WITNESS TO BOMBING

ROME —(NC)—An eyewitness report of the "nightmare" bombing and strafing of a hospital in Biafra has arrived in Rome along with news that Nigerian warplanes are also strafing the feeding stations created by international relief organizations to head off starvation there.

The report stated that about 75 persons died and 270 were injured by a Nigerian MIG fighter that strafed and rocket-bombed Our Lady of Lourdes Hospital in

Ihiala, Biafra, and the nearby market and seminary.

Five hundred children were being fed at the seminary when the MIG fighter struck.

A spokesman for Caritas Internationalis—international Catholic Charities organization—German Catholic and Protestant relief agencies and Scandinavian Prot-

3. It read in part: "Yesterday morning at 11 o'clock a Nigerian MIG fighter made savage attacks, first on a nearby market, where there were at least a thousand people. Then on the seminary, where 500 children were being fed, and lastly it made three attacks on the hospital."

"From her window in the convent, Sister Maurice

Quake Victims Aided

NEW YORK —(NC)— Catholic Relief Services announced it is sending more than 6,200 pounds of clothing, blankets and medicines, valued at \$9,500, to Iran to aid the homeless victims of the earthquake there.

The donation from the U.S. Catholic overseas aid agency was flown from here to Tehran by Pan American World Airways without charge. Distribution of the relief supplies will be handled by the Red Lion and Sun Society of Iran.

stant relief agencies said that flights of food and medicines are going into Biafra at the rate of approximately a dozen per night. About ten of these are sponsored jointly by Caritas and the other church organizations, while about four of these are being sent in by the International Red Cross (IRC). IRC has abandoned its attempts to send flights in by daylight and has been flying its planes by night.

As of Sept. 11, the number of church-sponsored relief flights into Biafra had reached 174. That means a total of almost 2,000 tons of food and medicines.

The report on the bombing of Ihiala was dated Sept.

watched the MIG coming toward the hospital and the convent, spreading a thick flame of bullets in every direction. As it passed the hospital it turned, swung around and came again. A third time, it turned, coming to attack at tree-top level, spraying bullets and rockets at everything in its path."

The report described the bombing as "a nightmare of suffering."

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Church-State Relations Clouded In Czechoslovakia After Invasion

BONN, Germany—(NC)—Developments in the fields of education and the press make unclear the effect that the Soviet invasion of Czechoslovakia will have on the improvement of Church-state relations in that country.

The Czechoslovakian Catholic paper, *Katolicke Nominy*, has not appeared since the Soviet take-over.

After 10 days' absence, *Lidova Demokracie*, a Prague daily which is the organ of the Czechoslovak Christian People's Party, reappeared. Suspension of publication followed Soviet occupation of the paper's offices.

Apparently there have been no changes in the editorial staff of the paper. Frantisek Touška remains as editor-in-chief and Rudolf Stroebinger as assistant editor.

An editorial in the first

issue after the suspension stressed that the paper would continue its work under the motto, "Freedom, Sovereignty, Socialism and Democracy." This work, the editorial said, will be more difficult than it was before the invasion, but said that "no one should be too pessimistic."

The East German press earlier attacked *Lidova Demokracie* for agitating against "leading political personalities of Czechoslovakia who support the Moscow communique," the message sent to Czech leaders before the invasion by the Soviet Union and four other communist countries which called for a slowdown of Czechoslovakia's liberalization movement.

The East German press also accused the Czechoslovakian clergy of playing a role in the alleged counter-revolution given by the invaders as a pretext for their move.

Neues Deutschland, the organ of the East German Communist Party, even claimed that Josef Cardinal Beran, exiled archbishop of Prague, came to West Germany at the beginning of August to await "the success of the plot in Czechoslovakia."

Actually, Cardinal Beran, who resides in Rome, underwent an operation in Stuttgart. It was reported that doctors delayed informing him of the invasion of Czechoslovakia because they feared the news might harm his recovery.

NEGOTIATIONS GOOD

Reports received here from Prague say that negotiations between the government and the Church concerning education have been continued despite the occupation.

A decree, the report says, will be released soon permitting churches to organize religion lessons from the second to the ninth grade in all state schools.

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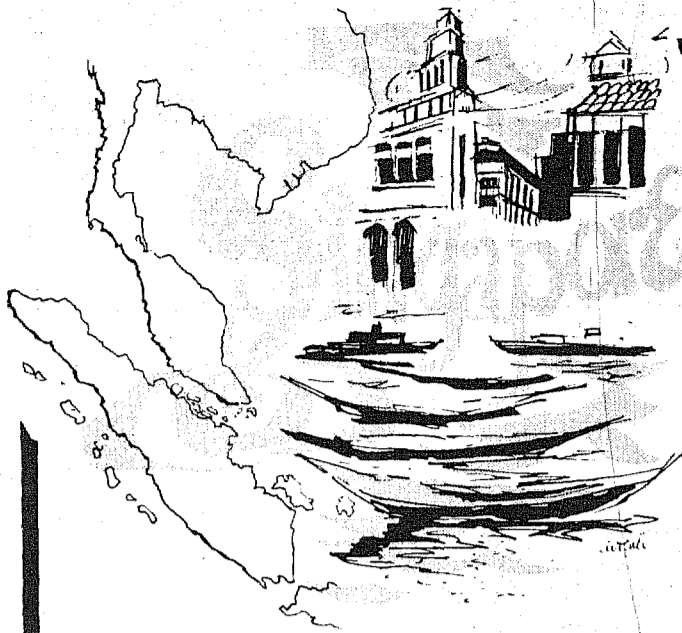
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The Nation In A Hurry

By FATHER WILLIAM
J. RICHARDSON, M.M.

(This is one of a series of articles by Father Richardson editor of Maryknoll Publications, who is on an 11-nation tour of Southeast Asia gathering material for a book.)

SINGAPORE — Singapore, the Lion City, is a tiny nation in a big hurry. Everyone is on the move working for success — for unless success is achieved, the country is doomed to financial bankruptcy and absorption by larger powers.



Father
William J.
Richardson

Singapore the nation is 224.5 square miles of tropical island located just above the equator at the tip of the Malay Peninsula.

Singapore the city is the colorful, highly populated, highly industrialized and highly romanticized area of 37 square miles on the island's southern shore. Its port — the fifth largest in the world — is the maritime crossroads of Southeast Asia.

Cast out of the Federation of Malaysia in 1965, Singapore, under its prime minister Lee Kuan Yew, is trying to make a go of things on its own.

Lee is Singapore's greatest asset. He is, at age 45, honest, hard-working, intelligent (a law degree from Cambridge) and demandingly strict about getting things done for Singapore.

BENIGN BUT ABSOLUTE

He might be called the benign but absolute ruler. He has slapped the leaders of the opposition — Communists and Socialists alike — into prison. He has declared a plague on both the houses of Peking and Taipei, opting for near absolute neutrality toward Red China and Nationalist China, because his tiny nation of nearly two million — 75 per cent of whom are Chinese — simply cannot afford to take sides.

At one time, the Chinese Communists had heavily infiltrated the schools of Singapore and the all-Chinese Nanyang University, but they have been driven underground by Lee's hard-fisted policies.

Five years ago, the Communist-controlled Socialist front polled 36 per cent of the vote in Singapore. In 1967, the Socialist front didn't even run — for fear of indicating that its strength had dropped to 10 per cent of the electorate, one People's Action Party (P. A. P.) man proudly told me. However, it would have done the Communists little good to enter the race with their leadership in prison. Today they are waiting and watching to see if Lee will make it financially.

Exports in Singapore are up 10 percent. Manufacturing is up more than 16 percent. Foreign investments have reached \$200 million U.S. dollars, and the country's cash reserves stand at half a billion dollars.

THE GREAT DANGER

Unemployment, however, is the great danger. The country has a labor force of 550,000. Ten per cent of the force is currently unemployed, and this number is increasing by 25,000 annually.

A recent blow to the economy

was the announcement that all British bases in Singapore will close in 1971 — not later in the mid-70's as had been expected — dumping an additional 30,000 to 40,000 workers into the streets.

Lee faces a gigantic task in generating jobs for all the country's people.

Singapore's government, in an area where corruption is commonplace, is incorruptible. It is also pragmatic to the extreme. Whatever does not lend itself to industrial development is discarded, and this includes some educational projects, and subjects such as philosophy which is being replaced by more immediately useful math or science courses.

One also wonders just where ideology, other than that disseminated by the P. A. P., fits into Lee Kuan Yew's scheme. It probably doesn't — nor does religion, which is merely tolerated.

Lee's autocratic rule may be very necessary to keep the economy growing and the high standard of living up, but such near totalitarian rule is always a danger should it fall to a man less devoted and incorrupt.

Lee Kuan Yew's guided socialism certainly needs some check on its absolute rule. At the moment, all opposition is behind bars.



RIGHT REVEREND EDWARD T. O'MEARA
NATIONAL DIRECTOR

"NOT THAT AGAIN"

We see pictures of it every day; we read newspaper reports about it; we hear discussion on it. But have we Christians become insensitive to it? — the destroyer of body and spirit, the destroyer of hope and fulfillment:

POVERTY: For us, poverty has become just another word, used and reused so that the reality it expresses no longer moves us to compassion. We are turned off to the message it bears.

We read of starving children as we read the stock market bulletins. We view T.V. reports depicting starvation and misery in our own country and around the world, then go to bed and fall peacefully to sleep. Today poor people are merely numbers, statistics to be recorded and then forgotten. If only it were possible for the reality of the situation to seep into our minds, we might then be moved to act on behalf of others.

It might be well for us, then, to reflect on the actual conditions of poverty, to experience, through our imagination, the misery and hopelessness of the poor, to sense their futility, their embarrassment, their loss of personal dignity.

What is poverty? It is no running water, no electricity, no means of communication or transportation. Poverty is a handful of beans for tonight's supper. It is one blanket, or no blankets, and a road-side curb for a bed. It is a city ghetto and a country shack. Poverty is being without necessities as well as conveniences.

Poverty is a father's shame in begging food for his children. It is knowing that for some people around the world living in an American Ghetto would be a luxury. It is Biafran children, sombre as old men, waiting to die.

Poverty is a chronic disease and no medicine. It is a sick child and no doctor within 50 miles. It is 25 to 30 years less to live. Poverty is staying away from school, because there is no school. It is paying farmers in some countries not to grow food, while in other countries millions are starving to death.

Poverty is an old man who cannot dream, a youth who cannot see beyond today. It is the inability to believe in oneself, the pathetic refusal to accept the challenge of life. Poverty is the frustration of knowing that your children will never see a better day.

Try to imagine this life — not to make your own life miserable — but in order to sympathize with the suffering of others. We are all brothers, united in Christ under a common Father. As members of this world family, as in any family, we are obliged to care for and protect our brothers around the world. We must be instillers of faith and hope. We must give the poor not a way out, but a way in to life — with the hope to accept the challenge of today and the courage to believe in the future. But we must share in the suffering of others, not with paternalism or condescension, but with the compassion and gentleness of Christ who could alleviate the suffering of others without compromising their personal dignity.

The question is how to accomplish all this. The answer is simple, if indirect. We, who cannot follow Christ to the mission lands, can support, both spiritually and materially, those who do. Missionaries represent us, as members of the missionary Church, to all the poor around the world. How effective the missionary will be in alleviating the misery and despair of the poor, will depend largely on how generous we are, how sensitive we are to those in need. Now — what does the word POVERTY mean to you?

SALVATION AND SERVICE ARE THE WORK of the Society for the Propagation of the Faith. Please cut out this column and send your offering to: Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N. Y. 10001, or directly to your local Archdiocesan director.

The Rev. Charles J. Zinn
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- Oct 4-6 St. Bartholomew Parish, General,
Rev. Jos. Payne, O.P.
- Oct 11-13 St. Louis Parish, General, Rev. Jos. Payne, O.P.
- Oct 18-20 Spanish Speaking Retreat
- DAYS OF REFLECTION**
- Sept 25 Day of Reflection, Rev. James Muller, O.P.
- Oct 1 Day of Reflection, Rev. Fred Wass
- Oct 3 Day of Reflection, Rev. Jos. Payne, O.P.



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The Voice
Of
Ralph Renick



The VOICE

FEATURE SECTION

Student's Novel Idea: An Organization That Won't Picket Or Riot

A Miami college freshman has formed an organization which doesn't plan to picket, stage a sit-in or riot.

Don Tilson claims his group, United Student Action, will attempt to responsibly "bridge the gap between those with problems and those who can solve them."

The USA will coordinate campus involvement with the community.

Tilson says: "If students want freedom, they've got to show they can handle the responsibility. Student leaders responsible for violation of campus peace should be thrown out of school or punished severely."

It is refreshing to see a group of young people adopt a positive commitment based on a solid sense of values. Hopefully, the pendulum will begin to swing in the direction away from irresponsible youthful dissension.

At the Dade United Fund kickoff luncheon Sept. 4, Hearst Magazine executive William M. Fine admonished that we'd "better start thinking about something that used to be usual in our way of life, but has now become unusual. That is, providing people around us with hope."

He told of a plea by a friend of his to 500 top business executives in California. He asked them to set aside one hour a week to give someone, one person, hope.

Fine said, "I think we better all think about that—especially when young people are starting to say, "Don't send money, send yourselves."

I thought of Fine's speech when I learned of the formation of USA. The United Student Action wants to become more of a community-minded group than a student organization. USA's 30 members attend the University of Miami and Miami-Dade Junior College. USA founder Tilson says: "It's very apparent that students know about politics and community problems. They sometimes don't know how to express their concern but they should be allowed to be heard."

The massive task of reinfusing a basic sense of values into present society should dictate an amalgamation of all persons with their eye on the "proper" targets.

Students on campuses, such as belong to the USA, need to have lines of communication into the power structure of the community.

The businessmen, the women who give their time to help others; the political leadership, should seek out those young people who are concerned. This "now" generation should be given the opportunity not only to be heard but to lend its constructive talents to reshaping the world into a place where reason dispels tension; where hope replaces despair.

The job at hand can best be delineated by evaluating the state of the environment we live in. William Snaith gave an accurate picture of man's present plight in his book, "Irresponsible Arts." He describes it this way:

"Man is being cut off from any meaningful contact with nature.

"He is leaving the land to be herded into great impersonal cities.

"He no longer knows the victory of a successful harvest in the face of storm, drought or flood.

"He has lost the exultation of the successful hunt for his meat.

"He has been robbed of his gods and beliefs by his own reasoning and science.

"He has lost the glory in the strength of his arm, replaced by engine and machine.

"He turns his back on the problems of his planet—hunger, shelter, pestilence, war—and looks to the planets Venus and Mars for answers.

"His proud possession, his brain, is being displaced in many daily tasks by the electronic computer.

"His exotic technology surpasses the physical capacity of his muscles and nervous responses, and he must depend on instruments to make decisions of control. His machines are governed by machines while he idly sits by.

"His diminishment increases.

Author Snaith paints a pretty bleak picture of man and his world. But realistically, the loss of individual identity and the sapping of motivation makes it a "tough row to hoe" for a young person with bright ideals who wants to change the old order and move mountains.

Nonetheless, persons like young Don Tilson have hope. They are in no way dissuaded. His cause should be the cause for us all.



Great are the works of the Lord,
exquisite in all their delights.
Psalms 109:2

CITIZENSHIP: How Much Do You Know About It?

By JOHN J. WARD

So, you are a citizen of the United States.

Well, what do you know about your citizenship, your duties and your obligations?

Not as much as you think you do, perhaps. At least, that was the experience of this writer a few weeks ago when I had the privilege of serving as sponsor for my good friend and neighbor, Lorenzo by name, when he became a citizen of the United States at a ceremony held at the Federal Building in downtown Miami.

As you might guess, Lorenzo is (or was) a refugee from persecution in Fidel Castro's communist Cuba. He is typical of hundreds of his former compatriots here who are taking the oath of allegiance to the United States each week.

And what were some of the questions he had to answer? Well, here a few:

Q.—Who runs the government?

A.—The government in the United States belongs to the people. The citizens have

the final authority.

Q.—What is the form of government?

A.—The government is a democracy and belongs to the people.

Q.—By whom are we governed?

A.—We are governed by representatives who make and enforce most of the laws. For that reason, it is a representative democracy, a republic.

Q.—Who are our citizens?

A.—The Constitution of the United States says that "all persons born or naturalized in the United States, and subject to the jurisdiction thereof," are citizens of the United States and of the state where they reside. Most are citizens because they were born here.

Q.—How about the others?

A.—Those born outside the United States are citizens because they have been naturalized and have received their citizenship or naturalization papers.

Q.—Can every alien take out naturalization papers?

A.—The law says that in

general every alien must have reached the age of 18 years; must have lived in the United States for at least five years; and must have been physically present in this country for periods totaling at least half that time.

He must have been lawfully admitted to the United States for permanent residence. He must live in the state in which he files his petition for at least six months. Before he can become naturalized he must be able to speak, read and write English (with certain exceptions) if he is physically able to do so.

He must understand the history and the Constitution and government of the United States. He must prove that he has been and is a person of good moral character. He cannot be naturalized if he is or has been opposed to organized government or if he is or has been a communist, within 10 years of the date of filing his petition.

Q.—What oath must be taken.

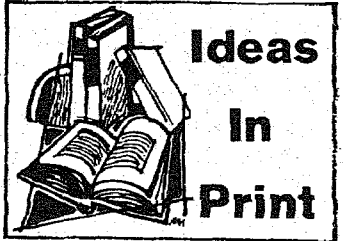
A.—It follows: "I hereby declare, on oath, that I ab-

solutely and entirely renounce and abjure all allegiance and fidelity to any foreign prince, potentate, state or sovereignty, of whom or which I have heretofore been a subject or citizen; that I will support and defend the Constitution and laws of the United States of America against all enemies, foreign and domestic; that I will bear arms on behalf of the United States when required by law; that I will perform non-combatant service in the armed forces of the United States when required by the law; that I will perform work of national importance under civilian direction when required by the law; and that I take this obligation freely without any mental reservation or purpose of evasion; so help me God."

The new citizen then is given a certificate of naturalization.

Persons interested in becoming naturalized citizens should apply to the nearest office of the Immigration and Naturalization Service.

Dreamlike Creatures, Situations 'Hypnotize' Her Readers



COME ALONG WITH ME. By Shirley Jackson. Edited by Stanley Edgar Hyman. New York: Viking Press. 243pp. \$5.95.

SHIRLEY JACKSON

Reviewed by W.G. Rogers
Let me describe the neighborhood. Here you have Edgar Allan Poe's "House of Usher" and there you have one of Charles Addams' gingerbreaded, cobwebby, haunted houses. You can probably hear James Thurber's seal barking nearby, and you're likely to scare up one of Thurber's rabbits—unless it scares you first. Indeed, this may also be the habitat of Mary Chase's "Harvey," the man-size rabbit that was once the invisible toast of Broadway.

The mood and the ambiance or aura are eerie and phantasmal, as in some of Shirley Jackson's fiction. They are not identical, of course. Addams' make-believe horror, Thurber's fancifulness, Poe's unearthly evocation and "Harvey" all differ in their intentions and effects. Nevertheless, they all exist in a curious, baffling limbo—if they do exist at all. And, like Miss Jackson's phenomenal creatures and situations, they are dreamlike. They are, as we say, out of this world and yet also in it. All she does is, again as we say, tell it like it is; and there is nothing the hopelessly hypnotized reader can do but go along.

Now this is not the only kind of story left us by the author whose death three years ago cut short a distinguished and in some aspects spectacular career, and it isn't the only kind in this collection of a score of pieces: the beginning of a novel, 16 short stories and three lectures. There is conventional material, though never conventional treatment, in some stories clearly suggested by small-town life and domestic experiences.

"Tootie in Peonage" tells of a combination cook, maid and baby-sitter who makes her employer happy when she comes and happier when she leaves. "A Cauliflower in Her Hair" is a tart comment on a knowing wife and a husband with a too plain hankering for extramarital adventure. "Pajama Party" and "The Night We All Had Grippe" are pure family comedies; funny in a way, but not excruciatingly so, they are perhaps closer to chronicle or even description than to story.

The story which made

Miss Jackson's reputation was of course "The Lottery," reprinted here. Mrs. Hutchinson "won" that hair raising gamble and as a prize was stoned to death. In the mountain of mail which the story inspired, one man complained that his poor wife hadn't been able to get over the horror of it for a day or two. She was a singularly insensitive woman, for I am one of countless readers who hasn't been able to get over it in the 20 years since it was published.

It is the chief treasure in this collection, but it has rivals. In "The Bus," one of the best, poor Miss Harper is hurried out into the dark

at a stop she didn't want, Rickett's Landing; but what is ominous is that she is hurried out twice—this effect of being lost, hopelessly and forever lost, is duplicated in "The Beautiful Stranger." Even in stories that seem on the surface straight-forward and tangibly matter-of-fact, like "The Summer People" and "The Little House," you can't be sure whether beneath this appearance of innocence there does not lurk some evil, maleficent spirit.

Miss Jackson possessed a unique magic. John Donne defied anyone to catch a falling star, or to tell the hiding place of the years that are gone, or to name the power that cleft the devil's hoof. With mandrake root, tarot cards, a witch's brew of herbs



SHIRLEY JACKSON

and her own private abracadabra, such riddles and sticklers as these would have been child's play for Miss Jackson.

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BOOKS IN BRIEF

An 'Oasis Of Wilderness' Hidden Away, Unexploited

TAYLOR'S GUT: In the Delaware State. By Dudle Cammett Lunt. Knopf. \$6.95

Taylor's Gut is an "oasis of wilderness" in a remote tidal inlet off Delaware Bay which is still, mirabile dictu, unexplored and unexploited. Probably the fact that no highway passes near the region has saved it. Whatever the reason, when the author came on it in 1955 while seeking the elusive wild dove, he was astonished to discover a pristine sanctuary. He has been observing it ever since, recording the passing seasons and the changing wild life—and changing it has been.

First a saltwater creek merging its waters with Delaware Bay, it later became impounded by a tidal gate, and the salt marsh turned, naturally, into a freshwater pond. The entire ecology changed, too, in fascinating ways described in these pages. One can only hope that this delightful book will not draw huge crowds to Taylor's Gut. The drawings are by Anthony John Florio.

THE EMERGENCE OF METROPOLITAN AMERICA, 1915-1966. By Blake McKelvey. Rutgers University Press. \$10.

As luck would have it, this is the 500th volume to be published by Rutgers University Press since its founding in 1936, and the choice compliments both publisher and author. Dr. McKelvey, city historian of Rochester, N.Y., is a leading authority on urbanization in America, perhaps the most pressing social problem in the country today.

In an earlier book published five years ago, the author brought the story up to 1915, and in the present volume he carries it to the present. Urbanization became vastly accelerated in the period under review, though the migration of newcomers shifted from Europe, the traditional source, to the Southern states and other rural areas where technology,

displaced farmworkers.

The problems thus created and the significant changes they imposed on city-state-Federal relationships are exhaustively scrutinized by Dr. McKelvey.

He concludes that these problems and dilemmas, together with the Cold War, in fact represent the major challenge to the better American society which successive Presidents have sought to achieve.

The current Negro revolution, the full extent of which was not apparent when the book was completed, has acutely aggravated the situation. A scholarly and illuminating analysis of a continuing problem that concerns us all.

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Recent And Recommended

FICTION

Title & Classification	Author
A Certain Slant of Light (I)	Rickett
True Grit (I)	Portis
The Survival of the Fittest (I)	Johnson
The Gitaway Box (I)	Milton
Heaven Help Us! (IIa)	Tarr
Rosy Is My Relative (I)	Durrell
House Made of Dawn (IIa)	Momaday
The White Boar (IIa)	Palmer
The Kings in Winter (I)	Holland
Time of Parting (IIa)	Donchev

NON-FICTION

The Crossing Fee (I)	Warner
A Chaplain Looks at Vietnam (I)	O'Connor
The Bears and I (I)	Leslie
Iberia (I)	Michener
Marx: A Biography (IIa)	Payne
The Irish (I)	Connery
The Right People (I)	Birmingham
Or I'll Dress You in Mourning (I)	Collins & Lapierre

(Courtesy, University of Scranton, Scranton, Pa.)

Symbols of Classification

- I. Suitable for general reading.
- II. Adults only, because of: (A) advanced content and style; (B) immoral language or incidents.
- III. Permissible for discriminating adults.
- IV. Not recommended for any class of reader.

BOOKS FOR YOUNG PEOPLE

So... Water Chased Sun, Moon Into Sky

WHY THE SUN AND THE MOON LIVE IN THE SKY: AN AFRICAN FOLKTALE. By Elphinstone Dayrell. Illustrated by Blair Lent. Houghton Mifflin. 30 pp. \$3.25.

In the beginning the sun lived on earth with his wife, the moon. The sun and the water were good friends, but the water never came to visit the sun. "My people are very numerous," he said, "and take up a lot of room." But the sun said he would build a large, new house and insisted that the water be his guest. When the day of the visit came, the retinue of the water flowed in—more and more, higher and higher, until the hosts were flooded up to the sky. And there they have been ever since. This folk tale of southeastern Nigeria is crisply told and handsomely illustrated in stylized African motifs and traditional patterns. Ages 5-8.

A SUNFLOWER AS BIG AS THE SUN. Written and illustrated by Shan Ellentuck. Doubleday. 48 pp. \$3.95.

Uncle Vanya plants a seed and boasts about how fast it grows—and so it does. He brags that it is as high as his knee—and so it is. Every time he carries on, the flower grows. It blots out the sun, and the townspeople beg Uncle Vanya to stop lest the world come to an end. When he finally tells the truth, the sun shines, the flowers revive, and the people celebrate with a party to end all parties. The casual humor and the conversational style make the story a joy to read aloud. Ages 5-8.

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Days After Vatican II Background For Story

The Shadowed Faith, By Jack M. Bickman, Doubleday. July 26, 1968. 262p. \$4.95. (I)

Sam Kinkaid lay editor of a Catholic diocesan newspaper finds himself involved in ecclesiastical politics when Bishop Gallagher dies.

The conservatives and reactionaries, both lay and clerical, see the death as providing an opportunity for stopping the liberal and radical tide which was set in motion by Bishop Gallagher.

The struggle involves the selection of an administrator, the Apostolic delegate and the attempts to muzzle Sam Kinkaid.

Sam finds his personal life complicated by his love for a fellow volunteer worker in the inner city and by the blackmail attempts of right wing laymen.

In the end, the conservatives win and Sam sees that fight goes on among people who believe no matter what happens in the official Church.

"The Shadowed Faith" attempts to capture the turmoil, anguish and enthusiasm of the post Vatican Council Catholic Church in the United States.

The view point is not clerical, but lay. The characters are not simple faithful but involved people in search of religious meaning and bent on the reform of the Church.

While there is some drama in the book, there is also a great deal of cocktail party theology which will bore all but those Catholics who think of themselves as leaders or intellectuals. (68-18592)

Thomas M. Garrett, S.J.

CRIME CORNER

Private Eyes Top The Card!

A DARK POWER. By William Arden. Dodd Mead. \$3.95.

Staff of New Jersey medicinal plant tizzies when sample of wonder drug vanishes; private eye from West Coast takes charge of case. Interesting industrial espionage number.

THE WHEELS: THE STATE OF CONNECTICUT VS. PETRICK G. FINNOW. By William W. Wilbourne. Macmillan. \$7.95.

The author of this minutely detailed trial exposition was a member of the defense in this case, which broke in the vicinity of Stamford, in the New York City commuting zone.

—HOMICIDE DESK.

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A Film That Helps People Know More About People

NEW YORK — (CPF) — "I hope it's successful, not because of any financial reward, but to prove to Hollywood you can make a film about basic, simple people, without violence and a band of Indians scalping the settlers," said Hollywood superstar Paul Newman.

The film is "Rachel, Rachel," the first film ever directed by Newman, and critics in both the general and Catholic press are also hoping it's successful, to prove that adult subjects can be handled on the screen in a non-sensational manner and still draw audiences.

"Rachel, Rachel" stars Newman's wife, Joanne Woodward, as a 35-year-old spinster schoolteacher who is fearful that unless she breaks out of her drab, emotionless existence right now, she will spend the rest of her years totally shut off from life.

fusion—helped along by a traumatic experience at a revivalist meeting—she enters into a summer affair with a childhood friend who has come back home for a visit.

Her lover leaves suddenly; her hopes that she might be pregnant prove false. But at film's end she decides to sever most of her ties to her old life in the hope that the second half of her life will be more meaningful.

A RETREAT FILM?

"It is easy for me to recommend 'Rachel, Rachel,' for every adult to see," wrote Father John McDermott, film critic for "The Messenger," official newspaper of the Covington, Ky., diocese.

"It could well become a classroom, film-study, even retreat film in helping us people to learn a little more that the more we know people, the more we know

ourselves. The more we know each other, the better we love ourselves, others, God."

"Frustration has seldom been communicated so well," Father McDermott noted.

Other critics were impressed that, given the subject matter and the trend in modern film-making, "Rachel, Rachel" was a departure and "serves as a welcome alternative to the life-despising exploitation films that are flooding the market at the moment," as "Newsweek" put it.

"America's" Moira Walsh admitting that adult subject matter is given "irresponsible and sensationalized treatment in something like nine out of ten cases," wrote that "Rachel, Rachel" is a "consolation to defenders of artistic freedom."

"Unlike those in 'The Fox' and a depressing number of other contemporary



COACHING JOANNE WOODWARD for a scene in "Rachel, Rachel," is PAUL NEWMAN, her husband.

films, the frank details in 'Rachel, Rachel' are integrated into and subordinated to a moving and, as far as it goes, valid human statement."

In "The Catholic News" of the New York archdiocese, film critic John E. Fitzgerald warned that "Rachel, Rachel" should not be confused with "one of Hollywood's routine stories of a woman who has kept her virginity intact too long, and who, with its loss, makes great gains as a balanced human being."

HOLLYWOOD'S HABIT

"Movies," he went on, "love to equate all personality and psychological disturbances to the need for a single, sizzling sex encounter. Once this happens, all problems blow away like autumn leaves, proving that puritanism is the villain behind all emotional problems."

"However, since, off-screen at least, some of our most sexually uninhibited

people seem as hung-up as anyone else, it might be a far more complicated problem than our celluloid psychologists suggest. But 'Rachel, Rachel' never stoops to such simplicities."

The National Catholic Office for Motion Pictures gave the film an "unobjectionable

for adults" (A3) rating and said that although Newman's "use of flashbacks is self-conscious and their psychoanalytic character is not altogether successful in providing the crucial motivation needed to draw us closer to the main character," the film nevertheless "stands as a major directorial achievement, especially for a first film."

TV Radio

CATHOLIC PROGRAMS

TELEVISION

- (Sunday)
- 7:30 A.M.
THE CHRISTOPHERS—Ch. 11 WINK Fort Myers.
- 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 Ch 7 WCKT Msgr. Bryan O. Walsh, executive director of the South Florida Economic Opportunity Development Council, will present a program on South Florida Neighborhood Youth Corps.
- 11:30 A.M.
MASS FOR SHUT-INS Ch. 10 WLWB
- (Tuesday)
- 9:30 P.M.
MAN-TO-MAN Ch 2 WTHS Topic for discussion, "Ten Days of Repentance." Panel members, Robbi Herbert M. Baumgard, Father James Briggs, and Rev. Neil Wyrick.

RADIO

- (Sunday)
- 6:30 A.M.
THE CHURCH AND THE WORLD TODAY—WGBS, 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 FELIZ—Spanish WFAB, 990 Kc.
- 8:35 A.M.
CATHOLIC NEWS—WGBS FM 96.3.
- 8:45 A.M.
THE HOUR OF ST. FRANCIS—WJCM.
- 9 A.M.
THE HOUR OF ST. FRANCIS—WJCM. Same as 8:45 a.m.
- 9:05 A.M.
THE SACRED HEART PROGRAM—WGMA Hollywood.
- 9:05 A.M.
CATHOLIC NEWS—WIRK, 1290, West Palm Beach.
- 9:30 A.M.
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., fam. 95.5 mg (Fort Pierce).
- 10:30 A.M.
THE HOUR OF THE CRUCIFIED—WSRF, 1580 Kc. (Fort Lauderdale).
- 6:30 P.M.
CATHOLIC NEWS—WGBS, 710 Kc. Summary of international Catholic news and South Florida Catholic News From The Voice.
- 11 P.M.
THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.
- 11:30 P.M.
MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

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

FRIDAY, SEPT. 20

- 9 a.m. (10) Blackheads (Family)
- 1 p.m. (6) Arrowhead (Unobjectionable for adults and adolescents)
- 5:30 p.m. (10) Bullet For A Badman (Unobjectionable for adults and adolescents)
- 7 p.m. (5) My Favorite Spy (No classification)
- 7:30 p.m. (10) Fame Is The Name Of The Game (No classification)
- 7:30 p.m. (6) The Trap (Family)
- 7:30 p.m. (23) Court Martial (Unobjectionable in part for all)
- OBJECTION: Tends to create undue sympathy for immoral actions.
- 9 p.m. (4) Hawaii Five-O (No classification)
- 9:30 p.m. (6) The Tin Star (Family)
- 9:30 p.m. (23) He Found A Star (No classification)
- 11:15 p.m. (11) Murder, My Sweet (Unobjectionable for adults and adolescents)

SATURDAY, SEPT. 21

- 1:30 p.m. (23) Cielo Negro (No classification)
- 2 p.m. (6) The Trap (Family)
- 3 p.m. (23) La Nina De Fuego (No classification)
- 4 p.m. (6) The Tin Star (Family)
- 5 p.m. (7) Ma and Pa Kettle At The Fair (Family)
- 8 p.m. (6) The Matchmaker (Family)
- 9 p.m. (5 & 7) Becket (Unobjectionable for adults)
- 9 p.m. (23) Maria Ferrar (No classification)
- 11 p.m. (10) Land Of The Pharaohs (Unobjectionable in part for all)
- OBJECTION: Suggestive costuming and dancing.
- 11 p.m. (23) La Montana Sin Ley (No classification)
- 11:15 p.m. (11) Town Without Pity (Unobjectionable for adults)

SUNDAY, SEPT. 22

- 2 p.m. (6) The Tin Star (Family)
- 2 p.m. (10) The Master Of Ballantrae (Fam.)
- 3:30 p.m. (23) Claudia (unobjectionable for adults and adolescents)
- 4 p.m. (6) The Trap (Family)
- 5 p.m. (10) Underwater (Unobjectionable in part for all)
- OBJECTION: Suggestive costuming and situations.
- 8 p.m. (6) The Matchmaker (Family)
- 9 p.m. (10 & 12) Zorba The Greek (Special classification)
- OBSERVATION: This serious study of a

"natural man possessed of immense vitality and exuberance expounds a philosophy which falls short of a Christian view of life. For this reason, and also because of frequent coarseness in treatment, the film requires mature analysis."

9 p.m. (23) Rattle Of A Simple Man (No classification)

11:15 p.m. (11) The Fugitive (Family)

11:30 p.m. (4) The Sun Also Rises (Unobjectionable in part for all)

OBJECTION: Tends to create sympathy for immoral actions; suggestive dialogue.

11:30 p.m. (7) Story Of Marking (Family)

11:45 p.m. (5) Room At The Top (Unobjectionable in part for all)

OBJECTION: The treatment of this film involves gross suggestiveness in costuming, dialogue and situations. It, moreover, tends to arouse undue sympathy for an adulteress.

12 a.m. (12) The Case For Dr. Mudd (No classification)

12:20 a.m. (10) Tomorrow Is My Turn (Unobjectionable in part for all)

OBJECTION: Although this film may be commended for its positive development of the theme of human fraternity and dignity, it is nevertheless seriously marred by a plot-resolution which solicits the viewer's acquiescence to an immoral decision by the hero. Moreover, the film contains several sequences which, in their intensity and duration, are highly suggestive.

MONDAY, SEPT. 23

- 9 a.m. (10) The Return Of October (Unobjectionable for adults and adolescents)
- 1 p.m. (6) Arrowhead (Unobjectionable for adults and adolescents)
- 7:30 p.m. (23) All Night Long (Unobjectionable for adults and adolescents)
- 9 p.m. (5 & 7) The Art Of Love (Unobjectionable for adults and adolescents)
- 9:30 p.m. (6) The Matchmaker (Family)
- 9:30 p.m. (23) Devil's Choice (No class.)
- 11:15 p.m. (11) The Falcon's Alibi (Unobjectionable for adults and adolescents)

TUESDAY, SEPT. 24

- 9 a.m. (10) Call Of The Wild (No class)
- 1 p.m. (6) Arrowhead (Unobjectionable for adults and adolescents)
- 5:30 p.m. (10) Edge Of Eternity (Family)
- 7:30 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)

WEDNESDAY, SEPT. 25

- 9 a.m. (10) Lullaby Of Broadway (Unobjectionable for adults and adolescents)
- 1 p.m. (6) The Matchmaker (Family)
- 5:30 p.m. (10) Springfield Rifle (Family)
- 7:30 p.m. (6) When Worlds Collide (Unobjectionable for adults and adolescents)
- 7:30 p.m. (23) Coming Out Party (Family)
- 9 p.m. (10 & 12) Who's Got The Action (Unobjectionable for adults)
- 9:30 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)
- 9:30 p.m. (23) Good Sam (Unobjectionable for adults and adolescents)
- 11:15 p.m. (11) Weekend For Three (Unobjectionable for adults and adolescents)

THURSDAY, SEPT. 26

- 9 a.m. (10) The Rabbit Trap (Unobjectionable for adults and adolescents)
- 1 p.m. (6) The Matchmaker (Family)
- 5:30 p.m. (10) The Revenge Of Franksenstein (Unobjectionable for adults and adolescents)
- 7:30 p.m. (6) Appointment With Danger (Unobjectionable for adults and adolescents)
- 7:30 p.m. (7) Young Bess (Family)
- 7:30 p.m. (23) The Eternal Sea (Family)
- 9 p.m. (4) Gypsy (Unobjectionable in part for all)

OBJECTION: Biographical or not, this film becomes a gaudy attempt to rationalize and glamorize a morally questionable occupation.

- 9:30 a.m. (6) When Worlds Collide (Unobjectionable for adults and adolescents)
- 9:30 p.m. (23) Maneater Of Kumoon (No

PL 9-6825 A Touch of Cape Cod on Biscayne Bay

Mike Gordon

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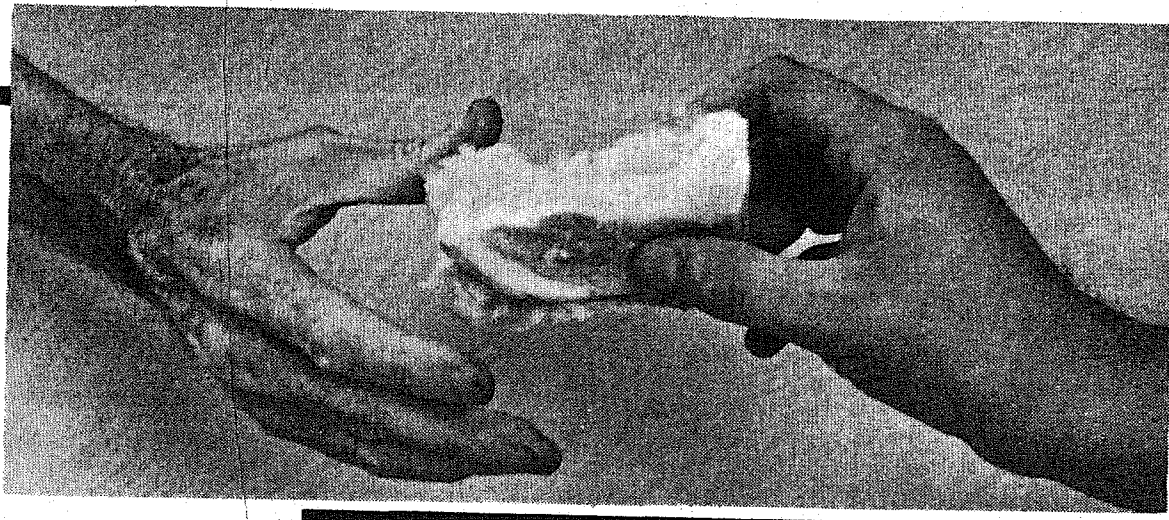
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What Percentage Of The Poor Really Have An Adequate Diet?

Hunger:

By WILLIAM K. WYANT, JR. Jr.
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and the Catholic Features Cooperative
(Second of A Series)

WASHINGTON—"We know that there are hungry people in this country and that a far greater number have inadequate diets. We must therefore push strongly to see that these people are helped wherever they are. There is no excuse for not reaching one single person or family that is in need of sufficient food."

With these strong words, the House Committee on Education and Labor in mid-July urged the House of Representatives to approve establishment of a presidential commission on hunger which it did.

About one month later another Congressional panel, the House Committee on Agriculture, reported that its own survey of county health officials had turned up no known current instances of starvation "or even serious hunger caused by the inability of the individual to buy food or obtain it from a welfare agency."

The contrast illustrates the widely diverse reaction, in Congress and elsewhere in the nation, to charges that a hunger problem exists in the United States and that the tools for dealing with it are inadequate.

SPOTLIGHT TURNED ON

Two well-publicized studies published by private agencies in April and a network's national telecast in May threw the spotlight on hunger in this country. They provided ammunition that was put to effective use in the Rev. Ralph David Abernathy's march on Washington.

One of the deficiencies brought out in the private reports was that nobody really knows the extent of hunger and malnutrition in the United States. Steps are being taken to get the facts.

First to be unveiled, at Washington press conference April 16, was a devastatingly critical survey of the Department of Agriculture's national school lunch program. It was made by the committee on school lunch participation, sponsored by five women's "Their Daily Bread," were printed and distributed free.

The sponsoring organizations added up to a formidable force few politicians would care to ignore. Included were Church Women United, the national board of the Young Women's Christian Association, the National Council of Catholic Women, the National Council of Jewish Women, and the National Council of Negro Women.

In brief, the women reported that most of the nearly 20 million school children who receive federally subsidized lunches come from the economic middle class while most of the really poor children—those who may not get enough to eat at home—do not benefit.

What has happened is that although federal law says poor children shall be served "without cost or at a reduced cost," the program has not been adequately funded at the state or local levels. Moreover, many of the poor are in schools that lack cafeterias and do not share in the \$200 million-3-year federal lunch outlay.

'Program Failing'

"The national school lunch program is failing to provide lunches for at least two out of three needy children in this country," Mrs. Florence Robin, director of the women's study, told the Senate Employment, Manpower and Poverty subcommittee headed by Senator Joseph S. Clark (Dem.) of Pennsylvania.

"Our study showed that there are 6 million school-age children from families at the rockbottom poverty level—either with incomes of less than \$2,000 per year or receiving aid to families with dependent children.

"In addition, there are millions of school-age children from families with slightly higher incomes who are also unable to secure basic necessities.

"And yet, fewer than 2 million children received free lunches in the last school year."

Lamentably, said the church women's report, there are many instances in which children who cannot afford to buy lunch and bring nothing from home must sit in school lunchrooms and watch their schoolmates eat. In other instances, children who do get lunches free or at reduced cost are humiliated by systems that single them out as recipients of largesse.

The women belabored the Department of Agriculture for unimaginative handling of the school lunch effort. It urged "a universal free school lunch program as part of a long range plan for better nutrition for all children."

A few days later the national conscience was assailed by an even more disturbing and more comprehensive private study. This was the now famous "Hunger, USA" broadside, released April 22 and discussed that afternoon at a press conference at Washington's Hotel Willard.

The 100-page document, jacketed in red, white and blue, was described by its sponsors as the first major attempt to focus attention upon malnutrition problems in the United States. It was the fruit of a nine-months investigation by a group called the Citizens' Board of Inquiry into Hunger and Malnutrition in the United States.

Reuther Suggested Board

Walter P. Reuther, president of the United Automobile Workers Union and chairman of the Citizens' Crusade Against Poverty, suggested formation of the study board as an independent body in 1967. Its formation grew out of concern caused by last year's hearings of the Clark Senate subcommittee and the visit by six physicians to Mississippi under sponsorship of the Field Foundation.

With Reuther at the press conference were the co-chairman of the citizens' board on hunger, Benjamin E. Mays, Negro president emeritus of Morehouse College at Atlanta, and Leslie W. Dunbar, the Field Foundation's executive director and former director of the Southern Regional Council of Atlanta, a private agency that works to improve race relations.

Their report was dedicated to the Rev. Dr. Martin Luther King Jr., Southern Christian Leadership Conference leader who had been fatally shot at Memphis in early April. The dedication page bore a quotation from the slain civil rights leader: "... Say that ... I did try to feed the hungry ..."

At the document's heart is a computation based on federal government figures. It indicates that in 1967 there were 8,876,700 families in poverty in the United States, that these households comprised 29,900,000 persons or 15 per cent of the population, and that against that total only 5,400,000 or 18 per cent of the poor were in households receiving federal food stamps or surplus commodities.

The Dunbar-Mays panel made use of recently published information on family food consumption in 1965—a Department of Agriculture study—to show that approximately 10,764,000 Americans in poverty were eating what the department considered a "poor" diet—that is, less than two thirds of the daily recommended dietary allowance of the National Research Council.

Moreover, it was said, some 19,943,000, or two thirds of the poor, are not maintaining a "satisfactory" diet—that is, are receiving less than the full daily allowance of the National Research Council. The council is a non-government agency whose standards are widely used by the Armed Services and institutions feeding large numbers of people.

"These people," said the report of the poor, "are not receiving the minimum nutrition because they cannot afford the costs and because the government has not provided adequate assistance."

In Congress the citizens' board was taxed for making incorrect use of the Agriculture Department data and drawing unwarranted conclusions therefrom. Also objected to was the identification of 256 "hunger counties," mainly in the South and Southwest, where President Johnson was urged to declare a national emergency.

But the impact of "Hunger, USA," was not so much in its mathematics and statistics as in the eloquence with which it stated the case for the poor.

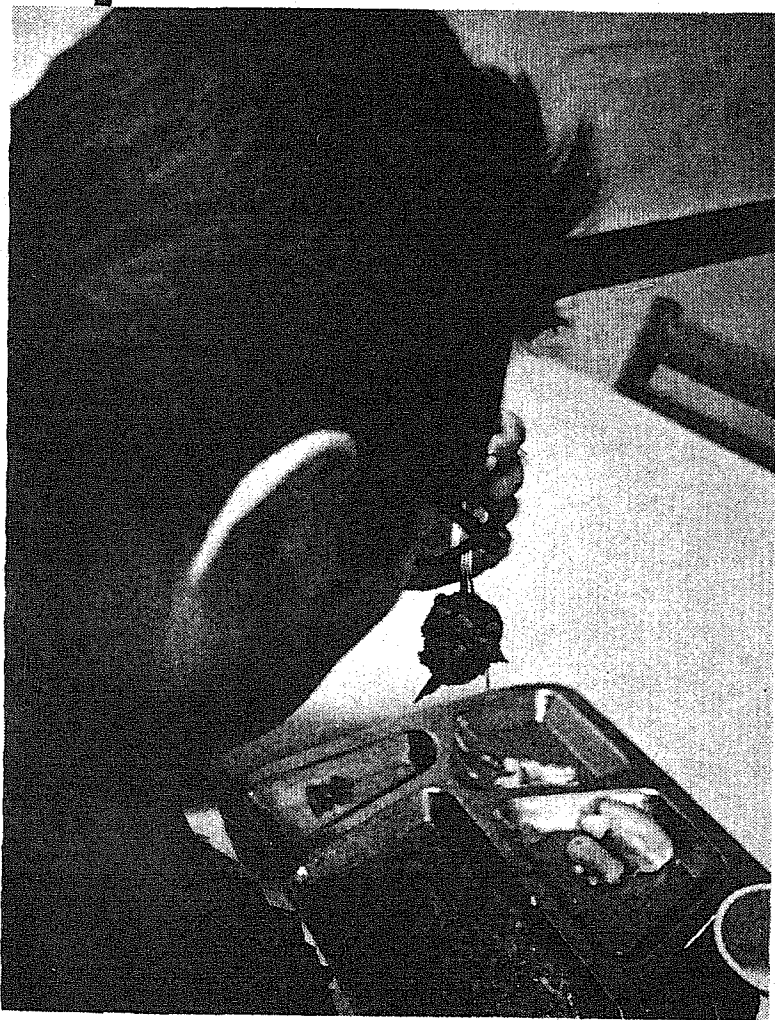
"If you will go look, you will find America a shocking place," said the co-chairmen in a foreword to their study.

"No other western country permits such a large proportion of its people to endure the lives we press on our poor. To make four-fifths of a nation more affluent than any people in history, we have degraded one-fifth mercilessly."

Salvo Fired Over TV

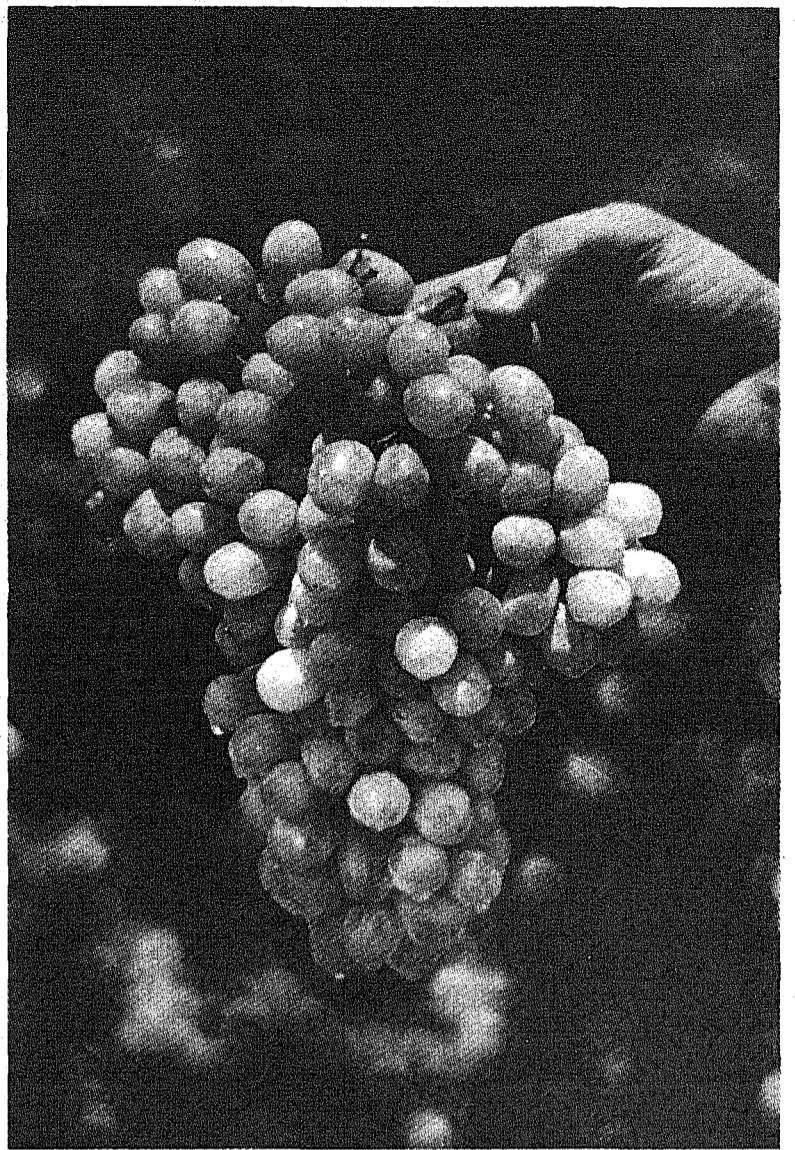
About a month later the Columbia Broadcasting system fired a thundering salvo. A national telecast called "Hunger in America," was done by CBS reporter Charles Kuralt on May 21. This one-hour documentary stunned many viewers and brought a torrent of mail to congressional desks.

The TV screen brought into affluent American homes a parade of scrawny babies and listless Anglo-Saxons, Mexican-Americans, Navahos and Negroes, who complained of hunger. Viewers saw a Texas county commissioner who said the reason children in his town were not getting enough food was that their fathers would not work.



ONE of hundreds fed each day at Camillus House, Miami under the direction of the Brothers of the Good Shepherd.

Picking The Grapes Of Wrath



"Ten million Americans don't know where their next meal is coming from," said Kuralt. ". . . The Department of Agriculture protects farmers, not consumers, especially not destitute consumers."

"We are talking about 10 million Americans," was the way he summed it up on TV. "In this country the most basic human need must become a human right."

When Dr. Abernathy and his Poor People's Campaigners came to Washington and set up their shanty town near Lincoln Memorial in early May, they were keenly aware of what had been said about hunger. The Abernathy crusaders lit a fire under Secretary Freeman and the Agriculture Department and kept it ablaze for weeks.

"We have made America see the hunger and the deprivation, the terrible and shameful spectacle of children starving while a nation diets," Dr. Abernathy told a throng of many thousands at the Solidarity Day march on June 19.

Between the Abernathy forces and Secretary Freeman there were numerous conferences and a voluminous exchange of correspondence in May and June. He responded to complaints point by point, and continued his efforts to expand the food programs.

As the House Committee on Education and Labor observed, the progress made under Freeman's leadership had been real and measurable. From 1960 to 1968, federal food assistance outlay had increased from less than one half billion dollars to more than \$900 million.

In terms of the number of poor people reached, the total had increased since 1960 from 4,300,000 to somewhere in the neighborhood of 6 million. The direct distribution program had only five commodities to offer in 1960—lard, rice, flour, dried milk and cornmeal. There are now 17, with another five on the way, and where food stamps have taken over since 1964, the poor may enjoy the same variety as others who trade at retail stores.

Secretary Freeman's immediate reaction to the Dunbar-Mays "Hunger, USA" report was favorable but he protested loudly and publicly against the CBS documentary, which he termed a "distorted, oversimplified and misleading picture of domestic hunger and what is being done to combat it."

Freeman Charges Errors

Freeman published a lengthy compilation of what he and his aides said were errors in the telecast. He wrote an angry letter to CBS President Frank Stanton, demanding equal time. Stanton stood by the program.

Both the study and the telecast found harsh and infertile soil in the House Committee on Agriculture, of which the chairman is Representative W. R. Poage (Dem.) of Texas. The committee felt that the nation's farm policies had been unjustly assailed and that the problem of hunger had been exaggerated.

Poage's panel put out its own "hunger study" in documents released June 11 and Aug. 16, consisting largely of replies received by Poage in response to a letter he wrote to health officers.

In a Sunday press release, the committee said that there is little acute hunger in the United States but widespread malnutrition caused primarily by parental neglect of children and ignorance as to what constitutes a balanced diet.

"Public agencies with rare exceptions are getting food to the needy whenever and wherever they are found," Poage said. "Borderline hunger and starvation cases occasionally are located where family income is wasted away, largely on liquor. Jobs often are available but rejected by able-bodied men who apparently prefer to be on relief rolls."

But Secretary Freeman regards the hunger problem as serious. Apparently Congress as a whole does. Not only is it voting more money for food, but the House approved a presidential commission on hunger July 16 and the Senate gave the green light July 30 to formation of a Senate select committee to study basic unmet needs of the American people.

And late in July the House, led by Representative Leonor K. Sullivan (Dem.) of St. Louis, overrode Poage's Agriculture Committee and voted an open-ended expansion of the food stamp program. Secretary Freeman supported the revolt.

One contribution the furor over hunger has made is that it has called attention to the lack of factual information on the incidence and extent of malnutrition in the United States. This was emphasized in congressional testimony by Dr. Frederick J. Stare, professor of nutrition at Harvard School of Health.

"Hunger has always been present in some individuals in every society, more so among the poor," said Dr. Stare.

"Whether hunger in our country has been severe enough in many people to have resulted in impaired physiologic health, needs to be measured. However, hunger has undoubtedly impaired psychologic health, and this is equally important in a society, as it has much to do with the behavior of people.

" . . . Regardless of how one defines malnutrition and hunger, we simply do not have the facts on their extent and severity."

Three years after the outbreak of strikes and bitter labor disputes in the vineyards around Delano, Calif., church leaders in many areas are intensifying their support for the strikers.

Pickets protesting the sale of grapes picked by non-union labor are appearing in many American cities. Grapes have vanished from many tables.

As the California vineyards go into their fourth September-to-December harvesting season beset by strikes under the direction of labor organizer Cesar Chavez, a steadily growing boycott of California table grapes (not extended to cover raisins or wine) means a shrinking market for growers.

Mr. Chavez, who learned organization from Saul Alinsky and endorses the non-violence of the late Dr. Martin Luther King, has enlisted the sympathies of many groups and individuals. Although figures are not made public, indirect evidence indicates that this boycott campaign is having a substantial effect, particularly on the East coast and in parts of Canada but also in other areas.

GRAPE PARTY STAGED

A historic event was revived with a new twist in August, when a Boston Grape Party was staged by some 400 persons, including political leaders, priests and nuns, at the site of the famous tea party in Boston Harbor.

Grapes were thrown into the water as part of what Mr. Chavez called the "biggest boycott in the history of the labor movement." Marchers carried signs which urged: "Don't Buy California Grapes" and "Squeeze Grapes, Not Workers."

Less colorful in general but perhaps equally effective have been the statements of many bishops, church councils and individual priests and ministers. One of the most recent statements was made by Bishop John J. Wright of Pittsburgh, who gave an eloquent eulogy of grapes while announcing his plan to abstain from eating them in support of the strikers.

"I like grapes," the bishop said. "In a room with a dish of grapes, I eat them compulsively. I like everything about them: the grapes themselves and the wine they yield to gladden hearts on the natural level or to warm us with the very blood of Christ on the supernatural level of its sacramental use.

"But immeasurably more than I like grapes, I like people. . . . Among the people I particularly like are Cesar Chavez and the Catholic bishops of California, notably Bishop Timothy Manning, of Fresno, who have taken up the cause of the 'little people' who are Chavez's grape-pickers. . . .

"Therefore, I strongly urge that all our people and their sympathetic neighbors consider carefully whether Cali-

fornia grapes mean more to them this season than California grape-pickers."

Others who have expressed their support for the union's effort span the continent. The list includes local, regional and state councils of churches all along the West Coast from Fresno to Seattle; The United Church of Canada in Toronto, the third-largest market for California grapes; the Michigan Catholic Conference, Archbishop Robert E. Lucey of San Antonio, Protestant leaders of urban missions in Philadelphia and the Catholic bishops of California.

Support by labor organizations is as widespread as religious support.

BASIC ISSUE

The issue in the strike is basically one of recognition, human dignity and autonomy, according to Mr. Chavez and his advocates. His statements refer to these values more often than they do to money.

"One of the most beautiful and satisfying results of our work in establishing a union in the fields is in witnessing the workers bloom — the natural dignity coming out of a man when his dignity is recognized," Mr. Chavez told Gerard E. Sherry, editor of the Central California Register, in an interview. The Register is the weekly newspaper of the Fresno Catholic diocese, the center of the grape controversy.

"Even some of the employers are seeing this point," Mr. Chavez said. "Workers whom they previously had treated as dumb members of a forgotten

minority suddenly are blooming as capable, intelligent persons using initiative and showing leadership."

In contractual terms, the strikers want recognition of the union as the representative of the workers for collective bargaining and the establishment of grievance procedures. Unlike industrial workers, farm workers are not covered by the National Labor Relations Act. Such coverage would permit them to petition the government to supervise a secret ballot on whether or not to organize a union and the employer would be obliged by law to accept the results of such a vote.

Repeated attempts to extend NLRA coverage to farm workers have been defeated in Congress since the 1930's, but the effort continues. In June, the Catholic bishops of California issued a joint statement referring to the grape-pickers' strike and calling on Congress to extend the NLRA to cover this situation.

Insisting that "there is a moral issue involved in this area of human relations," the bishops stressed that "farm workers have been seeking a basic right accorded almost all other workers in this country."

"We feel strongly that genuine, lasting peace will never come to farm management-labor relations until farm workers are included under the National Labor Relations Act," the bishops said. "We have witnessed chaos and human suffering all too clearly to judge otherwise."

(Continued on Page 22)

"I like grapes . . . but immeasurably more than I like grapes, I like people Therefore, I strongly urge that all our people and their sympathetic neighbors consider carefully whether California grapes mean more to them this season than California grape-pickers."

Bishop John J. Wright

How You Can 'Live' A Full Life Instead Of Existing But Half Of It

By FATHER DAVID G. RUSSELL

Slowly the funeral procession made its way through the city gates down the dusty road. A young man lay on the bier which rested on the shoulders of men from the village. Beside the body walked a widow supported by friends. She mourned for her only son.

Suddenly this scene of sorrow was completely transformed into one of joy. Jesus Christ appeared. With a few words He commanded that life be restored to the dead boy. Death was swal-

cause it was and is typical of the action of Christ. Wherever Jesus appears death is overcome and sorrow is banished. As the Gospel says, He went around doing good, and He does this to our day.

Certainly this miracle highlights the power of Jesus over physical death. Each and every one of us lives under the certain sad sentence of death. Yet not even death can give the final word in the presence of Jesus Christ. He offers each of us life without end. He will one day tell each of us to rise as He



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lowed up by life and sadness by jubilation.

The Gospel tells us that Jesus performed this miracle because He was moved with compassion. Pity for the widow who had lost her only son prompted Him. He may well have seen in her His own mother, who would one day be a widow and stand by the cross to see her only son die.

The Gospel records the miracle, not because it was an isolated experience, but be-

cause it was and is typical of the action of Christ.

But more at issue than the death of our days is the death each one of us daily lives. Within each one of us there are whole areas of our being which lay latent, which have never really come alive. There are those sensitive areas we fear to touch, or have feared to explore. The fact is that we may only live half our God-given life at any one time. Though we are alive, we are half dead.

Further, there are the

areas of our life which we have put to death by sin. Death is not simply a physical punishment for sin at the end of life. Our sins put something of us to the sword while we are still living.

Today Jesus wishes to touch us and command that we not simply live, but we fully come alive. The opposite of life is not just physical death, but also a life not fully lived. Jesus will give us the power to be wholly alive, if we will but permit Him.

LIFE UNENDING
The greater number of atheists may well not be those who deny the existence of God altogether. Rather, we must look to those who acknowledge His existence but deny His power. They say that God cannot change them or someone they know. God is too weak to overcome their weakness. They believe they have fallen for so long that they are hopeless.

Of course, to deny that God has power to change any man makes God a non-God. God can make a saint of the most confirmed sinner if the sinner will but permit God to touch him. God can bring him back to life if the

man will simply say yes to God.

God wishes to give life unending to our bodies. He wishes to help each of us to fully live the life He has given us. He wishes both our body and our soul to be alive. But even more, Jesus, the life-giver, wishes all of creation to pulse with unending life. The birds of the air, the plants in the field, and the animals on the earth He wants to praise Him forever. Jesus wants to give life to everything and He promises us that He will. He will let nothing fall from His sustaining hand on the last day of the world.

Jesus has shared His life giving mission with each of us. He wishes us to bring full life to all who bear the scars of death. He asks us not to kill; He begs us to heal the body and soul of our brother. He pleads with us to minister to the suffering of those who are old, who are poor, who are discriminated against. We are His agents of life in the modern world.

In the light of the gospel we might well ask ourselves, "Does our appearance change sorrow into light, and death into life?"

MISSAL GUIDE

Sept. 22 Mass of the Sixteenth Sunday after Pentecost. Gloria, Creed, Preface of the Trinity

Sept. 23 Mass of St. Linus, Pope, Martyr. Gloria, Common Preface

Sept. 24 Mass of the Sixteenth Sunday after Pentecost. No Gloria or Creed, Common Preface

Sept. 25 Mass of the Sixteenth Sunday after Pentecost. No Gloria or Creed, Common Preface

Sept. 26 Mass of SS Isaac Jogues, John de Brebeuf and Comps., Martyrs. Gloria, Common Preface

Sept. 27 Mass of SS Cosmas and Damian, Martyrs. Gloria, Common Preface

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

Sept. 29 Mass of the Seventeenth Sunday after Pentecost. Gloria, Creed, Preface of the Trinity



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RETREAT DATES

Sept. 27-29 St. Anthony (Ft. Lauderdale)
 Our Lady of Lourdes (Melbourne)
 Oct. 4-7 St. Matthew, Holy Name (Canova Beach)
 Oct. 11-13 St. Mary Cathedral, St. Rose of Lima,
 St. Vincent de Paul
 Oct. 18-20 Nativity

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Prayer Of The Faithful SIXTEENTH SUNDAY AFTER PENTECOST Sept. 22, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your Spirit.

CELEBRANT: As we strive to overcome our weaknesses and give full reign to the Holy Spirit living within us, we pray for the knowledge of how we are to make Christ present in our world and for the courage to seek first the Kingdom of God in all the circumstances of our daily lives.

LECTOR: The response for today's prayer of the faithful will be: Father, hear our prayer.

LECTOR: (1) With deep love and concern for the Church, we pray that Pope Paul, Archbishop Carroll, and all the Bishops of the world may guide the People of God through these difficult times and lead all men to greater unity and deeper love for Christ and for one another. Let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (2) With our nation and the world anxious and divided, we unite with all Christians in earnest prayer for peace and justice. Let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (3) With so many of the poor, the sick, and the disconsolate in our midst, we pray that by word and deed we may show the same love that Christ showed for them. Let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (4) With the many divisions that exist among Christians, we ask that our common faith in Jesus Christ and our common prayer for Church unity will stand as a sign of the love we have for one another. Let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (5) With the majority of Catholic children now attending public schools, we pray that parents will realize their responsibility for the religious education of their children and take full advantage of the C.C.D. program in our parish. Let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (6) With compassion and sympathy for all the sick and dying, we remember especially N. and N., who died this past week. Let us join in prayer.

PEOPLE: Father, hear our prayer.

LECTOR: (7) With pride and complacency, ever-present threats to our Christian living, we beg for the humility to recognize our failings and the courage and help to deepen our love for God and for one another. Let us join in prayer.

PEOPLE: Father, hear our prayer.

CELEBRANT: O God, our Father, to You we bring our petitions. You are able to accomplish all things in a measure far beyond what we ask or conceive. Please hear our prayer through Jesus Christ, Your Son, our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God, forever and ever.

PEOPLE: Amen.

Under ordinary circumstances, the Prayer of the Faithful should include approximately six petitions. Each week seven or eight suggested petitions will be published to permit the Celebrant to select those most appropriate for his congregation.

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No Catechism 'Warning'

AMSTERDAM, The Netherlands—(NC)—The editor of the controversial new Dutch catechism has denied that the Dutch bishops will issue a warning to Catholic publishers in other countries about translations of the catechism that include revisions urged by Belgian Father Edouard Dhanis, S.J., of the Vatican's Doctrinal Congregation.

De Volkskrant, Dutch Catholic daily, had reported that the bishops will tell the publishers that they will be free to issue the revised text but that they may not offer the altered book to the public as the "new Dutch catechism."

Father Dhanis had urged the revisions on behalf of a special commission of cardinals named by Pope Paul VI to revise the catechism after it had been attacked for alleged unorthodoxies. Father Dhanis is also a professor at the Gregorian University in Rome.

Katholikentag 'Success'

ESSEN, Germany (NC)—A German lay leader has said that the recent 82nd Katholikentag, the meeting of German Catholic laymen, had opened up new opportunities for dialogue among the different groups within German Catholicism.

This comment came from Friedrich Kronenberg, general secretary of the managing board of the Central Committee of German Catholics, the federation of the country's lay organizations.

It was announced (Sept. 9) that Stefan Cardinal Wyszynski of Warsaw, Poland, who had been invited to attend the Katholikentag, wrote that Polish authorities had refused him permission to leave the country.

Bishop Frantisek Tomasek, apostolic administrator of Prague, Czechoslovakia, who was also invited, responded that his presence was needed in Prague.

Van Orsdel

MORTUARIES

LARGE CATHOLIC STAFF

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'Grape Boycott Organizer' Due An Apology For Smear, He Says

MSGR. GEORGE G. HIGGINS

The United Farm Workers Organizing Committee (UFWOC) is currently striking several large scale vineyards in California, which union officials claim produce about 90% of the grapes of the country. UFWOC, led by national director Cesar Chavez, is promoting a nationwide grape boycott in an attempt to compel the growers to bargain collectively with the union. The growers, who are not required by law to recognize UFWOC even if a majority of their employes want a union, have refused to give into their demands.



MSGR. HIGGINS

A number of Catholic organizations, including the National Council of Catholic Women and the National Catholic Social Action Conference, have called upon their constituents and affiliated bodies to support the California grape boycott. Several archbishops and bishops in various parts of the country have also publicly endorsed the boycott.

Public support of the union's demand for recognition—and of pending legislation aimed at bringing farm workers under the coverage of the National Labor Relations Act—has been even more widespread.

SOCIAL ORGANIZATIONS

All of the major Catholic, Protestant and Jewish social action organizations in the United States are in complete agreement on these two objectives and, with a view to promoting them more effectively, have organized an ad hoc interreligious committee known as the National Campaign for Agricultural Democracy.

This committee, which operates under the very efficient direction of the Rev. Eugene Boutillier of the United Church of Christ, has been helped enormously, in the case of the Catholic community, by the vigorous stand taken by a number of bishops in favor of bringing farm workers under the coverage of the NLRA. In this connection, a recent joint statement by all of the bishops of California has been particularly helpful.

To round out this brief summary of Catholic opinion with regard to the organization of farm workers, it should also be noted that there has been widespread public support in Catholic circles of Cesar Chavez as an individual—the one individual chiefly responsible for the organization of UFWOC. Many Catholic organizations and individual Catholic leaders have gone out of their way to pay richly deserved tribute to Mr. Chavez as a truly dedicated and remarkably effective spokesman for the disadvantaged farm workers of the United States. For my own part, I must say that I admire him tremendously as a person and look upon him as one of the great men of this generation in the field of social reform.

ON CHAVEZ

Feeling as I do about Mr. Chavez, I was simply appalled to read a very low-blow attack on his personal integrity in an issue of *Twin Circle*, a relatively new Catholic weekly edited, with a decidedly conservative bent, by Father Daniel Lyons, S.J. Father William Lester, S.J., who conducts a question-and-answer column for *Twin Circle*, was asked by one of his readers to comment on the morality of Chavez' efforts to organize farm workers in California. Father Lester replied that he is "inclined to be on the growers' side of this dispute." Obviously he is entitled to this opinion, but I couldn't believe my eyes when I read that his reason for supporting the growers is that Chavez' "teacher and associate," Saul Alinsky, is a Marxist and that Chavez himself, following the lead of Alinsky, subscribes to Marxist principles.

I must be getting naive in my old age, for I had thought that this kind of emotional Red-baiting had gone out of style, at least in educated Catholic circles. In any event, to say that Saul Alinsky and Cesar Chavez are Marxists is the cheapest kind of demagoguery.

Unfortunately, however, that's not the end of the story. The worst is yet to come. Father Lester goes on to say that "Chavez' religiosity is much too ostenta-



DURING RECENT meetings, Bishop John J. Wright of Pittsburgh exchanges views with Cesar Chavez, militant leader of California's Farm Workers.

tious not to be contrived. Like Alinsky's good pupil, he seems to be 'using' the Church." This kind of character assassination is beneath contempt. I seriously doubt that anything quite so offensive has been published in the Catholic press in recent years.

OWE APOLOGY

Father Lester and the editors of *Twin Circle* owe Mr. Chavez and Mr. Alinsky an immediate apology. And while they are at it, they might want to tell us just who in the Church is being "used" by Cesar Chavez.

Whom did they have in mind? If, as I suspect, they were thinking of the Catholic bishops of California and the other bishops throughout the country who have supported Chavez' organizing drive, I can only wonder why they didn't have the courage to say so. On the other hand, perhaps they were not in fact referring to the bishops.

If not, however, the question recurs: Whom did they have in mind? Perhaps Father Lester will have occasion within the near future to throw some additional light on this matter in his question-and-answer column in *Twin Circle*. Needless to add, many of us will be waiting anxiously for his answer—and for his apology to Cesar Chavez and Saul Alinsky.

Interpretation

Does Delay In Appointment Of Abe Fortas Raise The 'Spectre Of Anti-Semitism'?

By FATHER JOHN B. SHEERIN, C.S.P.

The long delay in confirming the appointment of Abe Fortas as Chief Justice of the Supreme Court raises once again the spectre of anti-Semitism. During the campaigns conducted by Robert Kennedy and Sen. Eugene McCarthy, no one challenged either man on the score of his religion. Perhaps it was because of this that most of us felt that Fortas' Jewishness would not enter into senatorial consideration of his fitness for the high judicial post. But now it begins to look as though his Jewishness has prejudiced and will prejudice his confirmation as Chief Justice.



Father SHEERIN

For the opposition thus far has not presented a consistent or rational case against Fortas. When first named by the President, Fortas was opposed by conservative Congressmen who objected on the ground that he was too permissive toward "crime in the streets" since he had voted in the Miranda case to require police to advise arrested suspects of their right to legal counsel before interrogation by the police. But conservative fears about Fortas' permissiveness were allayed when he voted with the majority of the Court to allow police to frisk suspects before arrest.

Again, some Americans felt that he was too permissive in regard to censorship and distribution of pornography, but in the famous Ginzburg case he agreed with the Court in its condemnation of Ginzburg's "pandering" activities.

VIETNAM WAR

On the other great issue, the Vietnam war, there were undoubtedly many Americans who supported the war and who felt uneasy about the possibility of a liberal Chief Justice standing in open opposition to the Administration policy on the war. But then it was announced that Fortas was not only in favor of the policy but had actually sat in on top-level meetings that shaped and evaluated the war policy. So the hawks have no reason to fear Fortas as far as the war is concerned.

Why then the long delay in confirming his appointment? Is it because Fortas is known as a liberal and conservatives do not want him continuing the Warren Court liberalism which they abominate? This could not be the reason because a failure to confirm his nomination would only serve to strengthen the liberal element in the Court. Warren would remain as Chief Justice, Fortas would remain as an associate justice. Might it be that certain Congressmen object to Fortas simply because they deem him to be incompetent

as far as his judicial knowledge and skill are concerned? As far as I know, no one has raised any objections to his judicial fitness for the job.

The longer the delay in confirming Fortas, the more plausible becomes the charge that his confirmation is being blocked because of anti-Semitic prejudice. It is said in certain quarters that we have troubles enough in America without fanning the smoldering fires of anti-Semitism. The conclusion therefore is that the possibility of anti-Semitism entering into the Fortas case should not even be mentioned among us for it thrives on rumor and gossip. We have troubles enough, to be sure, but I feel that the whole Fortas episode should be thoroughly investigated to see if anti-Semitism accounts for the delay.

It would be blissful to know that the fires of anti-Semitism had burned out once and forever in American life. But this would be a monumental case of self-deception. Anti-Semitism is not now the virulent blaze it was, for instance, in the 30s but the sparks are still there and will ignite if the rabble rousers blow on them with demagogic oratory.

We have plenty of troubles; the war, the riots, strikes, the generation gap and the credibility gap, the collapse of public morality. We also have a multitude of neurotics who are looking for scapegoats on whom to pin blame for our troubles. Historically, the Jews have been the first victims in the hunt for a scapegoat. It is time that the whole Fortas affair be aired publicly. If it uncovers smoldering anti-Semitism, a great wind of public condemnation can extinguish it.

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How Much Responsibility Rests On Schools?

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

"You have written frequently lately about 'the disadvantaged child.' Isn't this a misnomer, since all of us have grown up in freedom, during the same era, and theoretically with the same advantages?"

In order to clarify terms, what we are discussing is: How much responsibility should public schools be expected to take for the children from poor families?

Should public schools be expected to take full blame if the child is unable to cope with his seemingly strange environment in the classroom? Or should we hold the parents responsible, on the premise that it is up to the family to prepare the child for school?

The answer, I believe, lies between these alternatives. I feel that education must make up for its own failures, and too, it must make up for society's failures.

Equal opportunity, as far as possible, must be afforded to all. In our multi-pronged society — to be realistic — the family bankroll frequently forges the key to the gate of opportunity. The greater the financial resources, the greater the opportunities ahead.

On the other hand, children from poor families, who also attend public schools, very often suffer what we might call very severe educational retardation.

It has been determined that the educational level of parents is an important factor in shaping the child's attitudes toward learning. Ordinarily, it has been found that the children of parents who did not complete public grade school or high school have less motivation than the children of parents who did finish.

Some Rise Above Environment

It is true that some poor families have children who are bright and who learn very well despite their environment but studies show that the vast majority of children from poor families do poorly in school for obvious reasons.

Martin Deutsch and his associates, in a new book, call these people the socially disadvantaged rather than the culturally deprived. We cannot say that those from poor families lack a culture — it would be better to recognize simply that their culture does not prepare them properly for school.

This is one of the great benefits of the Head Start program and other nursery programs that have helped children of the poor to get off to a better entrance to education.

In order to understand the problem, we must recognize two important facts:

- Social environment influences learning.
- Culturally deprived children enter school with a weaker facility in language, less perceptual ability, and less ability to concentrate than do others from more affluent areas.

Don't criticize the school system for these facts — they exist, and unless understood, they prevent true study and evaluation.

Pre-school "enrichment" programs are a necessity if society is honest and serious about equalizing opportunity through education. Of course, these enrichment programs should be continued throughout the elementary school grades.

Once again, I'd like to urge that schools remain open 11 months of the year. The three to three-and-one-half months we now spend on summer vacation could be better utilized by offering enrichment programs during that time.

Also, there should be voluntary school attendance in directed courses without grades, just for the sake of letting children and parents know that learning can be fun.

Points Worth Remembering

Two points concerning very young children are worth remembering. The child's mental abilities are developed through contact with people. Also, and possibly most significant, social experiences before the age of five are extremely important as far as readiness and achievement are concerned.

The relationship toward the family is one of the prime factors in the learning process. The orderly development of the mind is contingent upon the cooperative interaction of the family atmosphere and the school environment.

An extremely valuable and crucial role is taken by the educator in the school when he counter-balances the deficiencies in the learning processes which have been neglected in the home. The earlier this is done, the better. Nor does this mean that we must abandon the older child; it means simply that our approach must be different.

No one can ever say our children "are dying mentally," if we follow this course. Nor should it ever be said that the bureaucracy of the educational system in the large cities is solely responsible for the low school achievement of so many slum children.

You cannot criticize one factor to the disadvantage of the other — the school, to the family — because if you do, it will be a one-sided criticism which will prevent us from wisely allocating the moneys available for education.



"Aren't you doctors using all this business about changes in the chromosomes after using LSD to strike terror into our hearts? Really now, doesn't the use of other drugs cause changes in the chromosomal formation?"

Our most qualified medical schools and scientists have warned of the "danger in the use of hallucinogenic drugs." The Columbia University College of Phy-

sicians and Surgeons has cited the possibility of a relationship between acute leukemia and LSD. The same chromosomal changes found in leukemia cells, they report, were observed in the cells of the LSD user.

This should serve as sufficient warning to parents and adolescents alike. Admittedly, other drugs will cause chromosomal changes in the cell, but these are usually reversible changes — the LSD changes are not.



"My son wishes to join an underground club at his high school. What shall I say to him?"

Perhaps a recent personal experience with "underground" clubs will help to illustrate my answer more forcefully. I was called to a home where a high school club was holding its initiation. One of the pledges had become so distraught, so completely a victim of the stress and trauma of the initiation ceremony, that it became necessary for me to hospitalize him.

Certainly, underground clubs in junior and senior high schools have become traditional among a certain strata of our youth. Members of these groups gravitate to each other even when changing schools or neighborhoods.

They go with the same girls, use the same language, and seem to have the same habits and movements. They share a culture that separates them from the so-called conformists. They harbor anti-moralistic attitudes which support violation of the law, in varying degrees.

And too, we shouldn't forget their "delinquent" parents. For the parents seem to want their children "to belong." Too often, the parents are projecting their own subconscious attitudes through their children.

The least we could say would be that these groups are potentially harmful.

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QUARTERS

Chaplains Share The Risks With GIs

(Continued from Page 1)

Chaplain Anderson told me that he was ordained to the ministry in 1955 and joined the Navy in 1967. He served six and a half months with a Marine infantry battalion west of Khe Sanh, until May 6 of this year when he was wounded while digging a fox hole with his chaplain's assistant.

An enemy 120 m.m. mortar round killed the assistant and left Chaplain Anderson with shrapnel wounds in his head and right leg.

MOVES FAST

By the time I saw him he was almost fully recovered and back on the job again. He moved about as fast as I did; in fact, at 10:28 p.m. on the evening of our visit when a member of a reconnaissance patrol, just returned he thought he heard the whistle of incoming enemy artillery and yelled "Incoming!"

When the alarm turned out to be false and we emerged from our bunker I asked a nearby Marine why all the battle-hardened veterans ran as fast as I did. His answer much amused me: "Sir, it's not the (artillery) round with our names on it that bothers us. That we can do nothing about. It's the one that's labeled 'to whom it may concern' that bothers us."

I celebrated Mass one day in Capt. Fenning's favorite chapel, an open-sided wood hut, or "hootch," at Dong Ha. We were well within the range of the North Vietnamese 130 m.m. artillery 27,000 meters away in the DMZ, and everyone at Dong-Ha stood ready at all times to leap into the nearest hole.

I was not surprised, therefore, to see two slit trenches running the length of the chapel on either side. It would be possible for me to say, if the need arose, "Go, the Mass is ended," and roll either left or right into a hole. Capt. Fenning told me: "Our favorite hymn here is, 'Get me out of the church on time!'"

One day I attended a chaplains' meeting at Capt. Fenning's office at Quang-Tri and had occasion to meet 10 priests and ministers just out of the field. They talked of many problems, all of them interesting, but the problem that stood out above the rest was quite plainly pot—marijuana.

The Marines impose severe penalties, including prison sentences of up to five years, for simple possession of pot. Still, there are some Marines, the chaplains told me, who not only take that risk for themselves but place a lot of other people in risk as well.

One chaplain explained: "Some men on pot shoot up their buddies. They're crazed. Just the other day one pot-crazed pulled his truck out of a convoy and smashed head-on into an oncoming vehicle causing serious injury."

To my question where the men obtained their pot, the chaplain said: "Most of them pick it up from vendors, usually children, whose stands line the six-mile road from Dong Ha to Quang-Tri. A Marine truck will stop with phony engine trouble and kids will jump on the running boards to make their exchanges. You see it happens frequently. It's a serious problem."

SUBTLE PROBLEM

Another, more subtle problem was posed to me at

Cates, the newly-built fire base overlooking Khe Sanh. I flew into Cates by helicopter one day and talked with the Protestant chaplain of the 2/4 Marine Battalion.

"I worry about the dead and the wounded among these lads," he told me, "but I also worry about their psyches. So many of them have come to enjoy killing. You listen to their conversations in the field at night as they describe their experiences, their gleeful laughter as they relate how they zapped some enemy gook in the belly—well, it gives you pause. What are we doing to these young men?"

The chaplain whom I remember most vividly from my days in the delta at Vietnam's southern tip is Army Major Herman J. Brinkmann, a Redemptorist from Philadelphia.

Father Brinkmann was Catholic chaplain with the 9th Infantry Division at Dong-Tam, and on July 14, I joined him there to share his last day in Vietnam.

"I'm Father Orphanage around here," he told me, laughing. But he spoke more in truth than in jest, for everyone to whom I mentioned Father Brinkmann's name mentioned in return the Catholic Orphanage of My-Tho operated by the Vietnamese Sisters of St. Paul of Chartres.

My-Tho is capital of Dinh Tuong Province and is situated about five miles away from Dong-Tam in this lush tropical part of Vietnam.

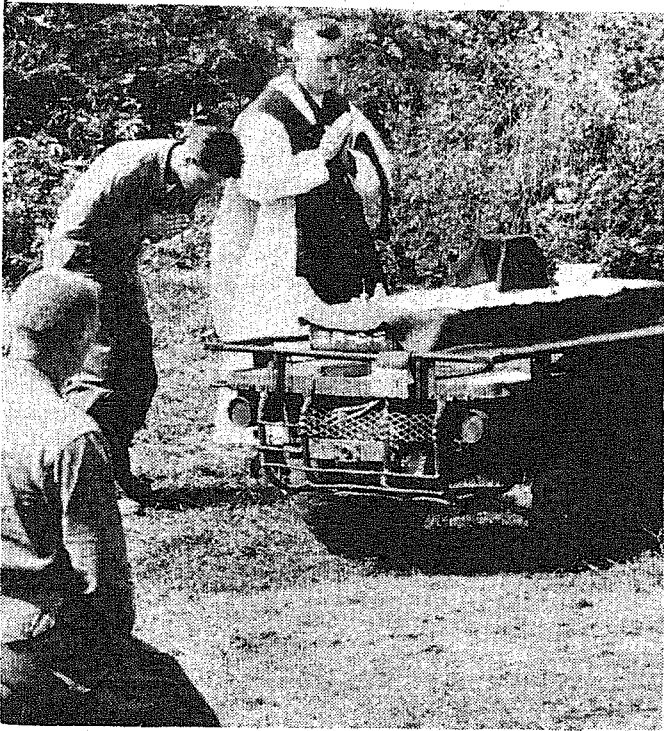
Shortly after arriving at Dong-Tam in July, 1967, Father Brinkmann learned of the orphanage, which was then in desperate need of food and clothing. He persuaded Company B of the 9th Signal Battalion at Dong-Tam to adopt the orphanage as its special charge.

The men take up collections for the orphanage on paydays, and truck in food, medicine, and clothing. Most important, they make weekly visits to the 150 children.

"As a consequence of these visits," Father Brinkmann told me, "morale in the unit has lifted 100 per cent, and I can only guess how high morale has shot among the children and their Sisters."

Over the course of a year Father Brinkmann wrote to every person in the U.S. he remembered from his 15 years as a priest, asking for clothing and toys. The response was consoling. Nearly everyone replied.

As the gifts continued to pour in, the Sisters and children wanted to make some return, and so, last



MASS for Marines in the field in South Vietnam. FATHER (CDR) JOHN J. O'CONNOR, of Philadelphia, used a military vehicle for the altar.

Dec. 23, despite warnings from the Vietcong, some of them traveled to Dong-Tam in an open truck to present a Christmas play to the U.S. troops.

On their way home to My-Tho the VC blew up their truck, killing one child and injuring 10 others. Father Brinkmann nearly wept as he told me the story.

FRIENDLY ORPHANS

It was hard not to fall in love with the orphans of My-Tho. Their handsome Vietnamese features blended agreeably with their American style clothing, and the light in their eyes for Americans, especially Father Brinkmann and the men of Company B, was a heart-warming sight, indeed, in a land where cynicism and callousness all too widely prevailed.

On that last day when Father Brinkmann said goodbye to his beloved orphans, one of them read aloud a message that the orphans had prepared for him:

"We often think of the hardships you Americans are enduring. So many sacrifices. You have come to help this country, disrupted by war, to build, not to destroy, to bring happiness not sorrow, to develop friendships not hatred. We thank God for sending you here.

"No other priest loves us the way you love us. You are our source of joy. But now you leave us. We only look at you with faint eyes overflowing with tears to show our gratitude to you.

"As the plane leaves Vietnam for America you can see the destruction and death of

this country. Please pray for the war to end soon and that we live in peace and happiness."

It was a hard goodbye for everyone, including me.

Perhaps the most unforgettable chaplain I met in Vietnam was Major (Father) Thomas H. Widdel, from Peoria, Ill., chaplain of the 3rd Brigade, the 7th Cavalry, the 1st Air Cavalry Division.

The 3rd Brigade is known as the Garry Owen Brigade, and I wondered about the origin of the designation.

My questioning turned up the information that "Garry Owen" was a fighting and marching song used by several Irish regiments in the last century. In 1866 it was selected as the fighting song of the U.S. 7th Cavalry by the 7th's first commander, Lt. Col. (later Brevet Maj. Gen.) George A. Custer, of Little Big Horn fame.

I suspect that Father Widdel, by his example, his wit, and his easy rapport with the troops, has done more than anyone since Custer to make

"Garry Owen" identical with the 7th Cavalry.

But more than that, he has made Jesus Christ the 7th Cavalry's ideal. This was my strong impression, born of the troopers' accolade: "But have you met Father Widdel? Now there's a great priest!"

When the men mentioned his name it was always first in terms of his priesthood. He was before all else witness of Jesus Christ. There are few accolades higher than that.

I remember my last conversation with the padre outside his hootch at Camp Evans. I said my goodbyes and was just heaving into my flak jacket and helmet when Father Widdel said:

"Do me a favor when you get back to the States, Mike. Don't pretend to be an authority on Vietnam."

I laughed and said, "I promise you that, Father."

"And a Garry Owen to you, lad!" he said after me as I walked the tent line south.

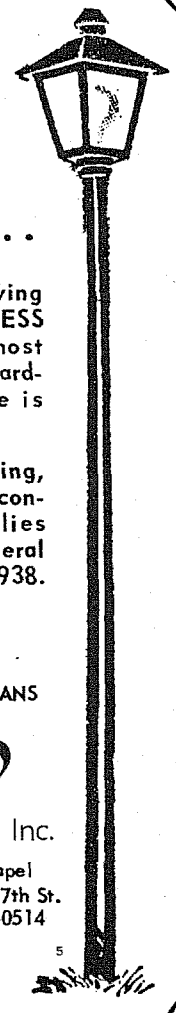
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Archdiocese Teams

Football Lid Lifts Tonight

The football season opens this weekend for archdiocese schools, with all but St. Thomas Aquinas seeing action.

The top intra-diocese scrap sends promising Cardinal Gibbons against rebuilding Cardinal Newman tonight at the Boca Raton High stadium.

The other big attraction will see Chaminade's powerful Lions meeting Lincoln Park of Ft. Pierce Saturday night at the McArthur High field.

Completing the weekend schedule are Msgr. Pace at Key West; LaSalle at Cypress Lake, both tonight, while on Saturday Christopher Columbus faces defending state champ Coral Gables at Central Stadium while Archbishop Curley is host to Miami Beach at the Hialeah Municipal Stadium.

GIBBONS HAS EDGE

Cardinal Gibbons will be a slight favorite to score its first win over Cardinal Newman on the strength of its 22 lettermen against Newman, last years district Class A titlists, has a meager list of just four lettermen returning.

Only drawback that Gibbons has is its unfamiliarity with the T-formation installed by new coach Walter Green after operating from the single wing the last two years.

Chaminade, already the favorite in district Class A and mentioned for a possible state championship, looked good in its two quarters of play two weeks ago in the football jamboree against McArthur and Hollywood Hills, outscoring both teams, 6-0.

Priest, Boxer, Dies In England

ALSAGER, England (NC) — Father Cornelius O'Kelly of St. Gabriel's parish here, who was one of Britain's leading heavy-weight boxers before studying for the priesthood, died at 61.

Although he never won the British title, he fought many of the best men in the world. He fought for three years in the United States, winning 14 of his 23 fights. Among his victims were Al Freeman and Jack Cagnon; and he fought King Levinsky to a draw.

He fought for Great Britain in the 1924 Olympic Games in Paris, reaching the semi-finals.

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Plan Film On Debate Technique

Moderators of the Catholic Forensic League of South Florida recently approved an expenditure of \$75 for a professionally - prepared movie aimed at increasing interest in debate in the Archdiocesan Catholic schools.

When completed, the movie will be circulated among the member schools for showing.

The moderators also set down firmer rules for member schools who host debate meets. They limited the schools to eight speakers for each meet and allowed them to enter only four of the teams in any one speaking event.

New officers for the league are Father Frederick Easterly, C.M., of St. John Vianney Seminary, president; Sister Patricia Mary, I.H.M., of Notre Dame Academy, vice-president; and Brother Edward Goetz, C.S.C., of Archbishop Curley High, secretary-treasurer.

Dance Slated For Counselors

A dance will be presented for the teenage day camp counselors of St. Vincent De Paul parish Sunday, Sept. 22, at 7 p.m. on the church grounds at 2000 NW 103rd St.

Games and refreshments will be included in the dance party. Dress is casual.

Squires Hold Installation

Larry Schitea was installed as chief squire of the Columbian Squires Marian Circle #1364, recently in ceremonies which placed in office seven of his fellow officers.

Other officers are Jack Ahern, deputy chief squire; Bob Knox, bursar; Pete Magaldo, notary; Mike Massa, marshal; Gary Pastorella, sentry; Bob Cherry and Gary Schick, captains.

Fans Go By Bus

Fans of the Immaculata-LaSalle Royals will travel to the LaSalle-Cypress Lakes football game on Sept. 20, in two buses, sponsored by the National Honor Society chapter and the student council.

Catholic Youth Week Activities Slated Throughout Archdiocese

Catholic youth in South Florida will join in kicking off observances of National Catholic Youth Week on Sunday, Oct. 27, when they receive corporate Communion during special Masses dedicated to the parish youth throughout the Archdiocese of Miami.

Other events planned for the week, which runs through Nov. 3, will include special panel and group discussions, Communion breakfasts with guest speakers and in many parishes, an ecumenical program with invitations to non-Catholics.

Most of the special local events for the week are being coordinated by the Archdiocesan Catholic Youth Organization, according to Father Walter Dockerill, director.

The main objectives of the Youth Week are to emphasize youth's potential and willingness to assume responsibility, to encourage youth by making them aware of opportunities for good, to foster frequent reception of the sacraments and to reveal modern Catholic youth's depth of spirituality.

The theme of the national week this year is "Youth—Witness to a Living Faith." Catholic Youth Week was first celebrated in October of 1951, and since then has grown beyond the individual parish to include celebrations in various armed forces

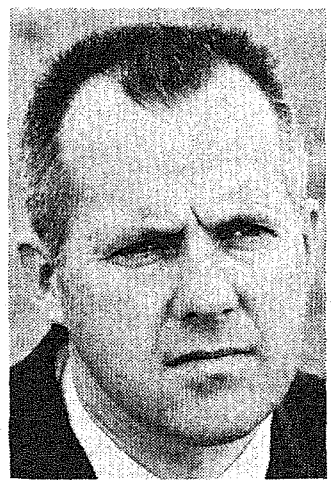
bases. It is recognized as the largest Catholic youth activity held annually in this country.

Pope Donates A School

CASTELGANDOLFO — (NC) — Pope Paul VI has inaugurated an elementary school building here that he will donate to the citizens of this town.

Built on land given by Prince Alessandro Torlonia, assistant to the papal throne, the building consists of 15 training classrooms, six professional training classrooms, a chapel, a health care center and a gymnasium.

College Picks Soccer Coach





William Edinger

ST. LEO, Florida — William Edinger, 34, who has officiated at St. Leo matches over the past three years, has been named the college's new soccer coach.

The new coach began playing soccer when he was going to Trenton High School and has been associated with the game in some capacity ever since. He played with the Sixth Fleet Service team in Greece, Italy and Spain while serving in the Navy.

Edinger is a graduate of the University of Tampa. He will continue working for the Tampa Tribune's advertising department and will be listed as a part-time member of the college athletic staff.

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How Grid Teams Will Fare

Another football season is with us, and we're ready for our seasonal predictions. So, here is how the year looks to the archdiocese schools along with the U. of Miami and the Miami Dolphins.

ARCHBISHOP CURLEY (Class A) — Knights will be definitely improved, although won-loss record won't be much better. If Russell Meriedy can handle the quarterback chores, Curley has enough other talent to pull a few surprises. Our prediction: 4-6.

CARDINAL GIBBONS (Class B) — More talent than ever before in school history; good size, too; and shift to T-formation will help if young quarterbacks, Gus Crocco or Steve Peyton, come through. Our prediction: 6-4.

CARDINAL NEWMAN (Class A) — Tough year ahead for the Crusaders, with only four lettermen returning and opposition aiming at revenge for losses over past years. Our prediction: 3-7.

CHAMINADE (Class A) — Could be best Class A team in state, led by a crack backfield, including ace halfback Alan Cook. The Lions are big, fast and experienced. If they get by Class AA Pompano Beach in second game, they should go all the way. Our prediction: 10-0.

CHRISTOPHER COLUMBUS (Class A) — Explorers have a swift backfield led by Roberto Suarez and a tough defensive unit led by tackles John Doyle and Jim Korth. Inexperienced and small offensive line biggest handicap. Our prediction: 5-5.

LASALLE (Class A) — Royals have only a slim nucleus to build after only a 4-5 year last season. Speed in halfback Domingo Bethart and key linemen in end Joe Bak and guard Allan Frederich but rest of team inexperienced. Our prediction: 4-6.

MSGR. PACE (Class B) — First year of full varsity competition and lightweight squad will make the going rugged. Lack of a passing game shifts reliance to ground attack, where the Spartans will be outmanned in the line. Our prediction: 3-7.

ST. THOMAS (Class B) — Raiders will improve over 3-7 record of last year but not by too much. Jack Hackett steps in quarterback and Frank Scruggs will take care of the running while Jim Crow at center could be one of the archdiocese's best. Our prediction: 5-4.

U. of MIAMI — Hurricanes will again be strong defensively with All-America Ted Hendricks at end, but not as strong as last year. The Hurricanes' offense is built around power runners Vince Opalsky, Bob Best and Roy Acuff and needs help at quarterbacking.

David Olivo, a sometimes good, sometimes bad quarterback last year, will start the season and if he

falters, Christopher Columbus High grad Lew Pytel will step in. Pytel was eight-for-11 in final pre-season scrimmage and has the ability to come up with the big play. Only a sophomore, he could be the starter by mid-season.

Tough schedule and offensive line question marks leave Hurricanes with only a modest outlook for the season. Our prediction: 6-4.

MIAMI DOLPHINS — Dolphins have to play their hearts out in pre-season games (2-2-1) to establish a following, then open AFL season with four tough games (lost opener to Houston, 24-10).

Unless they can pull off one win in the first four, the Dolphins AFL Eastern Division chances are crushed. Quarterback Bob Griese is one of the league's best and has good supply of receivers, even with favorite Jack Clancy out for year with injury. However, Dolphins still have not established a good running game against tough defensive lines and defense still comes up with mistakes. Our prediction: 6-8.



And now... our weekly predictions, game-by-game: **CARDINAL GIBBONS 13, CARDINAL NEWMAN 6** — Gibbons ready for this one, while Crusaders' inexperience will hurt.

KEY WEST 33, MSGR. PACE 6 — Conchs just too much of an opener for little Pace to handle. Key West power to pay off.

CYPRESS LAKE 20, LASALLE 0 — Cypress Lake is a growing power in Everglades area and Royals have too many newcomers for an opening game like this.

CHAMINADE 26, LINCOLN PARK 7 — Lions off and running with power attack that should tune-up for crucial game next week with Pompano Beach.

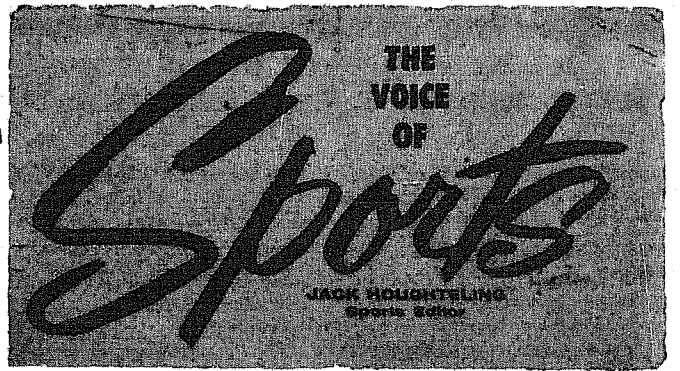
CORAL GABLES 28, COLUMBUS 0 — Cavaliers are defending state champs and enough class has remained for another big season. Columbus defense to be severely tested.

CURLEY 20, MIAMI BEACH 14 — Knights to get offense rolling with running game the deciding factor, in a close one.

MIAMI 14, NORTHWESTERN 10 — Hurricanes to win on power, but not win by much. Northwestern improved over last year when they upset U-M in opener at Evanston.

OAKLAND 31, DOLPHINS 21 — Raiders have consistent offense and defense, while Dolphins are erratic in both departments. But, Miami could make it close if they can come up with clutch plays, which were missing against Houston.

All for this week... remember we were 77.8 per cent correct last season in our predictions.



Mud Scrimmages, Coach's Strategy

By CHRIS SMITH
FT. LAUDERDALE — "Has anybody ever thrown mud in your face?" said Cardinal Gibbons line coach Dick Campbell politely. "If they have, you know what I mean."

The Redskins in their second week of summer football practice under new coach Walt Green have a nucleus of 27 letterman to work with, but Campbell is taking no chances with his linemen.

He likes to have his linemen play in mud everyday. You heard right.

Fifteen minutes before Gibbons starts practice, Campbell takes a hose to a 15-square foot area of grass at the north end of the football field. Five minutes later the mud is six-inches deep.

Now, comes the fun. Campbell sends two of his linemen into the muck. The pair wrestle in the mess until there is a winner. The loser takes a lap and more water is added. And the fun continues.

With this little drill, Campbell will never be known as Mr. Clean, but he doesn't care either.

"The only way I'm going to win football games here is with a mad line," he said.

"I mean a bad news line." And mud in the eye is just the thing to get you riled up. Campbell ought to know, he was a high school coach in Detroit and tutored Notre Dame's Jim Seymour. Campbell played for the Houston Oilers of the American Football League.

Green, also from Michigan, brings with him a winning formula and will try and keep things simple for the Redskins.

"I plan to use only five plays in the first game against Cardinal Newman," said Green. "There will be three running and two passing plays."

"I plan to have only 15 plays in use by the final game. There's no reason for 30 or 40 plays. I remember when I was playing and had to memorize a lot. After a while it got confusing."

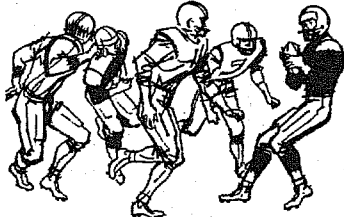
Of his 27 lettermen Green inherits two experienced quarterbacks.

"Steve Peyton and Gus Crocco are strong at passing and ball handling," explained Green. I'm extremely fortunate to have two of their caliber. If they run the team like they are capable, we should break .500 this year.

The Redskins were 4-5 in 1967.

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Fred Fowler's College Football Ratings measure the comparative strength of major college football teams for a particular season. Teams actually rate themselves on their game performances. Factors considered are offense, defense and caliber of opposition. Although the ratings provide a measurement of the average strength of opponents, they DO NOT forecast game results. Normally, a team with a rating 10 points higher than its opponent may be considered the favorite. However, the ratings make no allowances for home field, morale factors, injuries, illness, lineup changes, weather conditions, etc.
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Oklahoma 104.5	Harvard 87.2	Dayton 76.3
Houston 103.1	Duke 87.0	Wisconsin 74.9
Louisiana State 102.8	Georgia Tech 86.8	Rutgers 74.8
Colorado 102.2	Toledo 86.8	Air Force 74.7
UCLA 101.0	Brigham Young 86.2	East Carolina 74.6
Miami (Fla.) 100.3	Memphis State 86.1	New Mexico State 74.5
Georgia 99.4	North Texas State 85.9	Buffalo 74.0
Tennessee 99.4	Ohio University 85.5	West Texas State 73.7
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Alabama 97.1	Navy 84.7	Oregon 73.2
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Wrathful Days In The Grape Vineyards

(Continued from Page 15)

As a result of their support of Mr. Chavez, California bishops have been subjected to considerable pressure by the grape growers and by the Agricultural Workers Freedom to Work Association (AWFWA), a group of farm workers who support the employers in their opposition to the union.

Two major targets of this pressure have been Bishop Manning and his diocesan newspaper. Posters carried by AWFWA members in a recent demonstration against the bishop bore such statements as "Bishop Helps Chavez Promote Revolution... Bishop Rejects True Workers... We Need Religion, Not Revolution... Bishop is For Social Injustice."

The Central California Register, which has reported statements on both sides of the issue but has printed editorials in favor of collective bargaining, has lost an estimated \$20,000 in advertising revenues because of pressure on its advertisers by the growers and the

AWFWA, Mr. Sherry reported. The AWFWA has announced that it will picket any business which advertises in the Register and has criticized the Church for "helping to promote an illegal boycott against certain California vineyards."

Mr. Sherry noted that some advertisers have offered to continue paying for advertising which they do not want printed. "They are afraid of being involved," he said, "and they try to save their conscience with a check. Naturally, we have declined all such offers. We do not want advertising revenue merely to keep us happy or quiet."

He has also charged that "growers have visited my office and personally threatened to put us out of business for daring to suggest that the farm workers have a right to organize into unions."

SIDES WITH GROWERS

Another editor, one whose statements closely reflect the views of the growers, is Murray Norris, associate editor of California Farmer magazine. Asking the growers to negotiate with Mr. Chavez, he said in a recent public address, "is like asking a banker to sit down with a bank robber and decide what will be done with the depositors' money."

He maintained that the union organizer does not represent "the true grape-pickers" and called for a massive campaign "to bring the truth about Delano to the world." Unless this is done, he predicted, "serious economic difficulties" may result and the problems arising from the boycott may "take generations to straighten out."

The growers, in their publicity campaign against Mr. Chavez, have asserted repeatedly that the grape-pickers are better paid than most agricultural workers. They maintain that they are not opposed to unions but only to the "overwhelming power which now lies in the hands of a union to utterly destroy a grower by a strike at harvest or at any other critical time in the growing of a crop."

"Welfare of workers depends upon profit-making growers, not upon invading pickets," according to a

brochure issued by a committee the growers formed this year.

The brochure denied that the non-union workers now have no collective bargaining power. "Delano grape growers often meet with their workers, at the request of the latter, to discuss wages, working conditions, grievances," the brochure said. It criticized clergymen who support the union without "obtaining a mandate from their congregations" through a vote of the church membership.

"When clergymen, as in-

dividuals, arbitrarily align themselves with one side of an issue to speak for their congregation," the brochure said, "they not only foster the breakdown of democratic processes. They also spread distrust within their own churches and within their communities."

Deriding Mr. Chavez's claims of non-violence, the growers accused the union of "threatening naked force to accomplish their ends." This description and a further charge of "blackjack tactics" were applied by the brochure to the boycott ef-

fort. The growers also described the establishment of a union as "coercion" of workers who do not wish to join.

While they carefully avoid calling Mr. Chavez a Communist, the growers in their brochure allege that the Communist Party has shown "exceptional interest" in the strike and has tried to use it "for its own purposes."

Much more extensive, however, than the alleged interest of Communists has been the clearly-stated, nationwide and even international support of the union by religious leaders.

U.S. Approves Loan For Housing Project

(Continued from Page 1)

"The apartment building of 224 units is further evidence of the Church's continued and broad interest in the welfare of the community," the Archbishop explained.

The complex will contain a dining room, hobby shops, games rooms and physician's examining rooms in addition to the efficiency and one-bedroom apartments.

All of the units will be air-conditioned and will be available for couples over the age of 62 whose income is less than \$4,600 per year and individuals whose annual income is less than \$3,900.

Construction will take approximately 18 months to complete, Tucker said.

The interest rate on the 50-year federal mortgage loan is three per cent per year, much less than the current bank rate, Tucker explained.

The building will be put on a 4.93-acre site adjoining St. Mary Magdalene Church on Miami Beach.

Officers of the Sunny Isle Tower, Inc., are Edward McHale, president; John McDonald, vice-president; Msgr. David Bushey, secretary-treasurer. Members of the board of directors include Msgr. Patrick O'Donahue, pastor of St. Mary Magdalene, Phillip D. Lewis, Murray Blairwright, and Leo L. Bentz.

Tucker said that Congressman Claude Pepper (Dem.-Fla.) was instrumental in speeding up the approval of the loan.

Install Bishop At Brooklyn

BROOKLYN, N.Y. — (NC)—In colorful and updated ceremonies, Bishop Francis J. Mugavero was installed and consecrated as the fifth spiritual leader of the Brooklyn diocese.

Bishop Mugavero was installed in a public rite at St. James pro-Cathedral before clergy, Religious and laity representing each parish and organization in the diocese.

The consecration ceremony took place in the larger Our Lady of Perpetual Help church, where 3,500 persons, including more than 50 bishops witnessed the raising of the new bishop to the fullness of the priesthood.

In his homily at the consecration ceremony, Father George T. Deas, spiritual director of the diocese's Cathedral College of the Immaculate Conception in Douglaston, welcomed Bishop Mugavero as "our chief shepherd in Christ" and added that "your people and your priests are rejoicing in hope with you today."

Archbishop Luigi Raimondi, Apostolic Delegate in the United States, was the principal consecrator. Archbishop Terence J. Cooke of New York and Auxiliary Bishop John J. Boardman of Brooklyn were co-consecrators.

By special permission of the Holy See, a new experimental rite for the consecration of a bishop was used. The revised ceremonial is aimed to express clearly and simply the message of the ritual and to facilitate full, active participation by the Christian people as a community.

Bishop Mugavero succeeded to the See left vacant when Archbishop Bryan J. McEntegart retired July 17 because of age and ill health.

University 100% Co-ed

WASHINGTON —(NC)—Georgetown University, the nation's oldest Catholic higher learning institution, will break a 179-year tradition and allow women into its all-male college of arts and sciences next fall.

Father Royden B. Davis, S.J., college dean, said the university's board of directors approved the decision to admit women to the college in the 1969-70 academic year. The change, made after consultation with faculty members and students, means all 10 schools of Georgetown, conducted by the Jesuits, will be open to co-eds.

Founded in 1789, Georgetown was an all-male institution until 1898 when a co-ed was admitted to the school of medicine. The school of nursing was founded in 1903, but women were not common in other schools until the 1940's. Full scholarships for women were not granted until the 1950's.

Bishop Sheen Says:

'Need Parish Schools To Preserve Nation'

ROCHESTER, N.Y. — (NC)—The preservation of the Catholic school system is essential to the preservation of the United States, according to Bishop Fulton J. Sheen of Rochester.

Bishop Sheen maintained, in a pastoral letter, that "the state of the nation" requires schools of morality and religion.

"The hour has struck," he said, "when our schools must render to God not only the things that are God's,

but also to Caesar the things that are Caesar's. Nineteen out of 21 civilizations which vanished from history perished from within. Lincoln said he never feared that America would fall by an attack from without, but rather from within.

"In a word, our schools of morality and religion must be preserved not only for the sake of the parish and the Church, but also for the sake of the country."

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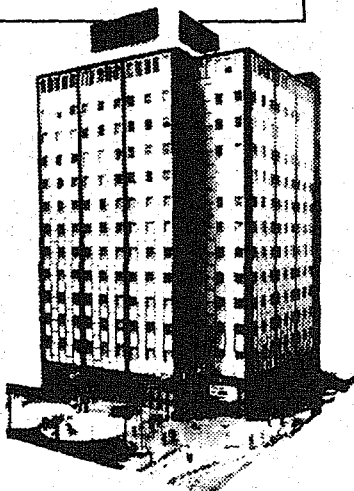
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Puntos Salientes de Conclusiones Episcopales

Medellín, Colombia —Un comité de trabajo nombrado por la segunda asamblea de los obispos de Latinoamérica ha permanecido aquí para redactar la versión final de las conclusiones episcopales y las recomendaciones sobre labor pastoral.

La declaración incluye los textos de nueve reportes de otras tantas comisiones y siete grupos de consulta. Estos reportes fueron aprobados por la asamblea en su sesión de clausura y varias observaciones y enmiendas que se les hicieron han de ser incluidas en la declaración final.

A fin de satisfacer la expectación de amplios sectores de la Iglesia en Latinoamérica, la asamblea adelantó un sumario de los puntos principales bajo el nombre "Mensaje a los pueblos de Latinoamérica."

El mayor impacto sobre trabajo pastoral, sin embargo, aparecerá en el documento final. A continuación algunos de los puntos extractados de ese documento, pendiente a su publicación como texto íntegro por el Consejo Episcopal Latinoamericano (CELAM):

—Tiene que darse decisivo apoyo a cambios completos

Más Declaraciones Sobre La Reunión Episcopal en la Página 24

y valientes de muchas de nuestras estructuras que son levas a la persona humana y son claramente injustas.

—No podremos alcanzar la meta de un mundo nuevo sin antes buscar nuevas estructuras, a más, nuevos hombres, que actúen como seres humanos libres y responsables.

—Tenemos que denunciar que la economía de Latinoamérica está atrapada en el dilema entre el capitalismo y el marxismo y entre tanto continúa dependiendo de los centros económicos del mundo que dictan su dirección.

• Se ha dicho suficientemente que la miseria que margina a grandes grupos humanos en toda Latinoamérica es una injusticia que clama al cielo pero lo que quizás no se ha dicho suficientemente es que los esfuerzos que se han hecho no han sido capaces en general de asegurar que la justicia sea respetada y realizada en todos los sectores de las respectivas comunidades nacionales.

• Ante esa situación de injusticia la iglesia tiene un mensaje que se fundamenta en el hecho de que Dios creó la tierra y todo lo que en ella se contiene para uso de todos los hombres y de todos los pueblos de modo que los bienes creados puedan llegar a todos en forma más justa.

• Pero para la verdadera liberación que se busca todos los hombres necesitamos una profunda conversión a fin de que llegue a nosotros el reino de justicia, de amor y de paz.

• La originalidad del mensaje cristiano, agregan los obispos, no consiste tanto en la afirmación de la necesidad de un cambio de estructuras cuanto en la insistencia que debemos hacer en la conversión del hombre. No tendremos un continente nuevo sin nuevas y renovadas estructuras pero sobre todo no habrá continente nuevo sin hombres nuevos que a la luz del Evangelio sepan ser verdaderamente libres y responsables.

• El cambio social debe orientarse, dicen los obispos, hacia la formación de comunidades nacionales que reflejen una organización global donde toda la población, pero muy especialmente las clases populares, tengan a través de estructuras territoriales y funcionales una participación receptiva y activa creadora y decisiva en la construcción de una nueva sociedad.

• Los obispos afrontan luego el problema de la transformación de las estructuras económicas y luego de anotar que ella no podrá obtenerse ni por el sistema liberal capitalista ni por el marxista agregan:

• Hacemos por ello un llamado urgente a los empresarios, a sus organizaciones y a las autoridades políticas para que modifiquen radicalmente la valoración, las actitudes y las medidas con respecto a la finalidad, organización y funcionamiento de las empresas.

• La Conferencia Episcopal aboga por una efectiva organización de los trabajadores cuyas asociaciones sindicales campesinas y obreras deben tener una fuerza solidaria y responsable para ejercer el derecho de representación y participación en los niveles de la producción y de la comercialización nacional, continental e internacional.

• La Conferencia Episcopal llama la atención sobre la situación de las masas campesinas, diversa en las distintas naciones, pero con un denominador común: la necesidad de una promoción humana de esas masas y de las indígenas. Para esa promoción pide una urgente reforma de las estructuras de las políticas agrarias, reforma que no debe limitarse a una simple distribución de tierras, sino que ha de contemplar también la organización de los campesinos en estructuras intermedias eficaces y creación de centros urbanos en los medios rurales que permitan a la población campesina el acceso a los bienes de la cultura, la salud, sano esparcimiento, desarrollo espiritual, participación en las decisiones locales y en las que inciden en la economía y en la vida nacional.

• La Conferencia considera que para lograr el cambio de estructuras se plantea como un requisito la reforma política, pues en Latinoamérica el ejercicio de la autoridad política y las decisiones no siempre tienen como única finalidad el bien común, sino que con frecuencia aparecen favoreciendo a sistemas que atentan contra el bien común o a grupos privilegiados.

• En cuanto a las tensiones internacionales y el neocolonialismo externo, la conferencia señala particularmente las consecuencias que entraña para nuestros países la dependencia de un centro de poder económico en torno al cual gravitan. De allí resulta que nuestras naciones con frecuencia no son dueñas de sus bienes y sus decisiones económicas. Como es obvio, esto no deja de tener sus incidencias en lo político, dada la interdependencia que existe en ambos campos.

• Los obispos destacan luego la concepción cristiana de la paz que es ante todo obra de justicia, un quehacer permanente y un fruto del amor y agregan la paz con Dios es el fundamento último de la paz interior y la paz social. Por lo mismo, donde dicha paz social no existe, allí donde se encuentran injustas desigualdades sociales, políticas, económicas y culturales, hay un rechazo del Señor mismo.

• Los obispos se ocupan luego del problema de la violencia, que dicen constituye uno de los problemas más graves que se plantean en América Latina y agregan que no se puede abandonar a los impulsos de la emoción y de la pasión una decisión de la que depende todo el porvenir de los países del continente.

• Recuerdan los prelados que como lo dijo Paulo VI en Bogotá, la violencia no es cristiana ni evangélica; que el cristiano es pacífico, pero no pacifista, pues es capaz de combatir, aunque prefiere la paz a la guerra, porque sabe que los cambios bruscos o violentos de las estructuras serían falaces e ineficaces en sí mismo, y no conformes ciertamente a la dignidad del pueblo, como lo ha señalado el Papa.

• Pero agrega la conferencia: Si el cristiano cree en la fecundidad de la paz para llegar a la justicia, cree también que la justicia es una condición ineludible para la paz. No deja de ver que América Latina se encuentra en muchas partes ante una situación de injusticia que puede llamarse de violencia institucionalizada, porque las estructuras actuales fallan los derechos fundamentales, situación que exige transformaciones globales audaces, urgentes y profundamente renovadoras. No debe pues extrañarse, subrayan los obispos, que nazca en América Latina la tentación de la violencia.



La VOZ

Suplemento en Español de *THE VOICE*



El Aniversario de la independencia de los cinco países de Centro América fué observado en Miami con una serie de actos en los que se destacó la presencia de la Banda de Marimbas Maderas de Mi Tierra de la Policía Nacional de Guatemala. El conjunto musical típico, que utiliza para sus interpretaciones dos marimbas confeccionadas con maderas de cedro, caoba y ciprés hizo distintas presentaciones, una de ellas en el Anfiteatro del Bay-

front Park, la otra en la Iglesia de San Juan Bosco, esta última auspiciada por el Diario Las Américas. En la composición gráfica, arriba, una de las presentaciones de la marimba; abajo, los cónsules de las cinco naciones en una recepción ofrecida para conmemorar la fiesta. Son ellos Luis De Bayle, Nicaragua; Fernando Cascante, Costa Rica; Ricardo Dutriz, El Salvador; Rafael Arriaga, Guatemala y Miguel Brooks, Honduras.

Arzobispo Respalda Boicot de Obreros de la Uva

San Antonio, Texas (NA) El arzobispo Robert E. Lucey, de San Antonio, ha respaldado un boicot nacional de los obreros de las viñas, haciendo un llamado

a los administradores de instituciones católicas de su arquidiócesis a que consideren la posibilidad de negarse a comprar uvas de California.

El arzobispo, que ha apoyado así los esfuerzos que realiza el Comité Organizador de los Obreros Agrícolas Unidos por sindicalizar a los trabajadores del Valle Río Grande de Texas y en California, manifestó en una carta que el boicot "contribuirá a acelerar la hora en que todos los obreros agrícolas de nuestra nación gocen de los beneficios laborales al igual que los otros hermanos obreros de las industrias."

Encabezados por el director nacional César Chávez, el comité actualmente ha decretado la huelga en varios de los viñedos más grandes de California, que según funcionarios del comité producen el 90 por ciento de las uvas consumidas en el país. La organización está

fomentando el boicot nacional contra las uvas en un esfuerzo por lograr que los hacendados lleguen a un convenio colectivo con el sindicato. Los hacendados, a quienes la ley no les exige que reconozcan al Comité Organizador aún si la mayoría de los obreros deseara el sindicato, se han negado a aceptar sus demandas.

En su carta el arzobispo Lucey resaltó "la lucha que los obreros agrícolas de los viñedos de California han tenido durante los últimos años. Sus esfuerzos por lograr una voz en cuanto al empleo, condiciones de trabajo y salarios han encontrado una mordaz oposición y hostilidad", señaló.

Agregó que el sindicato inició el boicot durante los meses de cosecha "a fin de alcanzar los derechos básicos que ya se disfrutaban libremente en otras industrias norteamericanas".

¿Píldora Acorde Con la Encíclica?

Sydney, Australia—Un vocero de la arquidiócesis de Sydney, el R.P. William E. Murray, ha manifestado que una píldora desarrollada por un no católico parece que no contradice las disposiciones establecidas por el Papa Paulo VI en su encíclica "Humanae Vitae".

La píldora, desarrollada por el Profesor H. M. Carey, director de la escuela de obstetricia y ginecología de la Universidad de New South Wales, determina precisamente los periodos fértiles en el ciclo menstrual de la mujer.

El profesor Carey manifestó que había estado distribuyendo la píldora durante dos años y que era "segura" en el 99.5 por ciento de los casos. Señaló que en Sydney más de 100 mujeres católicas la han estado usando.

"Preferimos llamarla una fórmula más que una (Pasa a la página 24)

Sigue el Exodo Cubano

Por Manolo Reyes

Los meses trascurren... los años pasan... y el exodo cubano de la isla mártir, continúa, sin asomos de ser detenido. Por el contrario, a cada paso luce intensificarse mas y mas.

No importa que Fidel Castro redoble su sistema de vigilancia en las costas de Cuba. No importa que mas drásticas medidas de terror sean aplicadas a aquellos que tratan de escapar. No importa que hombres, mujeres y niños indefensos sean balaceados en medio del mar, por el solo deseo de vivir en libertad!

El cubano hace tiempo que le ha perdido el miedo al miedo!

De ahí que día tras día lleguen 200 cubanos a tierras Floridanias en los Vuelos de la Libertad.

Y siga ininterrumpido el exodo por mar en pequeños botes a través del tempestuoso Estrecho de la Florida.

Raro es el día que no se da una noticia que el Servicio de Guardacostas de los Estados Unidos ha recogido un cubano en medio del mar.

Buena prueba de ello son las cifras que arrojan las estadísticas computadas por los cubanos que están escribiendo con sus escapadas en pequeños botes, la fase más dramática del exodo cubano.

En julio del año pasado llegaron a tierras Flori-

danas siete botes con un total de 32 cubanos, 24 hombres, dos mujeres y seis niños.

En julio de este año 1968, arribaron quince botes, o sea, el doble del año anterior con 71 cubanos.

También el doble de cubanos refugiados llegados por mar en el mismo mes el pasado año.

En agosto de 1967 llegaron a la Florida doce botes procedentes de Cuba, con 65 cubanos.

En agosto de 1968 arribaron a tierras de libertad quince botes con 86 cubanos.

Lo que indica que en los dos últimos meses llegaron ya 30 botes de Cuba con 156 cubanos, con un promedio de mas de dos cubanos por día.

En septiembre de 1967 llegaron a la Florida ocho botes con 37 cubanos. Hasta el viernes 13 de Septiembre a solo medio mes el número de botes había superado la marca del año pasado con nueve botes y 31 cubanos a bordo.

Y hace solo unas pocas horas un cubano fué recogido por los Guardacostas después de haber estado flotando por casi diez días en las aguas del Golfo, en una goma inflada de auto. Su estado fue tal que tuvo que ser ingresado en el hospital rápidamente. Y se supo que había declarado que otro cubano se había ahogado en esta escapada.

Esta es la odisea del exodo cubano.



¿Pildora Acorde Con la Enciclica?

(Viene de la Pag. 23)

pildora puesto que no evita la concepción", dijo el profesor Carey.

Por su parte, el Padre Murray expresó que según lo que se puede deducir de la descripción del Prof. Carey, parece que la pildora cae dentro de los límites permitidos por las disposiciones de la Iglesia respecto a la regulación de los nacimientos.

"La fórmula trabaja con la naturaleza y no en contra de ella y en esta forma es que difiere de las pildoras anticonceptivas—dijo el Padre Murray. Pero hasta el momento no ha sido probada en tal grado que puede elogiarse como la 'Pildora Católica' como algunas personas la han descrito", agregó.

El profesor Carey explicó que la fórmula que ha producido es una hormona femenina básica que estimula las hormonas que controlan el ciclo mensual. Asegura el funcionamiento ordenado del ciclo a fin de que la ovulación pueda ser determinada con precisión. La mayoría de las mujeres muestran una variación en su ciclo y la fórmula ideada por el Prof. Carey y su equipo es una forma de eliminar o controlar la variación.

Pero el profesor advirtió que la pildora no podía ser producida en masa puesto que cada mujer requiere atención individual.

Dice el Cardenal Landazuri en Medellín

Ya No Es Tiempo de Pasividad

Medellin, Colombia —El arzobispo de Lima y primado del Perú, cardenal Juan Landázuri Ricketts, señaló al clausurar la II Conferencia General del Episcopado Latinoamericano que "ya no es tiempo de pasividad" y que "pasó el tiempo de esperar sin más el devenir de los acontecimientos".

El cardenal Landázuri dijo que este momento, tal como lo señaló Paulo VI al inaugurar la cita episcopal en Bogotá, es "conclusivo y decisivo".

Señaló que era conclusivo porque "intentamos buscar soluciones desde dentro de nuestras realidades y posibilidades" y porque "ello va a permitir a la Iglesia universal, como en otras épocas históricas, enriquecerse con nuevas formas eclesiales y pastorales".

Afirmó asimismo que "este momento es, igualmente decisivo porque pone en cuestión nuestra capacidad de adaptación a un mundo nuevo que surge en torno nuestro solicitando una 'nueva manera de ser hombres'".

Y como el Papa, señaló que "el porvenir reclama un esfuerzo, una audacia, un sacrificio, que ponen en la Iglesia un ansia profunda. Estamos en un momento de reflexión total".

"Reflexionar —dijo después— debe constituir en estos momentos uno de los rasgos más fundamentales de nuestra espiritualidad episcopal. Reflexionar es agilidad de mente y juventud de corazón".

Dijo que reflexionar, en cristiano, es postura de fe, que porque escucha, sabe responder; de fe que no es estática, porque el mundo, definitivamente encaminado al gran día del Señor, siempre es nuevo; de fe, que en comunión fraterna, vamos a compartir al retorno de nuestros países con nuestros hermanos en el Evangelio."

Precisó después que "somos hombres de un pueblo —América Latina— que comienza a descubrir, en la enriquecida de las naciones, su propia conciencia, su propio quehacer. Somos Pastores en este Pueblo de Dios que, como testigos del Maestro en todo el mundo, vamos a descubrir nuevos rumbos del Señor".

Refiriéndose después a la cita episcopal dijo que "nos hemos reunido para encarar, como el Concilio Vaticano II, el nuevo mundo latinoamericano, para enfrentar un nuevo período de su historia".

Recordó luego la Constitución Pastoral sobre la Igle-

Medellin — El arzobispo de Paraibo (Brazil), monseñor José Maria Pires, dijo aquí antes de retornar a su país que la Iglesia, para lograr las necesarias reformas estructurales, escoge concientemente el camino de la no-violencia, por considerarla la única opción evangélica.

Explicó que la no-violencia combate no sólo la violencia insurreccional que lleva la destrucción de vidas y de bienes, como ocurrió hace poco en Checoslovaquia, sino también la violencia incruenta de aquellos que oprimen a los pobres e impiden la integración de los menos favorecidos.

"Los cristianos —dijo— no somos pacifistas. Somos pacíficos, esto es, construc-

tores de la paz, apoyando las actitudes buenas y denunciando las malas e injustas, mostrándonos solidarios con los hermanos oprimidos, y comprometidos con la liberación integral del hombre."

Al tratar sobre las conclusiones de la cita episcopal, monseñor Pires dijo que las de la Comisión de Justicia y Paz "representan una de las contribuciones más positivas de esta Conferencia para el desarrollo de América Latina."

"Espero que ellas —señaló— contribuyan también a mostrar a otras regiones del mundo que se puede pensar en una sociedad diferente de las que nos presentan, sea el modelo capitalista basado en el lucro, sea el modelo mar-

xista que desprecia la dignidad de la persona humana y los derechos sagrados de auto-determinación de los pueblos, sobre todo de los más pobres."

El prelado brasileño indicó asimismo que la II Conferencia General del Episcopado Latinoamericano "fue un gran paso hacia la concientización del 'efecto colegial'" e "igualmente, un paso más hacia la meta del ecumenismo".

Relevó después el aspecto de "integración" que hubo en el evento que, siendo episcopal, tuvo como participantes tanto a sacerdotes, religiosos, religiosas y laicos. Monseñor Pires señaló que ese hecho "fue una novedad que constituye un buen pronóstico."

"La Conferencia —dijo luego— consiguió afirmar principios y trazar orientaciones muy concretas con relación a la misión de la Iglesia, dentro del proceso de transformación del continente latinoamericano". Mencionó al respecto las conclusiones sobre la "Promoción humana" y la "Evangelización y crecimiento de la fe."

Pero el prelado sostuvo que la Conferencia se mostró tímida cuando trató sobre las estructuras de la Iglesia. Explicó que "hubo una preocupación exagerada por parte de muchos en no disentir con la Santa Sede." Dijo que esta preocupación "es loable y necesaria" pero impidió a la asamblea sugerir que se le permitan "algunas experiencias y la adopción de algunas modificaciones que podrán ser decisivas para la evangelización de América Latina."

"Ciertamente —añadió— al tratar los aspectos de las estructuras de la Iglesia en

América Latina, no tuvimos el mismo coraje que manifestamos al analizar las estructuras de la sociedad actual."

Monseñor Pires dijo que "esto es fácil de comprender y de aceptar, si recordamos que aún es diverso el grado de diálogo existente en las diversas regiones de América Latina, sea para con la Santa Sede, sea dentro de la Iglesia local. Pero cuanto más crece la actitud de diálogo, tanto más desaparecen las actitudes convencionales, y una confianza más respetuosa permite decir todo. Diálogo es expresión de amor, y el amor verdadero expulsa el temor".

Al hablar de la paz y el subdesarrollo, dijo que el sólo enunciado de los términos, "ya envuelve una especie de absurdo", pues "si el 'desarrollo es el nuevo nombre de la paz, es claro que en países subdesarrollados la paz que 'existe' es ficticia. La explosión puede demorar, pero vendrá necesariamente, como consecuencia de la concientización que los medios de comunicación social la tornan cada vez más viable y como consecuencia de la desesperación de las masas hambrientas y oprimidas".

"La Iglesia —puntualizó después— tiene la obligación de luchar por la paz. Por eso debe pugnar por la evolución y cambio de aquellas estructuras que las condicionan".

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Cursillistas de Miami en Ultreya Latinoamericana

17 Países Representados

Por Más de Cien Delegados

(La importancia de la presencia de Su Santidad Paulo VI en Bogotá así como de los actos del Congreso Eucarístico en esa misma ciudad y el congreso del episcopado latinoamericano en Medellín, unidos a la falta de espacio, impidió que oportunamente se ofreciera a los lectores de The Voice una información sobre la Primera Ultreya Latinoamericana efectuada en Bogotá coincidiendo con el Congreso Eucarístico. Ofrecemos hoy una amplia información gráfica sobre las actividades de la delegación de la Arquidiócesis de Miami a ese evento.)

La primera ultreya latinoamericana efectuada en Bogotá fue un testimonio de la pujanza que en Latinoamérica está tomando el Movimiento de Cursillos de Cristiandad," según Francisco Delgado, uno de los miembros del Secretariado Arquidiocesano de Cursillos de Miami que asistieron al evento que se efectuó coincidiendo con el Congreso Eucarístico Internacional.

"Cerca de 4,000 cursillistas de distintos países de Latinoamérica acudieron a esa ultreya de tres días que siguió al Primer Encuentro Latinoamericano de Cursillos, jornada también de tres días a la que asistieron unos cien delegados de 17 países de Latinoamérica."

La delegación de Miami participó en el encuentro como una deferencia especial a este grupo de habla hispana de Estados Unidos, integrado mayoritariamente por cubanos.

"Los delegados de distintos países se interesaron profundamente por nuestro movimiento en Miami y de manera particular por el problema de los exiliados cubanos así como la situación de Cuba antes y después del comunismo. Tuvimos allí oportunidad de presentar la dramática situación de Cuba a muchos hermanos de otros países que confesaban no tener un conocimiento cabal de la situación cubana.

La delegación de Miami estuvo integrada por los Padres Miguel de Arrillaga y José L. Hernando y por los seglares Leonel Sorondo,

Francisco Delgado y Efrén Leal.

En unas conclusiones emitidas después de tres días de exposiciones por parte de las distintas delegaciones, el Encuentro Latinoamericano de Cursillos afirmó que "el movimiento está comprometido, actuando dentro de su esencia, finalidad y método, en la solución de la problemática latinoamericana, principalmente en la evangelización, promoción integral de la persona humana y de la familia y cambio de estructuras, conforme a la doctrina de la Iglesia, prestando nuestra solidaridad y colaboración a cristianos y no cristianos."

En otro párrafo, las conclusiones del encuentro expresan que "preocupados en crear una Iglesia que sea signo de servicio a la humanidad en vías de desarrollo de la América Latina, queremos evitar todo triunfalismo espiritual o material en nuestras manifestaciones."

Según los informes ofrecidos por las delegaciones de los distintos países, en estos momentos hay un número de 180,000 hombres y mujeres que asisten con regularidad a las ultreyas en distintas partes de Latinoamérica.

"El ambiente del encuentro, —dice uno de los delegados de Miami, fue muy similar al ambiente que se vive en un cursillo de Cristiandad: espiritualidad intensa y un abierto sentido de camaradería y confraternidad."



La delegación de Miami al Primer Congreso Latinoamericano de Cursillos de Cristiandad cuando hacia su exposición ante delegados de 17 países. De pie, de izquierda a derecha, Francisco Delgado, el Padre Jose L. Hernando y Leonel Sorondo.

Con el fundador de los Cursillos, el Obispo Juan Hervás, de Ciudad Real, España, aparecen los delegados de Miami a la Primer Ultreya Latinoamericana de Cursillos. De izquierda a derecha Francisco Delgado, Leonel Sorondo, el Padre Hernando, el Obispo Hervás, el Padre Miguel de Arrillaga y Efrén Leal.



El Padre Miguel de Arrillaga, director espiritual de Cursillos de la Arquidiócesis de Miami, primero a la izquierda, en procesión hacia una de las misas concelebradas ofrecidas durante el encuentro cursillista de Bogotá.

ORACION DE LOS FIELES

Septiembre 22, 1968

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: A medida que luchamos por vencer nuestras debilidades y dar amplio dominio al Espíritu Santo que habita en nosotros, roguemos para que sepamos hacer a Cristo presente en nuestro mundo y para que tengamos el valor de buscar primero el Reino de Dios en todas las circunstancias de nuestras vidas diarias.

LECTOR: Respondemos hoy a la Oración de los Fieles: Señor, escucha nuestra oración.

LECTOR: (1) Con profundo amor y preocupación por la Iglesia, roguemos para que nuestro Santo Padre Paulo VI, nuestro Arzobispo Carroll, y todos los Obispos del mundo guien al Pueblo de Dios a través de estos tiempos difíciles y conduzcan a todos los hombres hacia una unidad mayor y un amor más profundo por Cristo y de los unos para los otros. Unámonos en oración.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: (2) Teniendo a nuestra nación y al mundo en estado de ansiedad y dividida, nos unimos a todos los Cristianos en ardiente ruego por la paz y la justicia. Unámonos en oración.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: (3) Teniendo entre nosotros a tantos pobres, enfermos y desconsolados, roguemos que por medio de palabras y hechos nosotros podamos demostrar el mismo amor que Cristo demostró por ellos. Unámonos en oración.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: (4) Con tantas divisiones que existen entre los cristianos, roguemos para que nuestra fe común en Jesucristo y nuestra oración común por la unidad de la Iglesia sean el signo del amor que sentimos los unos por los otros. Unámonos en oración.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: (5) Habiendo tantos niños Católicos que ahora asisten a los colegios públicos, roguemos para que los padres comprendan su responsabilidad hacia la educación religiosa de sus hijos y aprovechen el programa de la Confraternidad de la Doctrina Cristiana en su Parroquia. Unámonos en oración.

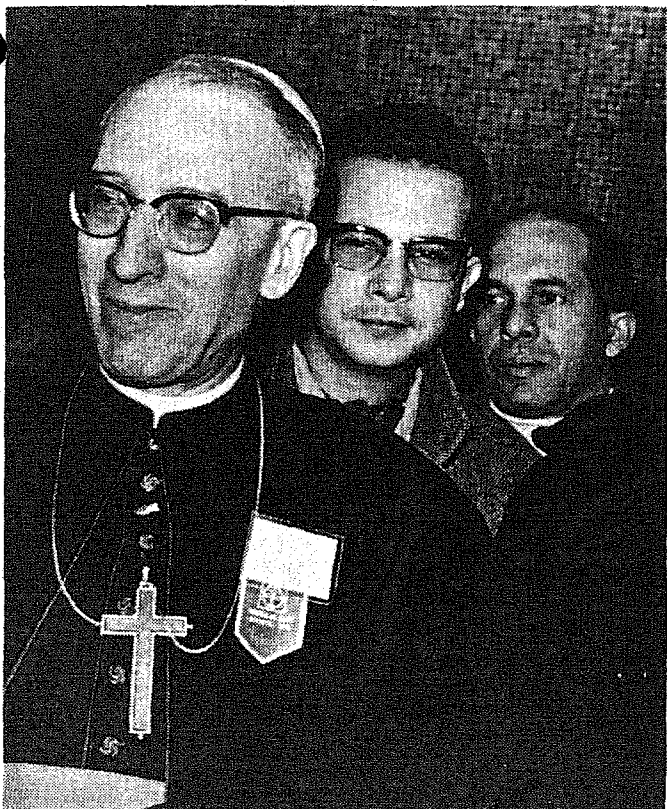
PUEBLO: Señor, escucha nuestra oración.

CELEBRANTE: O Dios, Padre Nuestro, a ti hacemos nuestras peticiones. Tú tienes el poder de llevar a cabo todas las cosas en una medida mayor que las que rogamos o concebimos. Por favor, escucha nuestra oración a través de Jesucristo, tu Hijo, Nuestro Señor, quien vive y reina contigo en unidad del Espíritu Santo, Dios, por los siglos de los siglos.

PUEBLO: Amén.

Misas Dominicales En Español

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



Recibiendo al fundador de los cursillos Mons. Hervás, aparece en la foto, a la derecha, Francisco Delgado, del Secretariado de Cursillos de Miami.

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'Urban Task Force' Set In Archdiocese

The establishment of an Archdiocesan Task Force For Urban Problems which will "coordinate all Catholic activities and relate them to those of others working for the common goal of one society, based on truth, justice and love," was announced this week by Archbishop Coleman F. Carroll.

Officers of the new group, which will work in conjunction with the National Task Force of the United States Catholic Conference, will be Edwin Tucker, coordinator, and Father David G. Russell, deputy coordinator.

Eleven priests, Religious and laymen named to the Task Force include Father Laurence J. Conway, Father Oliver Kerr, Armando Alejandre, Dennis Carter, Alex Gerdack, Fred Hartnett, Sister Marie Infanta, O.S.P., Sister Miriam, O.P.,



MSGR. BRYAN O. WALSH



FATHER DAVID RUSSELL



EDWIN TUCKER

Ralph Renick, Dr. George Simpson, and Daniel Sullivan.

Msgr. Bryan O. Walsh has been named a member of the USCC Task Force on Urban Problems and will attend a meeting of that group in Washington, Sept. 23 and 24, for the

purpose of "exchanging views and establishing priorities for both short and long-range plans."

Formation of both the National and the Archdiocesan Task Forces is the outgrowth of a proposal by the Bishops (Continued on Page 26)

Religious Education Meeting, Sept. 27-29

"Christian Formation: The Person and the Message" will be the theme of the first annual Archdiocesan Religious Education Institute, Sept. 27 to 29 at St. John Vianney Minor Seminary, Miami.

Featured speakers at the three-day conference will be Father James Plataras, C.M., associate professor of Scripture,

Our Lady of the Angels College, Albany, N.Y., and Dr. Martin Lang, F.M.S., director of the center for religious education, St. Norbert College, Wis.

Auxiliary Bishop John J. Fitzpatrick, director of the Archdiocesan Office for Education, will celebrate Mass for the teachers on Saturday, Sept. 28.

(Continued on Page 26)

U.S. Hunger?

EACH MEAL is a struggle for some Americans who must search for a place and people to get the food to stave off hunger for a few hours. See page 15.

Archdiocese Sponsors Low Rent Project

OK Housing Loan For Aged

WASHINGTON, D.C. — A \$2.6 million mortgage loan to Sunny Isle Tower, Inc, for construction of low rent housing for senior citizens was approved this week by the United States Department of Housing and Urban Development.

The application for the mortgage loan was sponsored by the Archdiocese of Miami and any costs of construction beyond those covered in the federal mortgage loan will be borne by the Archdiocese of Miami, according to Edwin Tucker, director of the Archdiocesan Office of Community Services.

The seven-story, 224-unit building is the second in a series of such planned projects which aim at providing conveniently-located housing at a low rental rate for senior citizens on a fixed income, according to Tucker.

A similar unit recently completed in Pompano Beach, St. Elizabeth Gardens, has 150 units which are occupied by persons over 62 years of age, who have an income below a certain set level. Dedication of St. Elizabeth Gardens will be on Oct. 11.

The new federal mortgage loan of \$2,660,500 was made to the non-profit corporation—Sunny Isle Tower, Inc.—which will construct and administer the building on Miami Beach. Archbishop Coleman F. Carroll said, "In line with our efforts to help those, who because of present conditions, find themselves in limited financial circumstances, we have established a non-profit corporation, similar to that at St. Elizabeth's, to provide low-cost housing, especially for those who have fixed incomes and who are fighting the rising cost of living."

He added, "To this end, it (the apartment building) will be built with government mortgage money by a private corporation sponsored by the Archdiocese of Miami."

(Continued on Page 22)

NEW!
About Books
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'Saturday Review'
Page 12



As Well As Troops In Vietnam

Hand Of War Strikes Chaplains

By **FATHER MICHAEL V. GANNON**
Last Of A Series

I was much struck by the chaplains who serve our fighting men in Vietnam. Catholic and Protestant alike,

they impressed me favorably wherever I went in that tortured land, from the DMZ in the North to the delta in the South.

Certainly they were, and are, an inspiration to the Marines and GIs whom they were sent

to serve. It is hard to single out any one chaplain as representative of the rest. There are so many splendid men of God. Where would one begin?

I think, for example, of Father (Lt. Cmdr.) Daniel F. Fogarty at Delta Med, the Marines' receiving hospital for battle casualties at Dong Ha, six miles south of the DMZ.

Father Fogarty is a priest of the Archdiocese of New York, ordained in 1949, who has served with the Marines in Vietnam since July 4, 1967.

He is a priest doing priestly work. I would embarrass him if I said anymore than that. But he remains indelibly etched on my memory.

I think, too, of Navy Captain Robert C. Fenning, Missouri Synod Lutheran, who commands the 31 Catholic and Protestant chaplains attached to the 3rd Marine Division.

A princely Christian gentleman, much loved by his confreres in the field, Capt. Fenning told me a hard fact, but he told it with pride—the kind of pride you find frequently in combat chaplains—the fact that one-third of this chaplains in the 3rd Marine Division had been killed or wounded.

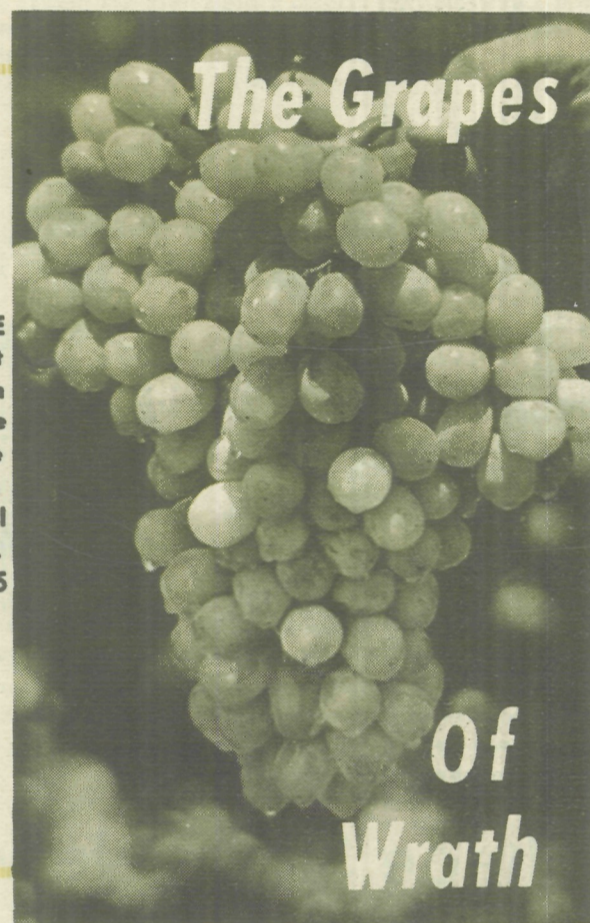
He told me, for example, about the Marist Father Robert R. Brett, killed in February at Khe Sanh. He told me numerous stories of wounded chaplains, among them chaplain (Lt.) Kevin Anderson, a Southern Baptist from Longview, Texas, with whom I spent an afternoon and a night on the perimeter at Quang-Tri with the 3rd Reconnaissance Battalion.

(Continued on Page 19)

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| Mr. Edwin Tucker —
Coordinator. | Mr. Dennis Carter. |
| The Reverend David G. Russell —
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| The Reverend Laurence J. Conway. | Mr. Fred Hartnett. |
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| | Dr. George Simpson. |
| | Mr. Daniel Sullivan. |

The VOICE

SEPTEMBER 20, 1968 15 Cents A Copy VOL. X, NO. 28



GRAPES HAVE
become a hot
issue in
California, where
a pickers' strike
is brewing
national
implications.
See page 15

THE VOICE
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