

Bishops Discuss Proposed Pastoral

WASHINGTON — The proposed pastoral of the U.S. bishops of the "Church in the World Today" highlighted the first day's meeting of the U.S. hierarchy at the Washington Hilton hotel here — and competed with dissident Washington priests for headline billing at a press conference.

The pastoral draft was presented by Pittsburgh's Bishop John J. Wright, who had sent a questionnaire to all bishops about its content. He said 219 bishops had replied with these votes on whether a wanted topic is to be explicitly treated in document:

- Contraception and abortion, 194 yes; 19 no.
- Pastoral guidance on Humanae Vitae, Pope Paul's encyclical on birth control, 161 yes; 17 no.
- Vietnam war, 121 yes; 64 no.
- Selective conscientious objection, 142 yes; 51 no.
- Question of conscience and morality of specific wars, 143 yes; 44 no.

The bishops were given a draft of the pastoral and asked to submit written suggestions or changes by Nov. 12 and the pastoral was to be considered by the body of bishops.

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Share Your Blessings --Archbishop's Appeal

To the Priests, Religious and Faithful of the Archdiocese:

Throughout the course of each year a number of appeals for financial help are made to you, the faithful of our Archdiocese. While it is certainly true that no one enjoys parting with his hard-earned money, nevertheless I must confess to you that your past response has consistently been a source of inspiration and gratification to me. You are not only to be thanked but indeed praised for the true Christian spirit of generosity which you have exhibited.

Knowing your goodness, I now come to you again to ask your help. There is probably no solicitation more appealing than this one, for I am addressing you on behalf of our homeless and dependent children. They are unable to help themselves, and their unfortunate situation can in no way be considered of their own making.

The need is great for your cooperation. Without your charity it would be impossible for the various Catholic institutions in our Archdiocese to continue to function day by day. I realize I am asking for sacrifices, yet I believe you will be happy to do whatever you can.

Again this year the collection for Catholic Charities appropriately will be called the "Good Samaritan Collection". It will be taken up at all the Masses in our Churches and Missions on Sunday, Nov. 17. Envelopes for this collection have been distributed. By sharing the blessings which you have received, you will have every reason to celebrate a genuine day of Thanksgiving later this month.

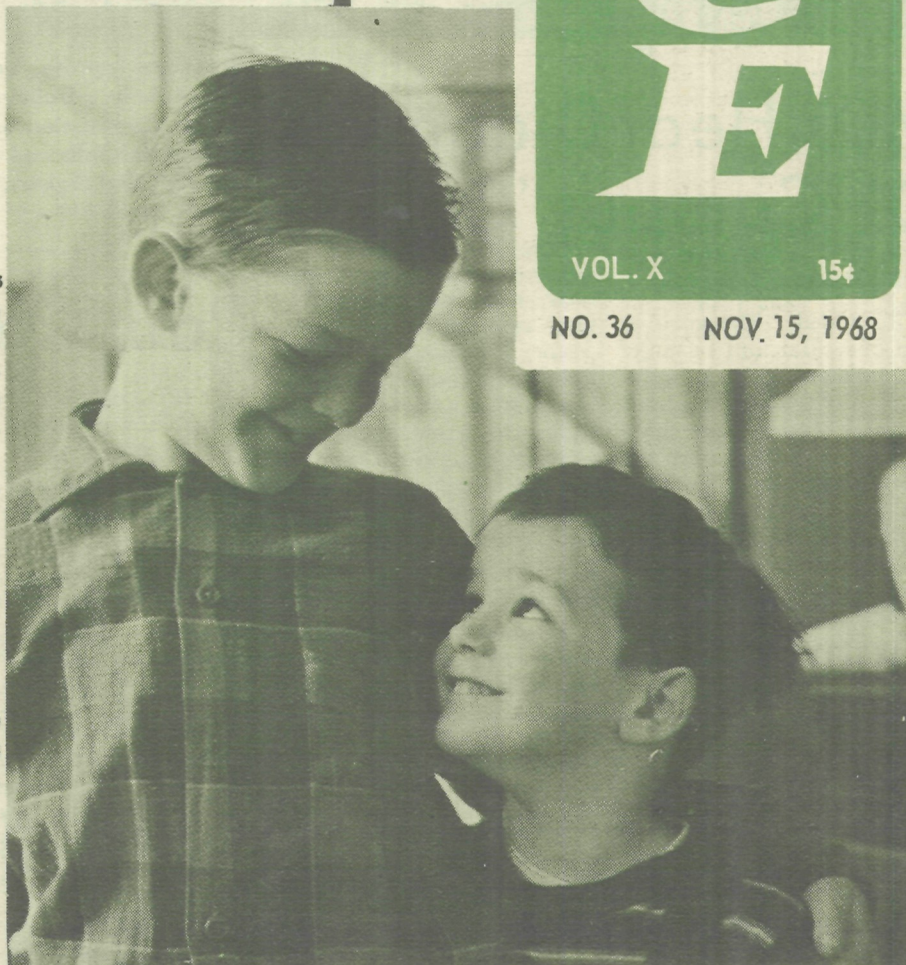
With gratitude and my warmest regards, I am

Sincerely yours in Christ,

Coleman J. Carroll

Archbishop of Miami

YOU CAN keep the smiles on the faces of these dependent youngsters by giving generously to the Good Samaritan collection which will be taken up in all the chapels and churches in the Archdiocese of Miami this Sunday, Nov. 17. Without your help countless numbers of youngsters will be unaided, hungry, poorly-clad, and lacking in proper care and environment. See Page 5 for pictures and stories.



MDs Hear Diagnosis Of Campus 'Crisis'

What might be termed an "intellectual" crisis combined with the development of a "sort of secular faith based on helping people, which has evolved in the universities," is the biggest problem confronting the collegian today, Father Arthur DeBevoise told members of the Miami Catholic Physicians' Guild Sunday.

Speaking to the group during a Communion breakfast which followed the White Mass honoring St. Luke, patron of physicians, Father DeBevoise, archdiocesan director of Newman Clubs, said he felt the biggest problem confronting the students in secular colleges was an intellectual one.

"When you study psychology and sociology, you confine yourself to empirical knowledge — that which is observable only." The student begins to feel that he should be able to "check the instruments you use and the measurements you employ in discussing Theology, too," the priest said.

In other words, the student begins to find it difficult to deal with the metaphysical. "Their reasoning," he said, "seems to

be, if you can't measure or see a philosophical truth, then you don't take it seriously." Father DeBevoise said, they then conclude "metaphysical truth just does not seem to be real.

"We could say that the Church is like a ship — it has a main deck and a superstructure — and only part of it is above water. The sociologist sees only the hull of the ship," he continued.

He added that the sociologists are dealing with the Church and religion in such a way that it becomes difficult for the student to see "the context in which the scientist discusses the metaphysical."

The average Catholic collegian "only knows that his faith seems to be talking about things that don't strike him as terribly real" or applicable to his everyday mode of living, Father DeBevoise said.

"The kind of faith they (collegians) do have is a sort of secular faith which has to do with helping people and becoming socially involved — a sort non-theistic humanism," the priest explained.

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SOME 300 cans of food were collected by Coconut Grove youngsters, Kathleen Brennan, Bobbi Nan Rinker, and Gene Beckham, in response to an appeal by Brother Shawn for food at Miami's Camillus House. Donations are urgently needed for Thanksgiving Day.



Community Service Center Scheduled By Archdiocese In The Model Cities Area

Establishment of a Central Community Service Center, a branch of the Catholic Welfare Bureau, located in the heart of Miami's Model Cities area, at 6255 NW. 27th Ave., was announced this week by Archbishop Coleman F. Carroll.

The formation of an advisory board and an auxiliary composed of people of the area is planned, according to Archbishop Carroll.

Dr. Ben Sheppard, director of the Catholic Welfare Bureau said that the center will be under the direction of Sister Miriam, O.P., and that it "will offer a variety of services designed to meet the needs of the

people of the area."

The Department of Housing and Urban Development has announced that they will appoint a liaison officer to the Center, the Doctor said.

COUNSELING

"The Jewish Child and Family Service office has volunteered to participate in the project," Dr. Sheppard said. Its director, Leon Fisher, "has assigned James Henry, a social worker, to do family counseling work at the Center on a part-time basis

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the VOICE

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



Physicians, nurses, and allied medical personnel heard Father Arthur DeBevoise speak last Sunday during the annual Communion breakfast of the Catholic Physicians' Guild which followed a White Mass in Aquinas Newman Center, Coral Gables.

MDs Hear Diagnosis Of Campus 'Crisis'

(Continued from Page 1)

He added, "The world is sort of secular and we make our decisions without the hypothesis of God. We go about planning roads and cities without bringing into the question something that God said."

PERSONAL EFFORT

Denying the charge that

Nominate 5 Priests For U.S. Council

Five priests have been nominated by the Senate of Priests of the Archdiocese of Miami as candidates for election to the United States Catholic Conference Advisory Council.

At the suggestion of Archbishop Coleman F. Carroll, a special meeting of the Senate was held early this month in the Archdiocesan hall to elect these candidates and alternates.

Named candidates were Msgr. Joseph O'Shea, pastor, St. Joseph Church, Miami Beach; Msgr. William F. McKeever, pastor, Little Flower Church, Hollywood; Msgr. Dominic Barry, pastor, Immaculate Conception Church, Hialeah; Father Ronald Brohamer, pastor, St. George Church, Fort Lauderdale; and Msgr. James J. Walsh, pastor, St. Patrick Church, Miami Beach.

Named as alternates were Father John Nevins, Father David G. Russell, Father Michael Sullivan, Father Joseph McLaughlin, Father Ronald Pusak, Father William Hennessey, and Father Frederick Wass.

Names and credentials of the candidates will be submitted during a regional meeting scheduled to be held in Atlanta on Nov. 25. At this meeting five candidates will be chosen from the total submitted by all the dioceses in the region. After meetings in 10 regional areas, the ad hoc committee of the recently-announced Advisory Committee will select 10 priests from the 50 names submitted to serve on the Advisory Council.

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Archdiocese of Miami
Weekly Publication

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many Catholic students lose their faith because they attend non-Catholic schools, Father DeBevoise said that the Church could combat this loss of faith and pull the collegians back into the Church by making sure that parishes related to the students and that there was a "personal effort" to draw the collegians into the swim of parish life.

Because "80 per cent of American Catholic collegians attend secular universities, the Newman Clubs are the principal means of communication" with them, Father DeBevoise said.

Father DeBevoise pointed out the necessity for more priests being assigned to full-time work in the Newman Club apostolate.

He added that special emphasis should be placed on communicating with collegians — especially Catholic collegians. College students in general "have a lot of power — the riots on campus proved this and that they are international in scope."

While pointing out that it is possible in a Catholic college to "create an environment which is more Christian and more wholesome" than that of a secular institution, Father DeBevoise added that in many Catholic colleges the "best people are teaching mathematics and serving in administration, and therefore are not available for the spiritual care of the collegians."

He quoted Dr. William Butler, vice-president for student affairs at the University of Miami, as saying that the morality of the students on college campuses throughout the country is higher than that of the communities which surround them.

Pain Called A Part Of Planned Universe

It is the doctor's duty "to explain how suffering fits in-

Prelate Outlines Apollo 7

NEW ORLEANS—(NC)—"The flight of the spacecraft Apollo 7 epitomizes our age, including our spiritual needs," Archbishop Philip M. Hannan told a district meeting of the Serra Clubs here.

The archbishop of New Orleans said "the crucial aspect of the space flight is the creation and maintenance of an environment in the capsule which makes human life possible."

Enormous difficulties have been overcome, and a "living environment has been maintained in the capsule because our national welfare demands it," he continued.

"The spiritual welfare of the Church and our country demands that we make a like effort to create a proper environment for the nurturing of vocations," Archbishop Hannan asserted.

"It can be done. We grant that there is a bleak and inhospitable atmosphere around us inimical to the total dedication of a religious vocation. But the proper atmosphere can be created. This is the work of the Serra Clubs," he continued.

to the universe," Father Patrick C. Slevin told the Catholic Physicians' Guild during its annual White Mass Sunday in the Aquinas Newman Center, on the University of Miami campus.

Members of the Physicians' Guild, in addition to members of the Archdiocesan Council of Catholic Nurses, heard Father Slevin Archbishops' Representative to Hospitals, explain, "Those engaged in the care of the sick should be well versed in sympathy and should understand the purpose of pain."

Explaining the spiritual benefits which can possibly be accrued through mankind's suffering, he added that "pain of itself does not make us better; it is very

likely to make us worse. No man was ever better simply because he had an ear-ache."

Pointing out that "un-spiritualized suffering does not improve a man," Father Slevin added, "This is a planned universe."

"Suffering fits into it, otherwise He (Christ) would have refused it. The cross fits into it, otherwise, He would not have embraced it. The crown of thorns fits into it, otherwise, He would not have worn it."

It was this "plan that Our Lord gave to the disciples at Emmaus: 'Ought not Christ to have suffered these things and so to enter into His glory?'"

Father Slevin said, "It is not so much what people

suffer that makes the world mysterious; it is rather how much they miss when they suffer. Must not grapes be crushed that there be wine to drink, and what ground that there be bread to eat?"

He called for physicians and nurses to respond to the sick of the world who "reach out to us as an extension of the Divine Physician. They seek not to touch the hem of your garments but the edge of your heart."

"You may not be able to give them physical healing, but you may be able to give them spiritual solace through the depth of your understanding of the purpose of pain and your ready and sincere sympathy," he concluded.

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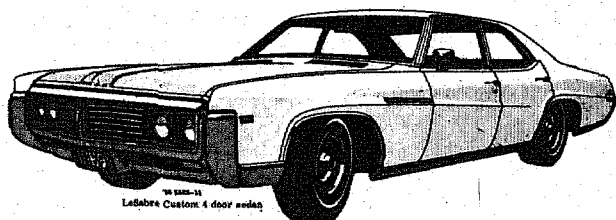
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Face School Shake-Up

CLINTON, Iowa — (NC) — Laymen and priests of the Davenport diocese are being asked to come up with viable plans by Dec. 14 for reorganizing — or perhaps eliminating — Catholic schools in the diocese.

"Maintaining the status quo would mean there would be no Catholic schools in five years," said Sister Ann Therese, diocesan superintendent of schools. "The decision must be made now."

Options include strengthening existing schools where possible, forming new consolidated schools, and closing schools and turning to religious education programs exclusively. The Davenport diocese has 11 diocesan and parochial high schools enrolling about 3,500 students and some 45 parochial elementary schools with about 9,000 students.

Sister Ann Therese stressed the urgency of making an immediate decision about Catholic education in the diocese at a meeting of the diocesan board of education.

Among the factors adding to the urgency of the situation, she said, is the expectation of a decline of 15% in the number of teaching Sisters available to schools in the diocese in the immediate future.

Pope's Felicitations

VATICAN CITY (NC) — Pope Paul VI has telegraphed his "felicitations" to President-elect Richard M. Nixon along with an assurance of prayers for "guidance in the accomplishment of your future arduous duties."

Pope Paul's telegram to the President-elect read: "Expressing felicitations upon your election to the presidency, we assure you of our prayer that God may grant you abundant graces of strength and guidance in the accomplishment of your future arduous duties and may bestow upon you, your family and the beloved American people, prosperity and happiness in justice and true peace".

Garlands For Cardinal

ROME—(NC)—On his arrival here by train, Stefan Cardinal Wyszynski of Warsaw, Poland, received garlands of flowers from well-wishers at the station, and then went by auto to the Polish Institute near the Vatican.

Cardinal Wyszynski came with Archbishop Antoni Baraniak, S.D.B., of Poznan and Auxiliary Bishop Jerzy Modzelewski of Warsaw.

The Polish bishops were received at the station by the vicar general for Rome, Angelo Cardinal Dell'Acqua; Archbishop Agostino Casaroli, secretary of the Council for Public Affairs of the Church, and numerous Polish prelates stationed in the Vatican.

Also present were three officials of the Polish embassy in Italy, with whom Cardinal Wyszynski spoke briefly. An official representing the Italian government also greeted the cardinal.

Pope Paul VI received Cardinal Wyszynski in audience the following day.

To Visit GIs Christmas

NEW YORK—(NC)—Archbishop Terence J. Cooke as military vicar of the U.S. armed forces will resume the custom inaugurated by Francis Cardinal Spellman, his predecessor, of making Christmas visits to members of the U.S. armed forces overseas.

The New York archbishop's office here disclosed he will visit American GIs in Vietnam from Dec. 23 to 27. The invitation was extended several months ago by Gen. Creighton Abrams, commander of the U.S. forces there. The itinerary of the trip is now being planned, it was stated.

Before his death last December, Cardinal Spellman had made 16 consecutive Christmas visits to U.S. forces overseas.

Lauds Canada Bishops

ROME—(NC)—Archbishop Emanuele Clarizio, Apostolic Delegate to Canada, said here he was "extremely happy" to transmit to the bishops of Canada Pope Paul's satisfaction with their statement on the papal encyclical on birth control, Humanae Vitae.

The archbishop said in an interview, "As I had said at the meeting at St. Boniface, Canada, where the Canadian bishops had assembled, the Apostolic Delegate appreciated the great effort made by the bishops of Canada to explain to Canadian Catholics such an important document with due fidelity and respect to the Pope."

Archbishop Clarizio said that his letter to Bishop Alexander Carter of Sault Ste. Marie, president of the Canadian Catholic Conference—which stated that Amleto Cardinal Cicognani, Papal Secretary of State, had written that Pope Paul "has taken cognizance of the (Canadian bishops') document with satisfaction" was correct. He added:

Bishop Carter was at the (apostolic) delegation in Ottawa just a few weeks ago and both of us were quite happy with the wonderful work done by the (Canadian) bishops on the question of the encyclical Humanae Vitae. They have been studying the question at length and even have promised some other instruction and explanation in due time."

Biafran 'Truth' Stretched 'Righteousness', He Says

By JOHN R. SULLIVAN
IHIALA, Biafra—(NC)—The trouble with propaganda and propagandists is this: no matter how far the truth is stretched, it is invariably done in the name of righteousness.

The line of reasoning is often tortuous—and sometimes broken entirely—but somehow the propagandist is always able to justify the most extreme disregard for the realism of a situation.

The syndrome has infected not only the Nigerian and Biafran governments, whose causes may and may not be just, but also the spokesmen for relief workers who have a more rightful claim that justice is on their side.

TECHNIQUES

Whether the techniques of

propaganda really serve the purposes of either, however, must be considered an open question.

There are, for instance, the attempts on the part of the Nigerian federal government to discredit and discourage the efforts of relief agencies upon which several million Biafrans depend for their sustenance.

Kennedy Lindsay, a former history professor at Nsukka University, wrote in the Toronto Globe and Mail that food and medical supplies sent to Biafra by religious agencies and the Red Cross are being distributed to Biafran soldiers, and that civilians are starving despite the relief.

It was not a new charge,

and the standard reply in the past has been that there is absolutely no truth to it—at all.

Neither position is quite right. In a four-day, 250-mile tour of most of Biafra—which included visits to more than a score of refugee camps and feeding centers and four general hospitals—this writer saw no evidence of relief food reaching the soldiers from supplies donated by Caritas and the World Council of Churches.

IT 'LOSES'

The Red Cross, however, admits that it "loses" about 25% of its supplies. It must go somewhere, but most likely it is to local workers and hangers-on who, while not on the distribution list, are nevertheless hungry.

Medical supplies go to hospitals—which treat civilians and military patients. Obviously, some medical supplies are used on soldiers, who are no more healthy after stopping mortar shells and bullets than the rest of the population.

The truth, as usual, lies somewhere between the extreme positions of the propagandists and in fact casts no shadow across the relief agencies or the Biafran government.

There was a breakfast here at Holy Ghost Seminary one morning, at which we heard a BBC report that the Nigerian army had taken the town of Oguta. It was a little upsetting, since Oguta was only 10 miles south of Ihiala, and from Uli, where Biafra has its only airfield—into which must fly the relief supplies each night.

UNTRUE

The report turned out to be untrue—later that same morning we met two priests who had just driven from their stations south of Oguta; they reported no military activity whatsoever.

Nevertheless, the propaganda had its intended, if small, effect—we later heard that the "news" had made the relief organizations quite upset, and threatened to disrupt that night's flights.

It had another effect as well—it increased the already-wide BBC credibility gap to the point where its news broadcasts have become one of the few sources of outside entertainment available to Biafrans. It also increased the determination of Biafrans and relief workers to continue regardless of the supposed danger.

INSISTANCE

There is the continued insistence by Nigeria that money sent into Biafra by religious organizations—the World Council of Churches has supplied upwards of \$5 million and the Catholic agencies, through Caritas Internationalis, about \$500,000—is used to buy guns, rather than food.

The Nigerians in their international propaganda claim that churchgoers are simple-minded dupes of the Biafran government.

And once again, the truth is something else. The money is used to buy food—and guns. Full value is received on both purchases. It works this way: only Biafran money is legal tender in the country, and foreign money must be changed with the government. Outside funds, which are of necessity U.S. dollars, French francs or British pounds, are then exchanged for local currency with which to buy necessary local foods.

Relief Plane Hit; Workers Defy Death

SAO TOME—The Federal Nigerian military has staged its first night raid on Biafra's Uli airstrip, killing several relief workers, and wounding the pilot and co-pilot of a relief plane and several workers.

But despite the attack, the relief airlift scarcely slowed—the next night six flights from Sao Tome landed at Uli, and one plane made a record three trips.

The attack—long feared by Biafran military men and the relief agencies—was first reported to be a rocket attack by a Nigerian jet. If so, it would have been the first report of a Nigerian jet flying at night.

But later information received by the religious relief agencies here indicated that mortars, not airborne rockets, were used.

One shell landed next to a plane owned by Caritas Internationalis, the Vatican-based relief agency, while it was unloading a shipment of fish and medicine at a parking ramp.

The blast killed several of the workmen and wounded Father Desmond McGlade, C.S.Sp., an Irish missionary who directs the Caritas work at the airport.

It also wounded both the pilot, Mads Backstrom, and co-pilot, Eric Olsen.

But despite their wounds and the damage, the crew was able to fly the plane first to Fernando Poo, the base of Red Cross relief operations, where Olsen was left for hospitalization, and finally back to Sao Tome.

Joe Galano, representative of U.S. Catholic Relief Services in Sao Tome, reported that steel splinters were removed from Backstrom's legs and arms. Olsen's injuries, he said, will keep him in the Fernando Poo hospital for three weeks.

"The next night," Galano added, "all the Church pilots—who fly the three planes owned by Caritas—volunteered to fly again."

Advertises In Yellow Pages

DENVER—(NC)—A pastor took the hint from those telephone company TV commercials—"let your fingers do the walking through the Yellow Pages."

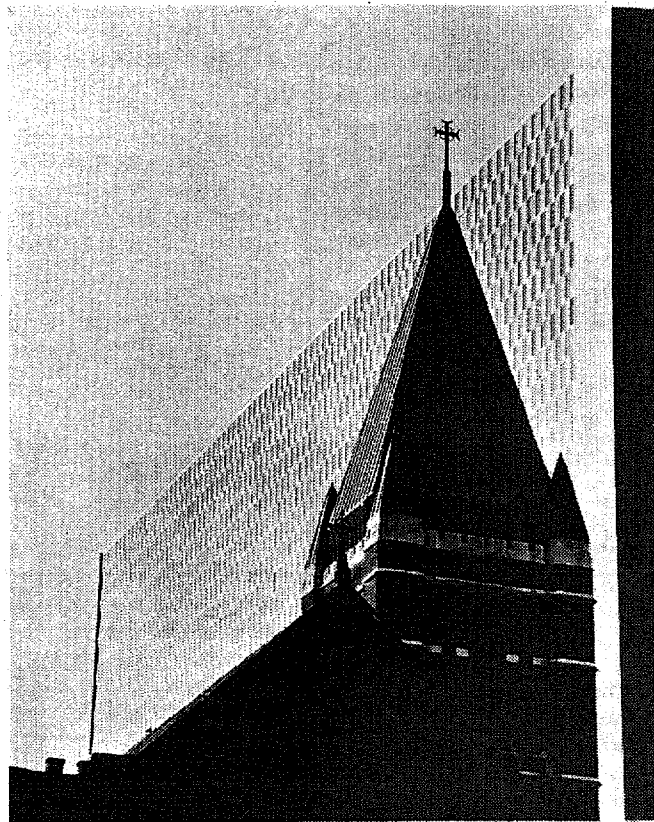
Father Albert E. Puhl, pastor of Holy Trinity parish in suburban Westminster, wants to make sure the word gets around that everyone is welcome at the parish church services.

So he placed an ad in the Yellow Pages church section which labeled Holy Trinity as an "Interracial Congregation" and after the Masses schedule inserted the words "For Afro-Americans, Indians, Caucasians, Eurasians, Orientals."

Masses Slated For St. Helen's

FORT LAUDERDALE—Masses will be inaugurated in the newly established St. Helen parish beginning Sunday, Nov. 17 at the Dolphin Bowling Lane, 3900 NW 37th., Ave. Lauderdale Lakes.

Father Patrick Mur-nane, administrator, will celebrate Masses at 8 and 9 a.m.



"The Church in the World Today," subject of the pastoral of the U.S. Bishops who met this week in the nation's capital might very well be illustrated by this scene of a church in the midst of the city.

Cooperating Churches Set Up 'Crisis Center'

BALTIMORE — (RNS) — Nine Protestant and two Catholic churches in downtown Baltimore have joined forces to establish a "crisis center."

The Rev. Frederick J. Hanna, Episcopal priest who directs the center, said its function would be to provide immediate outlets for problems which have brought a person to the point of desperation.

But he said the center would accomplish its purpose primarily by giving information and making referrals. Most people, said Mr. Hanna, are not aware of the varieties of service available to them.

If the number of persons responding to the new venture is any indication, the center is a success. In September, the first month of operation, the center assisted 700 persons.

Among those assisted were the poor, the bewildered, the stranded, drug addicts, homosexuals, aged alcoholics, and pregnant young girls.

Mr. Hanna was given a year's absence, on full pay, from his parish duties at Emmanuel Episcopal church to direct the center. He has hired two young lay aides;

10 students from St. Mary's Catholic Seminary serve evenings on a volunteer basis.

Five Episcopal churches, two Presbyterian churches, two Catholic parishes, and Methodist and Unitarian congregations are participating in the project.

Starts Mass For 'Dates'

NEW YORK — (RNS) — A midnight Mass for students returning from dates (or for students and their dates) is one of the innovations at Manhattan College here.

Father Joseph McNamara, who is Manhattan's assistant chaplain, celebrates the Mass at the school operated by the Christian Brothers.

A former Boston College basketball star, Father McNamara, 33, also offers weekday Masses in various campus buildings and hears confessions in the dormitories. "You have to bring religion to the congregation. At a college this means making yourself, and — more importantly — making the sacraments available to the students," he said.

Archdiocese Official Veteran Of Finance

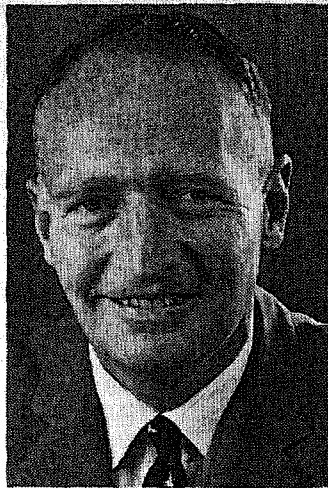
(This is the first in a series of articles explaining the role of laymen engaged in the work of the Church in the Archdiocese of Miami.)

Frank Quinn, comptroller of the Archdiocese of Miami, who was recently named to the City of Miami's retirement and investment boards, brings to his position a wide experience and unusual background in financial work.

A graduate of Yale University, who also has a Master's Degree in Business Administration from New York University, Quinn is the founder of Frank W. Quinn & Co., financial and investment consultants. He served as co-chairman of the 1967 Archdiocesan Development Fund campaign, now known as the ABCD campaign.

Prior to his appointment early this year as comptroller, whose services include the entire program of the Archdiocese, including institutions and parishes, Quinn was assistant to the president and a member of the board of directors of The First National Bank of Miami.

During the past eight years he has served as a senior officer in two of the nation's largest commercial banks. From 1955 to 1960 he was an officer of the First



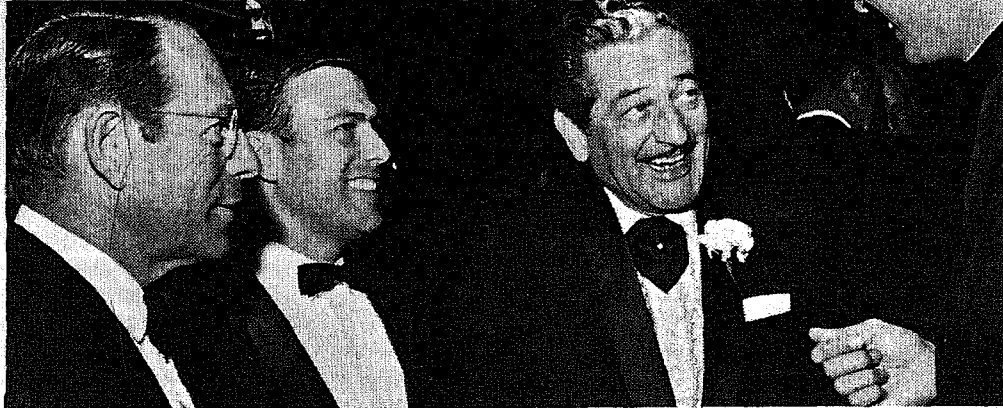
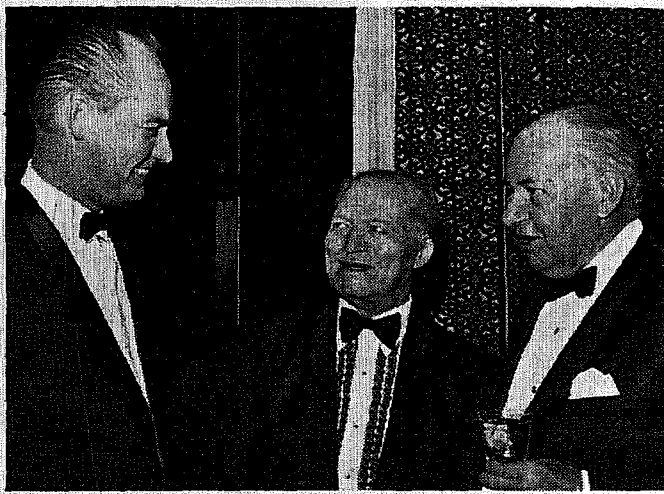
FRANK QUINN

National City Bank of New York, where he served in various positions, including senior officer in charge of the national division; and senior officer in charge of 80 branches with full responsibility for business development, loans, personnel and operations; and senior officer in charge of loans and credit policy.

Before coming to South Florida he was senior vice-president of the First Western Bank and Trust Co., Los Angeles. He is also familiar in international banking circles.

Two years ago he spent several weeks in South America reorganizing the oldest private bank there.

He and Mrs. Quinn are the parents of three children, including two daughters, Sharon, 19, and Marilyn, 12; and a son, Frank. They are members of St. Kieran parish.



Boystown director Father Neil J. Fleming, talks with Ira and Harold Gelber and Eduardo di Sano during benefit Tuesday for the Archdiocesan residence for dependent boys. Among Boystown benefactors attending were Tom Barkdull, Maurice Gushman, and Frank J. Rooney. (Top photo).

300 Dine And Enrich Boystown By \$15,000

Some 300 guests attended Tuesday evening's benefit dinner sponsored by Archbishop Coleman F. Carroll to aid Boystown of South Florida, residence for dependent boys conducted by the Archdiocese of Miami.

Aimee and Eduardo di Sano, owners of the Shadows Restaurant, were hosts to the formal dinner, at which Ralph Renick, a member of the Boystown Board of Directors; and Di Sano, a new member of the board, were among speakers.

A donation of \$15,000 with no expenses deducted, was given to Boystown at the end of the evening by the diSanos.

Msgr. Higgins Put On Panel

WASHINGTON — (NC) — Msgr. George C. Higgins, director of the Division for Urban Life, United States Catholic Conference, and a columnist of The Voice, is a member of the three-man emergency board named by President Johnson to investigate the strike against the Louisville & Nashville Railroad by trainmen protesting crew sizes.

President Johnson appointed the board on the recommendation of the National Mediation Board after a walkout by 3,000 members of the Brotherhood of Railroad Trainmen closed the 13-state, 6,000-mile L & N system.

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Thanks to our various communications media —our eyes, our ears, even our nostrils are being surfeited with appalling accounts of the misbehavior of our rebelling youth.

They tell us that, while every generation has rebelled against the lot bequeathed to them by their forefathers, this revolt is deeper and worldwide — in North America, South America, Japan, England, France, Germany— even now in Russia. Studies in aftermath seem to show us that these riotous uprisings are activated by a few — a handful of anarchists bent on destroying what they call "the establishment."

The Church's role in all this disturbance is a plea for peace and understanding that comes with justice for all men.

But we —you and us—do have a most important part to play in the over-all enactment of how and where our children will tend to go.

PLAYING IN the family pool are Anthony, Shawn and Sharon, with their father Albert Oliveria, while Mrs. Oliveria holds the latest addition to the family, Brenda. All of the Oliveria children are adopted.



Today's Good Samaritan

It is conceded by all responsible authorities that the rebellions we read and hear about are the work of minorities —that the greatest percentage of our children are morally determined to follow in the noble traditions and footsteps of their forebears . . . to endow our country with examples of our heritage and permanent traditions. Yet there remains the fringe element —that precocious and misguided segment of misspent or misguided youth.

DEVOTION TO IDEALS

It is, therefore, incumbent on all of us as we read, watch and hear what our youngsters are thinking and doing, to re-evaluate the role that each of us, no matter how far removed we may think we are, is obliged to play in enabling our youth to recapture a pioneer spirit, a devotion to ideals that have made their own America the great nation that it now is.

Unfortunately, but a truism we must face up to, we have a group of our own people who may go one way or the other, to the extreme left or right. These are what we refer to as our "dependent children" —youngsters who, without proper care and guidance, could wind up on the other side of the tracks with warped notions that society must pay a stiff price for their rehabilitation.

Most of the unfortunates come from broken homes. Still there are many who are simply lured by Utopian dreams which portray that if the present status is removed, their rewards are ready-made.

Such form the basis of our much-needed "Good Samaritan" collection to be taken up at all Masses on Sunday, Nov. 17. It is for our dependent children of all ages, that they may be properly guided on the right, the true paths of accomplishment and worthy endeavor.

INSTITUTIONS OF MERCY

For such —and largely through your charity — we maintain such institutions as Boystown, Bethany Residence for girls, Catholic Home for Children, Saint Vincent Hall and Maurwood for unwed mothers. In addition we supervise, on your behalf, the placing of children in foster homes and their ultimate adoption by carefully screened families.

Were it not for your interest and solicitude, these children —babes and youngsters—might become burdens on our society and menaces to our way of life.

If the facts and appeals for our beloved and deprived young ones do not arouse you to actively support our annual "Good Samaritan" collection on Nov. 17 . . . then we have nothing but regret for the place that Almighty God might have reserved for you in eternal bliss.

Visit the sick, remember the poor —here is indeed an opportunity seldom afforded. Dig deep that those who are in need, our children dependent on you, may enjoy even the least of our manifold blessings.

May God bless you—especially those of you who make some small sacrifices on Nov. 17. Be a Good Samaritan for our dependent children and God will reward you in His own way.

ENJOYING A cup of coffee in the backyard are Charles and Yvonne Rouboneau and their adopted son, Raymond, 10.



HEADING FOR Church on Sunday morning are (from left to right) Mark; Liza who is adopted; Diane, David, Mrs. Elizabeth Williams, Pat, John Williams and Mike.

It's Your Decision Next Sunday

With the publication today of Archbishop Carroll's letter on the subject of our Annual Good Samaritan collection, it hardly seems necessary to attempt here to gild the lily by adding another few words on the subject. Nor shall we try to do so.

We may, however, offer merely a few reflections. That a year has slipped by since our last appeal seems unreal. But it has, indeed.

It has been a year of joys and blessings; a time of trials and sorrows; a period of gains and losses; a milestone of accomplishments and failures; of recession and growth.

LOOK FORWARD

As we approach the period of thanksgiving, of the Advent of Christ and a yearly birth of hope and salvation, it behooves us then to look forward with eyes raised and hearts pulsing, and good intentions strengthened.

Can we recall that one year ago we ushered in a new fiscal year by making a sacrifice for our less

fortunate neighbors when we placed our Good Samaritan envelope in the collection basket? Did we share a noble sense of pride in ourselves . . . a deep-down feeling of buoyancy that comes only from a difficult deed well done?

WHAT DID WE DO?

Or did we skip our duty and opportunity to aid our fellow man and try to brush aside all feelings of guilt or shame with an idle shrug of the shoulders and hollow, "Let-George-do-it" in shallow smugness?

Only each of us truly knows.

And here once again it is possible for us to make that good beginning . . . to cast bread upon the waters now . . . and look back with an inner swell of pride—and forward to the reaping of God's blessings.

Will you be called upon and found wanting? Or will you determine that the year shall have an auspicious start for yourselves . . . and for our dependent children—dependent on you for their God-given birthright to grow?

It's yours and yours only to decide on this Sunday, Nov. 17. May God bless you!

MSGR. R. T. RASTATTER





Legion Marks Tenth Year

The 10th anniversary of the founding of the Legion of Mary in the Archdiocese of Miami will be observed during 6 p.m. Mass on Sunday, Nov. 24 in St. Rose of Lima Church, Miami Shores.

Msgr. James F. Enright, pastor, and Archdiocesan director of the Legion, will be the celebrant.

A special program and refreshments will follow in the parish hall.

Organized in 1958 with one praesidium, the Legion of Mary, whose members devote two hours each week to active apostolic work, was inaugurated in Corpus Christi parish on Nov. 24, 1958.

The Legion has 40 praesidia in South Florida, which include 320 active members and about 8,000 auxiliary members.



WHITE ELEPHANT articles for the annual rummage sale sponsored by mothers of students at the Convent of the Sacred Heart, Coconut Grove, are received by Mrs. Howard Bell from Mrs. Charles Emerson and Mrs. Bruce Reinertson. The sale will be held Saturday, Nov. 16, on the grounds at 3747 Main Highway, Coconut Grove.

Work Started On Library

BOCA RATON — Construction has begun on the new 50,000 volume library expected to be completed at Marymount College next summer.

According to Sister de la Croix, R.S.H.M., college president, the \$824,000 library cost is 15 per cent more than the original estimated cost and the college plans to complete construction through a supplemental grant under Title I of the Higher Education Facilities of \$35,000 and an appeal for private contributions in the amount of \$70,000.

Will Lecture On Middle East

BOCA RATON — "The Middle East in Transition" will be the topic of author and lecturer, Roderick MacLeish, when he speaks on Wednesday, Nov. 20, at Marymount College.

Author of the recently published book, "The Sun Stood Still," MacLeish recently returned from the Middle East where he broadcast daily before and during the brief war. Washington commentator for the Westinghouse Broadcasting Co., he was then assigned to cover the emergency United Nations sessions at the Security Council and the General Assembly as well as the Kosygin-Johnson conferences in Glassboro, N.J.

His lecture will be open to the public.

Masses At K of C Hall

Masses for parishioners in the new St. Robert Belarmine Mission are being celebrated on Sundays at the K. of C. Hall, 3405 NW 27th Ave.

Father Eugenio del Busto offers Masses at 8 a.m. in English and at 11 a.m. in Spanish.

Miami Medics To Host Meet

The Catholic Physicians' Guild in Miami will be host to the 1968 meeting of the National Federation of Catholic Physicians Guilds, Nov. 30 and Dec. 1, at the Montmartre Hotel, 47th St. and the Ocean, Miami Beach.

Dr. Franklyn E. Verdon, a past president of the Miami Catholic Physicians' Guild and of the national federation, is the local chairman in charge of arrangements for the annual convention, which will coincide with the American Medical Association Clinical meeting which opens Dec. 1.

Program On Keeping Peace

SOUTH MIAMI — "Law and the Poor-Keeping Peace and Preventing Riots" will be the topic of discussion in another in the series of programs being conducted at 7 p.m. Sunday, Nov. 17 at the First United Methodist Church, Red Road at U.S. 1.

James W. Matthews, former assistant district attorney; and Harold W. Barney, executive assistant to the director of the Dade County Dept. of Public Safety, will be the speakers.

The program is open to the public.

Radio Station Invites Choirs

Church choirs in South Florida have been invited by Radio Station WIOD to assist in announcing the Christmas season by recording Christmas carols and songs.

The special holiday music will be aired over the Service 610 station at periodic intervals beginning on Thanksgiving Day, and continuing until Christmas Day.

Choirs will be identified on the programs and their directors will be introduced. Those interested should con-

tact Nancy Ross, public service director of WIOD at 759-4311.

College Founders' Day Mass Of Remembrance Set For Msgr. Barry

Memorial Mass on the first anniversary of the death of Msgr. William Barry, P.A., one of its founders, will highlight the observance of Founders' Day at Barry College at 9 a.m. Sunday, Nov. 17, in Cor Jesu Chapel on the campus.

Father Cyril Burke, O.P., college chaplain, will celebrate the Mass of Participation for the late Monsignor, who died last Nov. 17 after a long illness.

In the evening Dr. John G. Stoessinger, director of the Political Affairs Division of the United Nations, will lecture in the audio-visual room of the Monsignor William Barry Memorial Library.

Guests of the college will attend the lecture which, according to Sister Mary Dorothy, O.P., president, "will honor the four founders as a fitting tribute to their interest in learning and its application to world affairs."

The 28-year old college was founded in 1940 by

Bishop Patrick Barry, fifth bishop of St. Augustine; Mother Mary Gerald, O.P., former mother general of the Adrian Dominican Sisters who conduct the college; their brother, Monsignor Barry; and Miami attorney John G. Thompson, all of whom are deceased.

Golden Wedding Program Jan. 12

South Florida couples who will observe the golden anniversary of their marriage during 1969 will be honored during special ceremonies on Sunday, Jan. 12, Feast of the Holy Family, in the Cathedral.

Jubilarians are urged to contact their pastors before Dec. 1 in order that they may participate.

Complete details will be announced in future editions of The Voice.

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BALTIMORE — (RNS)

—A joint project of the Roman Catholic Baltimore archdiocese and the John Hopkins Medical Institutions came into reality with the dedication here of Good Samaritan Hospital.

Nursing at Good Samaritan will be directed by the Sisters of Bon Secours who also conduct the Villa Maria Nursing and Rehabilitation Center in North Miami, Fla.

Good Samaritan will provide medical research and hospital care for a wide range of chronic diseases including heart disorders, emphysema, diabetes, stroke, paralysis, bleeding diseases, gout and rheumatoid arthritis.

Sees Abortions Soar In Calif.

BERKELEY, Calif.—

(NC)—Legal abortions in California during 1968 will total about 5,000, Dr. Edwin W. Jackson of the State Health Department estimated here.

This will be an eight-fold increase over the 600 yearly average before the state's abortion laws were liberalized in 1967.

Dr. Jackson said most of the 1,777 legal abortions performed in the first six months of 1968 were under the mental health provisions of the new law.

St. Bartholomew

A rummage sale under the auspices of the women's club will be held Monday and Tuesday, Nov. 18 and 19, beginning at 8:30 a.m., at the West Hollywood Community Center, 805 Glenn Parkway. A truck will be provided after parish Masses on Sunday, Nov. 17, to receive donations.

Riviera Beach

Members of St. Francis of Assisi Altar Society will host their annual Thanksgiving card party at 8 p.m., Thursday, Nov. 21, in the school cafeteria. Guests are requested to bring their own cards. Refreshments will be served.

St. Clare

Annual parish bazaar from 10 a.m. to 6 p.m., Saturday, Nov. 16, on the church grounds, Prosperity Frams Rd., North Palm Beach. Games, refreshments, and a variety of booths will be featured.

North Miami

Yearly rummage sale to benefit Villa Maria Rehabilitation and Nursing Center will be held today and tomorrow (Friday and Saturday) at 12350 NW Seventh Ave. Members of the women's auxiliary will conduct the sale from 9 a.m. to 5 p.m.

A card party under the auspices of Holy Family Woman's Club will begin at 11:30 a.m., Wednesday, Nov. 20, in the parish hall, 14500 NE 11th Ave. Tickets may be obtained by calling 945-5844.

Holy Spirit

"Fashions Romantique" will be theme of the fourth annual fashion show sponsored by the Council of Catholic Women at the Colonades Beach Hotel, Palm Beach Shores, at noon, Saturday, Nov. 16.

St. Kieran

An evening social for members of the parish Women's Club and friends will be held at 7 p.m., Sunday, Nov. 17, in the home of Mrs. Edward McSwiggan, 26 Bay Heights Dr.

Holy Cross

A luncheon and fashion show under the auspices of Holy Cross Hospital Auxiliary's Circle Six will begin at noon, Saturday, Nov. 23, at the Galt Ocean Mile Hotel on AIA. Reservations may be made by calling Mrs. John A. Walsh.

Cathedral

Fashions from Richards will be featured during the Women's Guild benefit luncheon-card party at noon, Saturday, Nov. 23, at the Dupont Plaza Hotel. Tickets are available by calling Mrs. McManus at 751-3000.

K of C

A Harvest Moon Dance under the auspices of Coral Gables Council will be held at 9 p.m., Saturday, Nov. 23, in the Council hall, 270 Catalonia Ave., Coral Gables. Dinner at 7 p.m. will precede dancing.

Marian Council will observe its 15th anniversary during a social and dance on Saturday, Nov. 30, at the Council hall. Members will observe a Corporate Communion on Sunday, Nov. 24, during 8:30 a.m. Mass in Holy Family Church. Breakfast for entire family will follow in the Council Hall.

St. Clement

Altar and Rosary Society will be hostesses during a card party at 8 p.m. today (Friday) in Wilton Manors Recreation Hall, 509 NE 22nd Dr.

St. Sebastian

Council of Catholic Women will sponsor a dessert bridge from 1 to 4 p.m. today (Friday) at the Maya Marca Apartments recreation room, 3000 Holiday Dr., Fort Lauderdale.

Chaminade

A card party and fashion show hosted by members of the Mothers Club will begin at 8 p.m., Friday, Nov. 22, in the high school cafeteria, 500 Chaminade Dr., Hollywood. Reservations must be made by calling 922-1243 or 989-0880.

Carrollton

Fifth annual white elephant and rummage sale to benefit the Convent of the Sacred Heart will be held from 10 a.m. to 4 p.m., Saturday, Nov. 16, at 3747 Main Hwy., Coconut Grove, under the auspices of the mothers.

Coral Gables

Federal Court Judge C. Clyde Atkins will speak during the annual Communion breakfast of the Daughters of Isabella on Sunday, Nov. 17, at the Golden Fountain Restaurant. Members will observe a Corporate Communion during 8:30 a.m. Mass in St. Dominic Church and breakfast will follow.

Past presidents of the Little Flower Society will be honored during a membership coffee from 11 a.m. to 1 p.m. on Wednesday, Nov. 20, at the home of Mrs. James Sotille, 2525 Indian Mound Trail.

St. Elizabeth

Members of the Guild are sponsoring a rummage sale today (Friday) and Saturday at 251 N. Dixie Hwy., Deerfield Beach.

St. Ambrose

Monthly card party of the Guild begins at 7:30 p.m., Tuesday, Nov. 19, in the parish social rooms. Refreshments will be served.

St. Juliana

Annual holiday bazaar of the Woman's Club will be sponsored by Holy Family Circle, Nov. 23 and 24, in the school cafeteria.

Blessed Sacrament

A rummage sale under the auspices of the Women's Club is scheduled to be held Thursday, Friday and Saturday, Nov. 21, 22 and 23, in the parish hall.

Hollywood

Square dance sponsored by St. Therese Guild of Little Flower parish will be held at 8 p.m., Saturday, Nov. 30, in the church auditorium, 1805 Pierce St.

St. Michael

A book fair will be conducted from 8:30 a.m. to 1 p.m., Sunday, Nov. 17, in the parish school. A variety of books will be displayed and available for purchase.

St. Lawrence

A "Sadie Hawkins" Square dance sponsored by the Holy Name Society will be held Saturday, Nov. 23, in the church annex. A buffet supper will be served.

To Renew Marriage Vows

HIALEAH—Married couples in St. John the Apostle parish will renew marriage vows during a Concelebrated Mass at 8 p.m., Sunday, Nov. 17 in the parish church.

Father Thomas Rynne, pastor, will concelebrate the Mass with Msgr. Robert W. Schiefen, V.G., pastor, Holy Family parish, North Miami; and director of the Archdiocesan Family Life Bureau, who will preach the homily; and parish assistant priests, Father Wendell Schenley, Father Sean O'Sullivan, Father Thomas Cleary, and Father Emilio Martin.

Seton Cause Aide Named

PHILADELPHIA — (NC)—Father Sylvester A. Taggart, C.M., has been named vice postulator of the cause for canonization of Blessed Elizabeth Seton.

Elizabeth Ann Seton, founder of the American Sisters of Charity, is the first native-born United States citizen to be officially declared Blessed by the Roman Catholic Church. The beatification was held on March 17, 1963, and marked the final step prior to her canonization.

Father Taggart will work in the United States directly under Father Luigi G. La-

palorcia, C.M., postulator general of the cause in Rome.

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WOMEN



Style Show At College

BOCA RATON — A fashion show sponsored by the retailing class at Marymount College will be held at 8 p.m., Thursday, Nov. 21, in the college auditorium.

Marymount students will join professional models in presenting fashions from sportswear to evening gowns for women of all ages, from Jordan Marsh, West Palm Beach.

Betsy Monteverde, chairman, is assisted by Denise Clarke and Pat O'Brien. College models will be Deborah Zaph, Susie Sullivan, Sue Calandra, Pat Doherty, Linda Boran, Sheila O'Connor, Mary Kay Aigner, Carol Carrere, Sue Linke, Cons Heffernan and Ann Rattigan.

Entire Town Invited To A Harvest Ball

HOMESTEAD — The entire community of Homestead and adjacent areas has been invited to attend the Harvest Ball sponsored by Sacred Heart parish on Saturday, Nov. 23, at the Armory.

Dancing to the music of Fred Shannon Smith and the Clubmen will begin at 9 p.m. and continue until 1 a.m.

Mr. and Mrs. Anthony Verzi are serving as general chairman of the dance.

Other members of the committee are Mr. and Mrs. William Maguire, decorations; Mr. and Mrs. James Green, refreshments; Mr. and Mrs. Joseph Tomassi, tickets; Dr. and Mrs. Vincente Chiong and Miss Mary Wheeler, publicity.

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ON THE OCEAN AT 67th ST. MIAMI BEACH

Stella Maris Retreat Set

LANTANA — Members of Stella Maris will observe a weekend retreat beginning at 6:30 p.m. supper on Friday, Nov. 22, and concluding Sunday afternoon, Nov. 24, at the Cenacle Retreat House.

This is the annual retreat for Stella Maris, an organization for divorced Catholic women inaugurated in South Florida as a branch of the Archdiocesan Family Life Bureau.

According to Father Charles Mallen, C.S.S.R., moderator of the group, conferences will include silent meditation as well as open discussions.

Reservations may be made by contacting Sister Muriol Brown, R.C., at 582-2534, or writing the Cenacle Retreat House, 1400 S. Dixie Hwy., immediately, since only 40 rooms are available.

Those needing the services of someone to care for children over that weekend are urged to contact Father Mallen at Our Lady of Perpetual Help Church, Opa Locka, since several women have volunteered their services so that Stella Maris members may make the retreat.

Nurses Hold Benefit Dance

MIAMI BEACH — The Propagation of the Faith and the National Council of Catholic Nurses will benefit from the proceeds of a benefit dance sponsored last Monday by the North Dade Chapter of the Archdiocesan Council of Catholic Nurses.

The function was held in the auditorium of St. Francis Hospital whose facilities were loaned by the Sisters of St. Francis of Allegany, N. Y., who staff the hospital.



MARIAN CENTER Auxiliary's annual day at the races, scheduled this year for Dec. 5 at Tropical Park, was advertised by Lynn Benjamin, left; and Lisille Bell, right, during the organization's recent membership coffee where Mrs. James Bell and Mrs. John Stevens, center, served as co-chairmen of arrangements at the Marian Center.

'Day At The Races' Scheduled

Miami and Fort Lauderdale Chapters of Marian Center Auxiliary are ushering in the winter season with a program of social events for members and guests.

"A Day at the Races," when a special race will be named for the women's auxiliary, which aids the center for exceptional children, is scheduled to be held Thursday, Dec. 5, at Tropical Park.

Tickets may be obtained by calling 443-0756 or 666-6243 and donations will cover entry to the Turf Club.

The Archdiocesan center conducted by the Sisters of St. Joseph Cottolengo will also benefit from donations.

Hundreds of Broward County women were guests on Tuesday at the annual

membership coffee of the Fort Lauderdale chapter, held at the Coral Ridge Country Club.

Mrs. Ralph Peliaia was chairman of arrangements, assisted by Mrs. Donald Doody, Mrs. James Casey and Mrs. Richard Hardin.

The Miami chapter was host during a Nov. 1 membership coffee held at the Marian Center, where guests toured the new multi-purpose building recently completed in the complex.

In the Spring the Marian

Center Auxiliary will sponsor its annual luncheon and fashion show for the benefit of the center, details of which will be announced later.

They'll Take A Fling At Wine-Tasting

"Wine-tasting programs have been planned by several South Florida women's clubs during pre-Thanksgiving meetings."

FORT LAUDERDALE — Gold Seal Vineyards will present the wine-tasting program during a meeting of St. Gregory Women's Guild at 8 p.m., Tuesday, Nov. 19, at Plantation Community Center.

PERRINE — Lee Lite will give members of Holy Rosary Council of Catholic Women brief instructions on how to recognize the qualities of wines during their program at 8 p.m., Wednesday, Nov. 20, in the school library

POMPANO BEACH — Members of St. Coleman Catholic Women's Guild will be hostesses at a wine-tasting demonstration at 8 p.m., Thursday, Nov. 21, in the parish hall.

Refreshments will be served.



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CALENDAR OF EVENTS

FRIDAY, NOV. 15
 Dessert bridge sponsored by the St. Sebastian Council of Catholic Women from 1 to 4 p.m. in the recreation room of the Maya Marco Apts., 3000 Holiday Dr., Ft. Lauderdale.
 Card party by the St. Clement Altar and Rosary Society at 8 p.m. in the Wilton Manor Recreation Hall, 509 NE 22nd Dr.
 Rummage Sale today and tomorrow by the members of the St. Elizabeth Guild, at 251 N. Dixie Hwy., Deerfield Beach.
 Annual Rummage sale to benefit Villa Maria by the women's auxiliary today and tomorrow at 12350 NW Seventh Ave., North Miami.
SATURDAY, NOV. 16
 White Elephant sale to benefit the Convent of the Sacred Heart by the mothers club of Carrallton from 10 a.m. to 4 p.m. today at 3747 Main Hwy., Coconut Grove.
 Fashion Show by the Holy Spirit Council of Catholic Women at the Colonnades Beach Hotel, Palm Beach Shores, at noon.
 Parish Bazaar by the members of St. Clare parish on the church grounds, Prosperity Farms Rd., North Palm Beach, from 10 a.m. to 6 p.m.
SUNDAY, NOV. 17
 Book Fair from 8:30 a.m. to 1 p.m. by the St. Michael school in the parish school.
 Annual Communion breakfast of the Coral Gables Daughters of Isabella at the Golden Fountain Restaurant following the 8:30 a.m. Mass at St. Dominic Church.
 Discussion of "Law and the Poor" at the First United Methodist Church, Red Road at U.S. 1, at 7 p.m.
 Evening Social for members of the St. Kieran's Women's Club at 7 p.m., 26 Bay Heights Dr.
 Pancake Breakfast served by Boy Scout Troop 236 from 7 a.m. to 2 p.m. in the St. Lawrence School cafeteria.
 Memorial Mass in honor of Msgr. William Barry at Barry College, Founder's

Day, 9 a.m., in the Cor Jesu Chapel on the campus.
MONDAY, NOV. 18
 Annual Bazaar of the St. Plus X Women's Club from 11 a.m. to 4 p.m. at Jarvis Hall in Lauderdale-By-The-Sea.
 Rummage Sale by the St. Bartholomew Women's Club today and tomorrow beginning at 8:30 a.m. at the West Hollywood Community Center, 805 Glenn Parkway.
TUESDAY, NOV. 19
 Annual Charity card party by the Catholic Daughters of America Court Palm Beach No. 780 at 8 p.m. at 537 Pine Terrace.
 Monthly Card party of the St. Ambrose Guild at 7:30 p.m. in the parish social rooms.
 Wine-Tasting program by the St. Gregory's Women's Club at 8 p.m. at the Plantation Community Center.
 Collection of food for Thanksgiving baskets by the Ladies of Columbus Council 3080 at 8 p.m. in the K. of C. Hall, 333 SW 25th St., Ft. Lauderdale.
WEDNESDAY, NOV. 20
 Coffee honoring the past president of the Little Flower Society from 11 a.m. to 1 p.m. at 2525 Indian Mound Trail.
 Card Party by the Holy Family Women's Club at 11:30 a.m. in the parish hall, 14500 NE 11th Ave.
 Instructions in wine-tasting at a meeting of the Holy Rosary Council of Catholic Women, 8 p.m., in the school library.
THURSDAY, NOV. 21
 Rummage Sale by the Blessed Sacrament Women's Club today, tomorrow and Saturday in the parish hall.
 Thanksgiving Card party by the members of the St. Francis of Assisi Altar Society at 8 p.m. in the school cafeteria, Riviera Beach.
 Demonstration of wine-tasting at a meeting of the St. Coleman Catholic Women's Guild, 8 p.m., in the parish hall.
 Fashion Show sponsored by the retailing class at Marymount College, 8 p.m., in the college auditorium, Boca Raton.
FRIDAY, NOV. 22
 Card Party and fashion show hosted by the Chaminade Mothers Club at 8 p.m. in the high school cafeteria, Hollywood.
 Beginning of a two-day seminar on "Theological Revolution and the Cultural Revolution" at the Dominican Retreat House, presented by the Ecumenical Institute of Chicago.



PEELING SOME fresh fruit to serve along with her beef stew is Mrs. Vincent Lordan who moved to Florida from Detroit four years ago.

Easy-To-Make Meal Before Holiday Rush

The last weeks before the beginning of the holiday season can really be hectic, unless the homemaker has some nourishing, easy-to-make meals in mind to serve the family while she gets busy baking those special treats which must accompany the Thanksgiving feast and the Christmas round of parties. Mrs. Vincent Lordan, a member of St. Anthony's parish in Fort Lauderdale, gave us this recipe which she says "is little work and, oh, so good."

Mrs. Lordan, who raised two children of her own and now delights in her 14 grandchildren, is quick to point out that the stew is economical as well as appetizing—"it

comes out a delicious brown!"

A member of St. Anthony's Woman's Club, who just took over as recording secretary, Mrs. Lordan is an expert on how to juggle cooking chores while fitting in all of those club activities, and she especially recommends this dish which can be assembled and then put in the oven to cook all by itself without a peek from the housewife.

Although it goes perfectly well just by itself, the addition of some french bread and perhaps some instant mashed potatoes won't take much time, but will certainly make the meal seem like it took hours to put together.

Beef Stew

- 2 lbs. STEW MEAT
- 6 CARROTS CUT INTO 1-1/2 INCH CHUNKS
- 2 tsp. SALT
- 2 tsp. SUGAR
- 3 ONIONS SLICED
- 2 STALKS CELERY CUT INTO 1-1/2 INCH CHUNKS
- 2 tbs. TAPIOCA
- 1/2 CUP TOMATO JUICE
- PEPPER TO TASTE

Place the pieces of stew meat (do not brown them) into the bottom of a greased casserole. Then put in the carrots, onions, celery and tapioca. Stir the salt, sugar and pepper into the tomato juice and then pour over the assembled casserole. Bake for 4-1/2 hours in a 250-degree oven.

Scouts Will Serve Pancakes

NORTH MIAMI BEACH in St. Lawrence School cafeteria. —A pancake breakfast will be served by Boy Scout Troop 236 from 7 a.m. to 2 p.m. Sunday, Nov. 17, Proceeds will be donated toward scouting equipment.

Watch Out Or You'll Be A Mince Pie

Once upon a time, there was a woman in the Archdiocese of Miami who was a wonderful cook, but she refused to share any of her recipes with her friends.

When her guests would taste her marvelous dishes, they would go "ooh," and "ah" and ask her how she made them.

"None of your business," she would reply curtly.

She sure got hers. Somebody didn't like her attitude and now every Thanksgiving she turns into a mince-meat pie (one of her specialties), and every Christmas she turns into Yorkshire pudding (another great gourmet treat she served), and every New Year's Day she turns into a great bowl of egg nog.

So if you don't want to run the risk of turning into: (1) mince-meat pie; (2) Yorkshire pudding; (3) egg nog, or (4) a combination of all the above, maybe you'd better mail us your favorite recipe so we can share it with our readers.

The Voice recipe, Box 1069, Miami, 33138.

Harvest Dance By Alumni Club

A harvest dance under the auspices of the newly-reorganized Catholic Alumni Club will be held at 8:30 p.m., Friday, Nov. 22, in the Encore Room of the Dupont Plaza Hotel in downtown Miami.

Attire will be semi-formal. Single Catholic graduates of colleges and universities are urged to attend.

Man-To-Man Panel Tuesday

"The Old-A New Problem" will be the subject discussed by the interfaith panel of clergymen during the CH. 2 presentation of "Man-To-Man" at 10 p.m., Tuesday, Nov. 19.

Among participants will be Msgr. Bryan O. Walsh, pastor, S.S. Peter and Paul parish; Rabbi Samuel Jaffe, Temple Beth El, Hollywood; and Dr. Samuel Orlandi, Second Presbyterian Church, Fort Lauderdale; and Rev. Luther C. Pierce, moderator and producer of the program.

Food Baskets To Be Given

FORT LAUDERDALE—Thanksgiving baskets for underprivileged families in Broward County will be distributed by the Ladies of Columbus Council 3080 who have scheduled a collection of foodstuffs for Tuesday, Nov. 19, at 8 p.m., in the K. of C. Hall, 333 S.W. 25th St.

Members are requested to bring donations of canned goods to the meeting, where plans will be discussed for a holiday bazaar.

Guests are also invited to participate in the collection.

How To Bar Falls By Baby

The Council on Family Health makes the following suggestions to protect infants from falls during their first year of life:

A bathtub is a dangerous place in which to leave a baby alone.

An adult bed may seem safe but statistics prove that falls from these account for a high percentage of serious injuries. Babies wriggle and crawl to the edge head-first.

A high chair may seem to be a secure spot but not unless it has a firm broad base and baby is strapped in.

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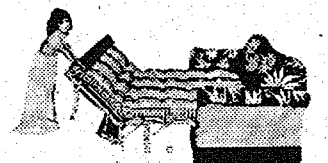
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The Voice
Of
Ralph Renick



Collective Wisdom Needed To Make Democracy Work

The election is down in the record books—the winners looking forward to a brief breathing spell before tackling their next campaign; the losers already plotting strategy on how to come out on top "next time."

This seems an appropriate time to question just why anybody would want to run for public office in the first place?

It is a profession which seeks its followers from those who would respond to public needs, who see politics as a fulfillment of ego, those who seek positions of power, and others who desire personal profit.

Plato felt that a political career should be just that—not a part-time occupation nor a career handed to those unprepared by experience or education. The Greek philosopher said, "setting aside every other business, the guardians will dedicate themselves wholly to the maintenance of freedom in the state, making this their craft and engaging in no work which does not bear upon this end."

Thomas Jefferson said: "That government is the strongest of which every man feels himself a part." In that context, we are fortunate that some men devote any part of their time to the public service. Plato was stating the optimum. Jefferson simply felt that the more people who got involved in government and kept an eye on the public trough—the better for all.

The key problem with serving the constituency is human selfishness. Some men seek election because they feel they can materially benefit themselves: lawyers will have access to more affluent clients, insurance men will find hitherto closed prospect doors opening for them, and on down the line profession by profession.

And those men who achieve office possessing the highest idealism must come face-to-face with another form of selfishness: the electorate wants certain favoritism and special "considerations" from politicians and at times are even willing to pay for it.

There are those who believe that every man has his price. The political system thrives on this human weakness. It takes a politician of unusual make-up to resist the perpetual temptation to participate in the "system."

A good credo to follow, in-and-out of political life, is "You may be lonely often, and frightened sometimes, but there is no price too great to pay for the privilege of owning yourself."

People who can live by this dictum are the people we should seek out and encourage to run for office and once they have been elected we should "get involved" to the extent of supporting them and working in reelection campaigns.

This is what Jefferson had in mind. Miami attorney Dan Paul hit the same theme in a recent talk before the Miami chapter of Sigma Delta Chi, national journalism society. He said that consumers wouldn't stand for a garment labeled "pre-shrunk" to shrink the first time it's put in the washing machine. They would be lined up outside the department store the next morning to get their money back.

But Paul accurately pointed out that in the realm of politics, the public does not apply consumer values. "Politicians make all sorts of promises during campaigns," he said, "but after they are elected they don't fulfill them. What do the people say about it? Well, that's politics."

Paul said in such an atmosphere of basic unconcern, the "government ends up protecting governing—not the governed."

The challenge, it seems to me, is to encourage the wise and honest to sit in chairs of government and to adequately compensate these officeholders.

Just compensation for officeholders further removes them from the temptation of "making a deal." And it would further remove those who would make a deal from chances of success at the polls. They would have to face better qualified opponents.

In the end, the direction we take is left to the people.

U. S. Senator George Smathers, in his final Washington Newsletter to constituents after 22 years in Congress, summed it up by saying: "... the future of America and the ultimate answer to the problems we face, lies with the wisdom and judgment of ordinary citizens."

"As I return to private life, I know that this collective wisdom is a profound and reliable wisdom—and I have no fear that the genius of democracy, which has served us so well in the crisis past, will continue to function in these times of trial that we now face."



The VOICE

FEATURE SECTION

'LIGHTS OF PEOPLE'

A mosaic behind the altar in the Church of St. Emeranziana, Rome, portrays the late Senator Robert Kennedy, left, and the late Dr. Martin Luther King, right, among those appealing with open arms to Christ. The infant at the feet of Sen. Kennedy represents the unborn child his wife was expecting when he was killed. The mosaic was created by Father Ugolino da Dellund.

Church, Synagogue Court For Today's Inner City?

GEORGE
SHUSTER'S
VIEW

By GEORGE N. SHUSTER

The report literature issued by the Office of Economic Opportunity is very often as dreary and full of frustration as are any of the bleak urban districts it is supposed to assist. "Action research" is the study of a situation one expects to do something about.



But the vast SHUSTER documentation produced over the past 20 years tells us a great deal about "situations" but very, very little about what could profitably be done. But every once in a while something turns up which is not only interesting but encouraging.

For example, it was reported recently that "poor Negro and Puerto Rican clients" of OEO's Boston Legal Assistance Project won a case in Court—but a different kind of Court the Rabbinical Court of Justice of the Associated Synagogues of Massachusetts.

I had no idea that such a court could be called into being, and so looked the matter up in Louis Finkelstein's "The Jews." What one reads there is fascinating and suggests that there may be a close historical relationship between Jewish practice in England and the development of trial by jury in general.

At any rate, in this case the matter under consideration was a sheaf of complaints from tenants in South Boston about the conditions under which they lived. Since most of the landlords appear to have been Jewish, the appropriateness of arbitration by a Rabbinical Court was obvious.

The tenants contended that "most of the approximately 60 buildings owned and operated by the landlord group were rat-infested, roach-infested, extremely unsanitary and hazardous for habitation."

They added that as a result "lawlessness, prostitution and dope-peddling" were sometimes prevalent, and that it was impossible to get any agency, governmental or private, to do anything to remedy the situation.

The landlords for their part argued that they had no control "over general conditions in that section of the city," for which the police department should be held responsible, and that furthermore "the tenants them-

Dr. Shuster To Get Award

NEW YORK — (NC)

America magazine will present its 14th annual Campion Award to Dr. George N. Shuster, 74, assistant to the president of the University of Notre Dame and president emeritus of Hunter College here. Dr. Shuster also writes a weekly column which appears in a number of newspapers, including The Voice.

Dr. Shuster, the author of a number of books and articles on religion, education, English literature and modern German history, will receive the award at a dinner here Nov. 22.

shelves threw garbage through the windows, broke up the furniture, damaged the buildings, and made the cost of repair extremely high."

They defended the legitimacy of the profit motive, as they were clearly entitled to do, and pleaded that the total situation would improve if the tenants paid the rent.

The next step taken is traditional in Jewish practice. Each of the contending parties was invited to name one arbiter, and the two thus chosen were to name a third. If, however, the arbiters failed to find a solution, the Court was entitled to impose one and enforce it.

That it felt able to do so is a great tribute to the moral solidarity of the Jewish community in question. For obviously if the landlord group had not been ready to abide by the decision, the tenants would have gone away empty-handed and nothing could have been done to improve the conditions under which they lived.

In the end, a formal agreement was reached, and doubtless the most significant part of this has to do with the firm establishment of a Tenants Council.

This Council was accorded the right of representation in any and every discussion of the management of the properties. The agreement also stipulated that if the properties were offered for sale, the Council was to be given the "right of first refusal."

Still more social-minded was the proposal that "tenants be given the right to use part of

the capital gains that accrue to landlords as their properties appreciate in value in a rising real estate market.

To be sure, neither the court nor the clients had their heads in the clouds. Everybody realized that some who rented apartments would have to be evicted for failure to pay rent or for vandalism.

Nor was the Tenants Council expected to do the impossible. It certainly could not tell in advance whether some persons who rented space were going to turn out to be desirable citizens. Still the Council's very existence made it clear that a group of responsible people could be formed—eager not simply to complain—but to assist in developing a sense of decency and order.

In short, the code the court sanctioned is moral rather than merely legal in character—that is, it recognizes the principle that a landlord who expresses solidarity with his religious tradition cannot escape his responsibility by finding loopholes in the law.

At the same time the Court stated that expecting a landlord to be in business for a purely charitable purpose was quite untenable. It added, however, that profit was a two-sided matter. It could not be taken to mean cash only, but must be evaluated in terms of a rising market for real estate in the area.

It seems to me that something genuinely important has happened. The grave issue of decent housing offered for sale by private landlords has been removed from the area of unstoppable wrangling and transferred to the domain of human dignity and human responsibility.

An interesting question suggests itself. If a Jewish tradition can be revived so effectively, is something similar possible in terms of Christian social action? Not being a specialist, I do not know whether some comparable discussion would be possible before a Canonical Court.

At any rate, the men who stood out in Boston were the landlords. They faced the music and did not run away. I am sanguine enough to believe that most Christian landlords would face it, too, if they were given the chance.

The Electronic Arts

Teens Should Dig This Movie

Romeo's 17 And Juliet 15

NEW YORK — (CPF) — The really tragic thing about Romeo and Juliet, Shakespeare's 16th Century tragedy about the Generation Gap, has been that teenagers have never quite dug it.

But now a brave film director named Franco Zeffirelli has apparently rescued the classic from the limbo of Required Reading by daring to cast teenagers as the star-crossed young lovers of Verona.

The result has been one of the few unanimously acclaimed films of the year and one which should, according to one critic, "win converts to Shakespeare among students who've resisted school exposure to the Bard and among Shakespeare-lovers who've resisted film dramas until now."

Even the National Catholic Office for Motion Pictures, which earlier had

given the film a severe "for adults, with reservations" rating (A-4) because of a brief nudity sequence, has given the film an enthusiastic review and admitted that "mature teenagers will find the film a most engaging introduction to Shakespeare."

"For the purist, Mr. Zeffirelli's liberties will represent a form of cinematic sacrilege," said NCOMP, referring to the director's decision to cut certain scenes, shorten speeches, and shift sequences here and there, "but for the less sanctimonious groundlings among us, this 'Romeo and Juliet' may well prove a new and enduring shrine to the Bard, for its somewhat free interpretation brings a vitality and credibility, an appreciation for the present-day mind and mores of our so-

ciety that simply explodes a 350-year-old heirloom into the contemporary imagination."

FAITHFUL VISION
Zeffirelli's version, added NCOMP, "is more faithful, one suspects, to the playwright's own vision than even he could have imagined possible."

Most critics agree that what gives Zeffirelli's "Romeo and Juliet" "vitality and credibility" is his casting of a 15-year-old girl (Olivia Hussey) and a 17-year-old boy (Leonard Whiting) to play the lovers, making the youngest profession formers to play the roles that have in the past gone to actors and actresses in their 30s and 40s: Norma Shearer and Leslie Howard; Laurence Olivier and Vivien Leigh; Basil Rathbone and

Katharine Cornell.

Miss Hussey plays Juliet as a giddy, giggling 14-year-old (which she is in Shakespeare's script), and Whiting plays Romeo as an impetuous adolescent who can't understand why their elders insist on making war.

Various reviewers have singled out different reasons why Zeffirelli's "Romeo and Juliet" should have wide appeal to all audiences, particularly teenagers.

"But for the poetry, and the fine archaic dignity of Romeo and Juliet, the story could be taking place next door," said the New York Times reviewer.

"Observe Juliet reacting rebelliously to the frustrated rage of her father when she refuses to marry Paris," pointed out Life magazine, "and you know Zeffirelli has captured what Shakespeare was trying to say about the generation gap."

IMPARTS NUANCES
Zeffirelli, a 44-year-old Italian whose only other film was "The Taming of the Shrew," in which he directed Richard Burton and Elizabeth Taylor, shot "Romeo and Juliet" in the small Italian towns of Tuscany and Umbria, which have changed little in 500 years. But through his direction he was able to insert contemporary nuances into the film, according to the critics.

"Romeo's reckless, vengeful murder of Tybalt is produced not by any killer instinct but by a society that institutionalizes hate," commented Newsweek. "Thus the brutal battles between the Montagues and the Capulets — done up in dusty-bloody Viking style by Zeffirelli — seem as pointless to Romeo and Juliet as the cold war does to many of today's children."

VOICE FEATURE SECTION



A VERY YOUNG Romeo and Juliet movie has this scene in which Friar Laurence (MILO O'SHEA) struggles to keep the impetuous young lovers, OLIVIA HUSSEY and LEONARD WHITING, apart for a few moments.

When NCOMP first rated the film, it observed that "because the film is being promoted for school viewing, parents should be aware that it contains a brief scene of nudity which is not only in itself an unnecessary element in motion picture treatment but is also particularly inappropriate for an adolescent audience."

In its later review of the film, NCOMP softened its objection somewhat by stating: "Despite the brief nude scene on the morning after the wedding night, which, though not prurient, is as silly as it is self-consciously acted by the two principal youngsters, mature teenagers will find the film a most engaging introduction to Shakespeare."

One critic went so far as to note that "Milo O'Shea plays Father Laurence (the friar who understands the young couple and marries them) "rather as a modern, radical-understanding college Dean."

that Juliet take the death-feigning sleeping drug that leads to the tragic death of both Juliet and Romeo. Critic George Keenen of the Beacon, Catholic weekly of the Paterson, N.J. diocese, came up with perhaps the most humorous-observation on the contemporary value: "The message is clear. It is always dangerous to fool around with drugs."

It is the friar who suggests

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- (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.
- 11 A.M.
CHURCH AND THE WORLD TODAY WCKT Ch. 7
- 11:30 A.M.
MASS FOR SHUT-INS Ch. 10 WLBW
- (Tuesday)
10 P.M.
MAN-TO-MAN Ch. 2, WIHS. Panel topic, "The Old — A New Problem," Panelists, Msgr. Bryan O. Walsh, Robbi Samuel Jaffe, Dr. Samuel Orlandi. Moderator, Rev. Luther C. Pierce.

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.
- 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 NOV. 15
- 10 a.m. (10) M.C. Blanding Builds His Dream House (Unobjectionable for adults and adolescents)
- 1 p.m. (6) Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
- 4 p.m. (10) My Reputation (Unobjectionable for adults and adolescents)
- 7 p.m. (5) We're No Angels (Unobjectionable for adults and adolescents)
- 7:30 p.m. (6) Submarine Command (Unobjectionable for adults and adolescents)
- 7:30 p.m. (23) Flame And The Fire (No classification)
- 9 p.m. (4) Diamond Head (Objectable in part for all)
- OBJECTION:** As superficial drama about race tensions, this film highlights immoral behavior on the part of all the principal characters with the result that illicit sex tends to be presented as a norm for human conduct.
- 9:30 p.m. (6) Redhead And The Cowboy (Unobjectionable for adults and adolescents)
- 9:30 p.m. (23) The Courtneys Of Curzon Street (No classification)
- 11 p.m. (11) Woman In The Window (No classification)
- 11:30 p.m. (10) In Inside (No classification)
- SATURDAY, NOV. 16
- 1 p.m. (23) No Tamas A Ley (No classification)
- 2 p.m. (4) The Westerner (Family)
- 2 p.m. (6) Submarine Command (Unobjectionable for adults and adolescents)
- 2:30 p.m. (23) Fuego Sagrado (No classification)
- 3 p.m. (6) House Of Fear (Unobjectionable for adults and adolescents)
- 3 p.m. (7) Sierra Barron (Family)
- 4 p.m. (6) Redhead And The Cowboy (Unobjectionable for adults and adolescents)
- 8 p.m. (6) About Mrs. Leslie (Unobjectionable for adults and adolescents)
- OBJECTION:** Tends to create sympathy for wrong-doing.
- 9:30 p.m. (23) El Mestizo (No classification)
- 11:15 p.m. (11) Bachelor Party (Objectable in part for all)

- OBJECTION:** The immoral atmosphere in which the theme of this film is developed lends credence to the acceptability of certain pre-marital practices. Furthermore, in treatment the picture contains suggestive situations and subject matter without sufficiently strong moral indictment. Only a positive conclusion averts a more stringent classification.
- 11:30 p.m. (23) Laberinto (No classification)
- 11:45 p.m. (12) Plot To Assassinate Hitler (No classification)
- SUNDAY, NOV. 17
- 2 p.m. (6) The Redhead And The Cowboy (Unobjectionable for adults and adolescents)
- 2 p.m. (10) In This Our Life (Objectable in part for all)
- OBJECTION:** Suggestive implications; reflects the acceptability of divorce.
- 4 p.m. (6) Submarine Command (Unobjectionable for adults and adolescents)
- 5 p.m. (10) His Girl Friday (Unobjectionable for adults and adolescents)
- 7 p.m. (7) Harby's Rangers (Unobjectionable for adults)
- 8 p.m. (6) About Mrs. Leslie (Objectable in part for all)
- OBJECTION:** Tends to create sympathy for wrong-doing.
- 9 p.m. (10 & 12) The Sons Of Katie Elder (Family)
- 11:15 p.m. (11) Stage Door (Unobjectionable for adults and adolescents)
- 11:30 p.m. (5) Follow A Star (No classification)
- 11:30 p.m. (7) Man Who Never Was (Family)
- 11:45 p.m. (12) Border Justice (No classification)
- MONDAY, NOV. 15
- 10 a.m. (10) Prince Of Foxes (Unobjectionable for adults and adolescents)
- 1 p.m. (6) Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
- 4 p.m. (5) El Paso (Objectable in part for all)
- OBJECTION:** Insufficient moral compensation.
- 4 p.m. (10) The Very Thought Of You (Unobjectionable for adults and adolescents)
- 7:30 p.m. (6) Union Station (Unobjectionable for adults and adolescents)
- 9 p.m. (6) About Mrs. Leslie (Objectable in part for all)

- OBJECTION:** Tends to create sympathy for wrong-doing.
- 11:15 p.m. (11) Maid's Night Out (Family)
- TUESDAY, NOV. 19
- 10 a.m. (10) Manpower (Unobjectionable for adults and adolescents)
- 1 p.m. (6) Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
- 4 p.m. (5) Island Rescue (Family)
- 4 p.m. (10) They All Kissed The Bride (Objectable in part for all)
- OBJECTION:** Suggestive dialogue and situations.
- 7:30 p.m. (6) The Desert Fox (Unobjectionable for adults and adolescents)
- 9 p.m. (5 & 7) El Cid, Part II
- 9:30 p.m. (6) About Mrs. Leslie (Objectable in part for all)
- OBJECTION:** Tends to create sympathy for wrong-doing.
- 11:15 p.m. (11) Wanderer Of The Wasteland (Family)
- WEDNESDAY, NOV. 20
- 10 a.m. (10) Daughter Of Rosie O'Grady (Unobjectionable for adults and adolescents)
- 1 p.m. (6) About Mrs. Leslie (Objectable in part for all)
- OBJECTION:** Suggestive dialogue and situations.
- (PULL UP)
- OBJECTION:** Tends to create sympathy for wrong-doing.
- 4 p.m. (5) Too Late Blues (Objectable in part for all)
- OBJECTION:** Suggestive dialogue and situations.
- 4 p.m. (10) Flood Tide (Unobjectionable for adults and adolescents)
- 7:30 p.m. (6) Union Station (Unobjectionable for adults and adolescents)
- 9 p.m. (10 & 12) Caprice (No classification)
- 9:30 p.m. (6) The Desert Fox (Unobjectionable for adults and adolescents)
- 11:15 p.m. (11) Passport To Destiny (Unobjectionable for adults and adolescents)
- THURSDAY, NOV. 21
- 10 a.m. (10) Once Upon A Horse (Unobjectionable for adults and adolescents)
- 1 p.m. (6) About Mrs. Leslie (Objectable in part for all)
- OBJECTION:** Tends to create sympathy for wrong-doing.
- 4 p.m. (5) Napoleon, Part I (No classification)
- 4 p.m. (10) In Our Time (Family)

- 7:30 p.m. (6) The Desert Fox (Unobjectionable for adults and adolescents)
- 7:30 p.m. (7) Rome Adventure (Unobjectionable for adults)
- 9 p.m. (4) Cheyenne Autumn (Family)
- 9:30 p.m. (6) Union Station (Unobjectionable for adults)
- FRIDAY, NOV. 22
- 10 a.m. (10) Devotion (Family)
- 1 p.m. (6) About Mrs. Leslie (Objectable in part for all)
- OBJECTION:** Tends to create sympathy for wrong-doing.
- 4 p.m. (5) Napoleon, Part II (No classification)
- 4 p.m. (10) The End Of The Affair (Unobjectionable for adults and adolescents)
- 7 p.m. (5) The Rainmaker (Objectable in part for all)
- OBJECTION:** Reflects the acceptability of divorce; suggestive sequence.
- 7:30 p.m. (6) Union Station (Unobjectionable for adults and adolescents)
- 7:30 p.m. (10) Captain Newman, M.D. (Unobjectionable for adults and adolescents)
- 9 p.m. (4) Ensign Pulver (Unobjectionable for adults and adolescents)
- 9:30 p.m. (6) The Desert Fox (Unobjectionable for adults and adolescents)
- 11 p.m. (11) Joy Of Living (Unobjectionable for adults and adolescents)
- SATURDAY, NOV. 23
- 1 p.m. (23) El Mestizo (No classification)
- 2 p.m. (4) So Big (Family)
- 2 p.m. (6) Union Station (Unobjectionable for adults and adolescents)
- 2:30 p.m. (23) Laberinto (No classification)
- 3 p.m. (5) Pearl Of Death (Family)
- 3 p.m. (7) Treasure Of Lost Canyon (Family)
- 4 p.m. (6) The Desert Fox (Unobjectionable for adults and adolescents)
- 8 p.m. (6) The Furies (Objectable in part for all)
- OBJECTION:** Tends to condone immoral actions; suggestive dialogue and situations.
- 9 p.m. (5 & 7) Companions In Nightmare (No classification)
- 9:30 p.m. (23) Capitan Veneno (No classification)
- 11:15 p.m. (11) The Kentuckian (Objectable in part for all)
- OBJECTION:** Excessive brutality.
- 11:30 p.m. (10) Lavender Hill Mob (Unobjectionable for adults and adolescents)
- 11:30 p.m. (12) The Star Fighters (Family)
- 11:30 p.m. (23) Albergue de los Suicidas (No classification)

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The Church in the World

ONE of the greatest innovations of the Second Vatican Council was its Pastoral Constitution on the Church in the Modern World, and that for two reasons. First, it was a *pastoral* Constitution, concerned with the Church at work, as it were, and not with its nature (which was the subject of the Dogmatic Constitution on the Church); second, it was concerned with the Church *in* the world — not with the Church *and* the world, which had been the emphasis so often in the past, as though to suggest that the Church only existed to be confronted with the world, to warn and to condemn, and in any case to stand apart.

The Church has of course been often enough involved in politics in the past, but usually only because it felt its interests to be threatened. It is hard to remember that the defense of the Church's temporal power, and of the Pope's right to

rule over most of Italy, was almost an article of Catholic belief less than a century ago. All that has changed — and most people would surely say for the better.

The Church's concern now is not merely to protect its privileges. Its impact on the world today is increasingly in terms of the urgent human problems that everywhere demand solutions. The Council asked for "men who are truly new artisans of a new humanity" who will work for an order of peace and justice, who will prove the Church to be present among men, and not some remote body indifferent to their real needs and to the demands they rightly make *as men*.

There is, in addition to the need for a revolution in the hearts of Christians that will make them true servants of mankind in its search for social good, need for a revolution in the Church's way of com-

municating its concern. This is not merely a matter of recognizing the importance of the modern mass media — vital though that be. The Church must speak a language that men can understand, must, as the Council says, "hear, distinguish and interpret the many voices of our age and judge them in the light of the divine Word. In this way, revealed truth can always be more deeply penetrated, better understood, and set forth to greater advantage."

There is much to be learnt from the lessons of history, when too often the Church listened too little or too late, so that, as Pope Pius XI said, the workers of Europe were lost to the Church in the nineteenth century. To be sensitive to "the signs of the times" is the Church's first pastoral concern, seeking for points of entry in every human need. For what is truly human exists to be made holy. And that is the Church's perennial task.

It was never more necessary, and, amidst the chaos and confusion of a painful present we must, in faith, see the pattern of God's providence. But this demands of us a

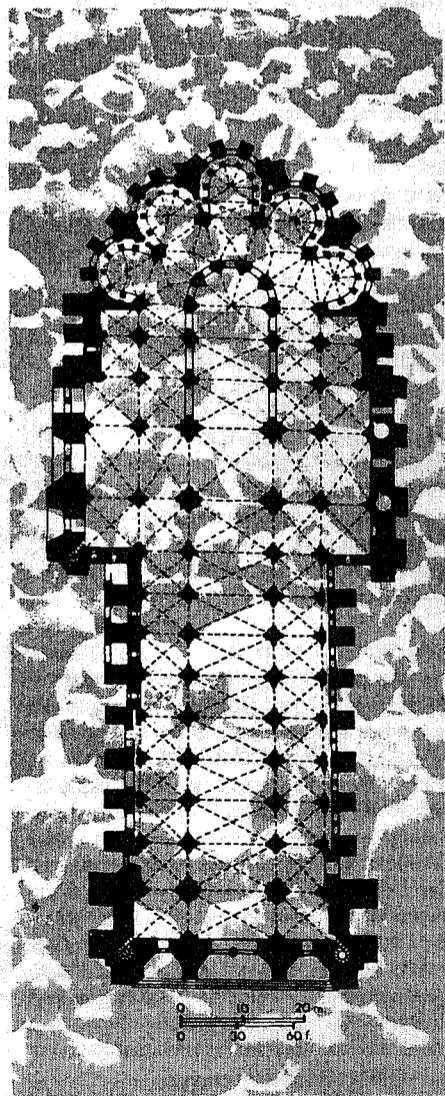
response that is generous and total, a share in the confidence of which Pope John XXIII spoke. "Distrustful souls see only darkness burdening the face of the earth. We, instead, prefer to reaffirm our confidence in our Savior, who has not left the world which he redeemed."

We cannot expect that the Church can answer every human question, resolve every dilemma. But the world is asking that the Church should courageously affirm the setting in which the answers must be found. "What does the Church think of man? What recommendations seem needful for the building up of contemporary society? What is the ultimate significance of human activity throughout the world? People are waiting for an answer to these questions. From the answers it will be increasingly clear that the People of God and the human race in whose midst it lives render service to each other. Thus the mission of the Church will show its religious, and by that very fact, its supremely human character" (*Constitution on the Church in the Modern World*, I.)

—Iltud Evans

... In matters of free choice men's thoughts and feelings should not be prescribed for them. The way people actually feel about such things must be taken into account as the 'situation' in which the official Church must take her appropriate action. This may seem a fairly obvious thing to say, but like many other obvious things it is often overlooked in practice. Public opinion is thus one of the means whereby the Church's official leaders, who need human aid as well as divine, get to know something about the actual situation within which, and taking due account of which, they are to lead and guide the people (Karl Rahner, S.J., *Free Speech in the Church* [New York: Sheed & Ward, 1959], pp. 21-22).

IN the decade that has passed since the distinguished German theologian wrote those lines the issue which they pose has become more and more acute. For today even the Church's most perceptive leaders find it a formidable task, indeed, to make the institution relevant to a generation that has shown a disconcerting resemblance to what nearly a century ago Newman foresaw as "the special peril of the time before us" in the "spread of that plague of infidelity." (*Faith and Prejudice and Other Unpublished Sermons of Cardinal Newman*. Edited by the Birmingham Oratory. New York: Sheed & Ward, 1956, p. 117). Yet if an institution, be it ecclesiastical or secular, is to be relevant to men, its leaders must give unmistakable evidence that they are in close touch with the thought and action of the world around them. They need to understand in a real way the things that are being said and done in contemporary society. This would entail not simply an exposure to these things, but a genuine listening to catch the meaning and content of the words being spoken and the action being done. Of course, this understanding would not necessarily mean agreement. If they are not always able to view this thought and action with com-



Monsignor Ellis is Professor of Church History at the University of San Francisco.

plete sympathy—and not infrequently the Church's moral teaching renders this impossible—they must as a minimum be capable of demonstrating that they know where the significant action is and what are the controlling ideas that lie behind it, and they must likewise make clear that where the currents of contemporary thought cannot enlist their sympathy and support, they at least command their intelligent understanding.

Unfortunately, this is not an area in which the Catholic Church is in a position to draw upon a long and viable tradition. In fact, it has generally been agreed that the 'Decree on the Instruments of Social Communication' of Vatican Council II was the weakest of the sixteen official conciliar documents. No informed Catholic would, therefore, dispute the judgment of Dr. Stanley I. Stuber, Director of the Association Press and an official Protestant observer at the council, when he stated that this decree fell "far short of the high standard established by the other documents," since it "looks backward rather than forward, inward rather than outward . . ." and, he added, it "relies upon outdated Catholic misconceptions rather than upon creative achievements of the secular mass communication profession and practice." (Walter M. Abbott, S.J., and Joseph Gallagher, Eds.,

Documents of Vatican II, New York: Guild Press, 1966, pp. 332-333). It was not accidental that this subject emerged as the council's greatest failure, for anyone who knows the story of the pitiful and blundersome efforts during the first session to accomplish the contradictory purpose of satisfying the world press' desire for news and keeping the conciliar proceedings tightly wrapped in a *sub secreto* syndrome, understands the reasons for the failure in the communications decree. Nor have communications, through which public opinion can be created, distorted, or suffocated, been any happier in the history of the Church. Were one seeking an area of contemporary life wherein the Church has been conspicuously deficient and out of touch with reality, it would be difficult to discover a better example than that implied by the general term 'communications.'

One need not be a professional journalist or public relations expert to understand the paramount importance of having the policy-making agencies of any institution *au courant* with the latest developments in the arena in which they operate. Yet the Church's history teems with examples of outmoded ideas being put forward long after they had ceased to have any validity for the majority of men. At the peace negotiations in Westphalia

The Catholic Church and Public Opinion

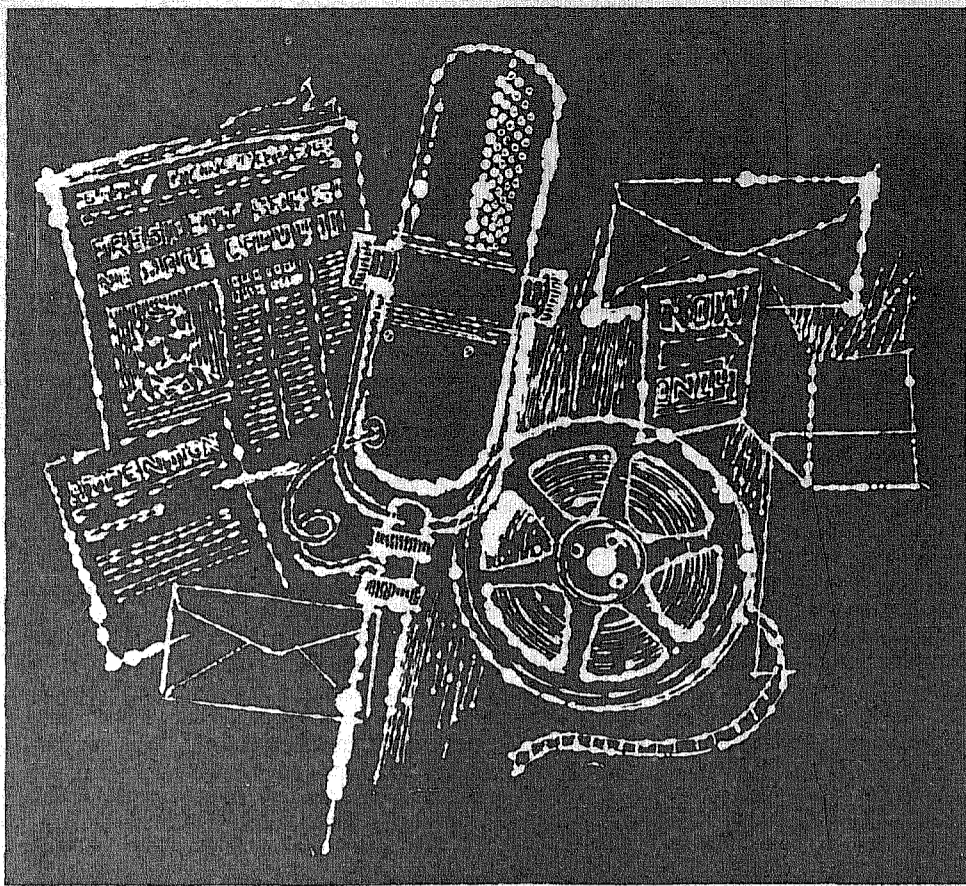
JOHN TRACY ELLIS

RETREATS

- Nov. 19-21 Ecumenical Institute — Clergy
- Nov. 22-24 Ecumenical Institute — Laymen
- Nov. 29 - Dec. 1 Legion of Mary Retreat, Rev. Roger Chaust
- Dec. 6-8 St. John's — General, Rev. Edward Gray
- Dec. 15 Communion Supper
- Dec. 28 - Jan. 1 Sisters



the Truths of Life cannot be assimilated and made a part of living reality without prayerful reflection and dialogue.



that ended the Thirty Years War in 1648, for instance, the Holy See strove to have Poland restored as a bulwark against the Moslem Turks, an attempt that caused the papacy deep humiliation at the hands of the other European states. Yet as a recent historian has said, a quarter century after Westphalia the papacy "was still pouring its money and energy into the defense of the *Res-publica Christiana*, a noble if anachronistic ideal that had long since disappeared from the calculation of all the other states of Europe." (Eric Cochrane, *American Historical Review*, LXXI, July, 1966, 1321). True, public opinion in the late seventeenth century was a far different thing than it is today; yet one can scarcely maintain that the papal policy toward Poland in this case was anything but damaging to the Church's general prestige. A similar example occurred 200 years later in a far better known episode when Pope Pius IX, so out of touch with the world of his time, beguiled himself with the belief that the Syllabus of Errors (December 8, 1864) and the definition of papal infallibility of Vatican Council I (July 18, 1870), would prove helpful instruments in arresting the progress of Italian unification and the loss of his temporal sovereignty. He became profoundly convinced that a barrier must be erected to prevent the irruption of modern philosophical and political ideas into the very heart of the Church, and took up a suggestion of Archbishop Pecci of Perugia, the future Leo XIII, to issue a list of contemporary errors. (Hubert Jadin, *Ecumenical Councils of the Catholic Church. An Historical Outline*, New York: Herder and Herder, 1960, pp. 188-189). This is not to suggest that the promulgation of the Syllabus and the defining of the pope's infallibility were brought about principally and solely with a view to checking Italian unification; but it is to say that there is good evidence to support the statement that the Holy See's lack of contact with public opinion served to produce illusory ideas of this kind in the mind of the aged pontiff. Moreover, for several generations after the loss of papal Rome in September, 1870, it was regarded as temerarious for any Catholic to intimate that the Church might be better off without the Pa-

pal States. It was only in January, 1964, that Pope Paul VI finally bid them a fond 'good-by' on the occasion of receiving the so-called 'black nobility' of Rome in audience. On this occasion he said in part:

... we should also add that today the Papacy, wholly taken up by its spiritual functions, has fixed for itself an apostolic activity which we can term broader and, in comparison with the past, new. Its religious mission takes on forms and proportions which necessarily change those practical structures which the needs of other times had suggested were opportune and necessary. The duty of the Holy See — the government of the universal Church and the engagement in apostolic dialogue with the modern world that is today so shaken by rapid and profound transformations — brings with it a realistic vision of things which obliges it, sometimes even with sadness, to distinguish or to choose, in its structure of institutions and customs, that which is essential and vital. This is not, indeed, from forgetfulness, but in order to invigorate once again its true traditional duties.

Yet a generally sympathetic appraisal of Paul VI's first five years as pope mentioned the publication of Jean Guittou's dialogue with the pontiff and stated that these dialogues showed the pope's

intensive reading to be concentrated in a narrow band of the intellectual spectrum. What emerges is the conventional ecclesiastical literary diet as served up in the typical seminary 30 years ago. . . . He dismisses the message of Sartre and Camus as not really carrying us beyond the insights of the Scholastics. He is in consequence disposed to make judgments on the basis of abstract principles rather

than of existential situations. (Gary MacEoin, "Pope John Chose a Worthy Successor," *Saint Louis Review*, July 5, 1968, p. 13).

(*L'Osservatore Romano*, January 15, 1964, p. 1).

Nor does one need to dwell exclusively on the European scene to demonstrate the unfortunate effects that can follow from an ill informed attitude toward the state of public opinion. For example, in June, 1853, there arrived in the United States as a special envoy of Pius IX the Apostolic Nuncio to Brazil, Archbishop Gaetano Bedini, and this precisely at a time when American Catholics were under heavy fire from the Know-Nothings as a 'foreign' element in the body politic. Needless to say, Bedini proved to be a godsend for the Know-Nothings, and so violent did the demonstrations against the archbishop become that his life was in danger on several occasions and upon his departure in February, 1854, it was felt necessary for his personal safety that he should board his liner in New York harbor under cover of darkness. What made this case especially lamentable *vis-a-vis* public opinion was that the American bishops had not even been consulted in advance about the wisdom or propriety of the nuncio's visit.

The tradition both within the Universal Church and within the American Catholic community has not been a happy one on the score of an awareness of public opinion. To be sure, the situation has improved, and as the spotlight and focus of the press, the radio dial, and the television camera have turned more and more on the Church since the advent of Pope John XXIII and Vatican Council II, most spokesmen for the Church have been showing a greater sensitivity about the image they create, a deeper understanding of the nature of American religious pluralism, and a keener desire to play a responsible role in the open society of the United States of which the more than fifty million Catholics have become an accepted part. In the transformation that brought about this change no churchman was able to do what a single Catholic layman accomplished, for Lawrence H. Fuchs' comment about the late President Kennedy cannot be gainsaid when he stated:

Before his death, and perhaps even prior to his election, he was to do more to blunt the ancient mutual hatred of Catholics and non-Catholics than any American had ever done. (*John F. Kennedy and American Catholicism*, New York: Meredith Press, 1967, pp. 31-32).

To say that this is an age of revolution has become almost a cliché, and the Church has felt its reverberations as well as every other institution in this second half of the twentieth century. The *aggiornamento* introduced by Pope John nearly a decade ago enabled the Church to open many windows in her ancient house, but other windows still remain closed and seem to resist opening, but these, too, must be opened if the world is to be enabled to look in, examine the Church at close range, form an opinion about her, and find her in any sense credible. As Paul VI has

abandoned a considerable amount of the ceremonial accretions of the centuries and has thus found a warm response from men both within and without the Church, so much the pulse of public opinion be quickened by more actions of the same kind until there will have been reduced to a minimum the spirit which the sympathetic non-Catholic Rome correspondent of *The Times* of London, Peter Nichols, had in mind when he wrote:

The outlook in the Curia is still one of extraordinary inflexibility. The outlook would change only if, for long periods, the real executive were away from Rome. The city's associations are with lost grandeur and with nothing closer to the touch of real life than the ritual tip of a finger thrust forward to be kissed. (*The Politics of the Vatican*, London: Pall Mall Press, 1968, p. 349).

That the ancient Church still retains in the 1960's some hold on the imaginations of men was evident from the 3,000 journalists who were accredited at one time or another to Vatican City to cover the four sessions of Vatican Council II between October, 1962, and December, 1965. But this hold will continue to fade — as it has noticeably faded in recent years — unless the conduct of affairs *sub secreto*, so to speak, give way to an open and honest Church that alone can appeal in our hour of time both to those outside her fold and to her own members as well. For it would be the most tragic type of miscalculation were the Church's leaders not to ready her for further changes at a time when the youth of the world has now advanced to chanting the slogans of Mao, Che Guevarra, and Camilo Torres and looking upon the old Marxian communists as *passé*. If, then, the Church is to be rendered relevant in any lasting fashion for the years ahead she will have to hasten the pace of her adaptation to the latest techniques in the art and science of communication, and her spokesmen will have to show a far more consistent regard for public opinion than has been true of their predecessors. As Robert Bosc, S.J., of the Catholic Institute of Paris remarked after reviewing the revolution that swept France in the spring and early summer of 1968, Vatican Council II had providentially paved the way for the French Church to adjust to the new order. Yet still more must be asked by way of adaptation, and what Father Bosc declared of the French Catholics is *mutatis mutandis* true of the Catholics of the United States and of every country. "But to respond to the need of the younger generation," he said

it will be necessary to move beyond *Gaudium et Spes* and *Populorum Progressio*. What is needed is a new style of relationships within the Church and a new type of relationship between Church and society based on that 'participation' and 'free exchange of ideas' that the imagination of youth dared to insist upon. ("A Second French Revolution. *America*. CXIX, July 6, 1968, 16). ■

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Bridging the Credibility Gap The Church Communicating

MARTIN GIANNINI, O.P.

Father Giannini has spent many years in parochial work and is now working on a Doctorate in Theology at the University of Chicago.

THINK it is safe to say that there exists today a credibility gap within the Church between the hierarchy and the people, and also one between the Church and the world. One can say this because there are obvious credibility gaps between various cultural institutions in our western world and the populace confronting them, and the Church cannot remain untouched by these. Too many dismiss this problem by simply scorning the hordes of unwashed and bearded youth who are challenging the government's proposed concern for peace while American bombs continue to devastate an entire culture in Vietnam, or who are demanding more involvement in the policies of our colleges and universities. Moreover, no one who is sensitive to the inner life of the Church, doubts that a crisis of authority very much linked with the problem of communication is also deeply disturbing the Catholic life of this country. It is too simplistic to attribute all this to a break-down in morality. The Christian insinuation that there is good, or the possibility of good, in every man must determine our thought; otherwise, we will be guilty of breaking the fundamental law that Our Lord gave us: "that you love one another as I have loved you."

So the problem of communicating a healing message, as Our Lord did, requires his attitude of mind when he so clearly identified himself with the dispossessed of his time. He showed this not only in clearly stating the basis of our ultimate judgment, but also in his manner of life, that is, by associating freely not only with the authorities, the pharisees and scribes, but also with those despised by

them, the general mass of people who were ignorant of the Law which these educated men knew so well.

Our Lord shows in his confrontations with the pharisees and the scribes that they bore the brunt of responsibility if the healing message of the scriptures did not touch the people. Now when I speak of those in authority I am not simply identifying the official leaders of governments or of the Church. All of us, who possess a reasonable level of education or by dint of human effort have achieved some kind of success in holding a job and who are in any position to influence others, such as parents with reference to their children, or teachers with reference to their pupils, are included in the pharisees class. Practically all of us have the pharisaic character in us; and this attitude can be classified simply as the arrogance of power.

We must each be humble enough at this point to see this pharisee in ourselves, and to spot the accompanying arrogance that creates the credibility gap within the Church and without.

Let us look at ourselves as Our Lord spells out this gap, created by our arrogance of power, in the gospel of the 10th Sunday after Pentecost:

"Two men went up to the Temple to pray; one was a Pharisee, the other a tax-collector. The Pharisee stood forward and prayed as follows: 'I give you thanks, God, that I am not like the rest of men, grasping, unjust, adulterous, or even like this tax-gatherer. I fast twice weekly; I tithe all that I possess.' The tax-gatherer, however, kept his distance and would not dare to raise his eyes to heaven,

but beat his breast, saying, 'O God, be merciful to me, a sinner.' I tell you, this man went home from the Temple justified, but not the other. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

How could this pharisee communicate God's truth to the "rest of men" if he in effect removed himself from the mass of humanity by equating his holiness with meeting the minimal requirements of the Law? How many of us judge ourselves to be good citizens of the Kingdom because we go to Church on Sunday and put money in the collection box (in an envelope, of course, so we can receive credit from our pastor?). How many of us judge ourselves to be good citizens of our country because we are "respectable property owners" and because we pay our taxes (after consulting with a tax lawyer to rake back all that we can from deductions?).

Our Lord further shows that the pharisees' arrogance of power is manifested not only in their personal legalism but on their hypocrisy, that is, by imposing burdens on others that they themselves would not bear. It is this hypocrisy that really ruptures the credibility gap between Christians and other men and makes communication practically impossible. Again we will let Jesus himself speak, and, if we have any humility at all, we will admit that he is speaking to us. In Chapter 23 of Matthew he said:

"The scribes and the Pharisees occupy the chair of Moses. You must do therefore what they tell you and listen to what they say; but do not be guided by what they do: since they do not practice what they preach. They tie up heavy burdens and lay them on men's shoulders, but will they lift a finger to move them? Not they! Everything they do is done to attract attention . . . like wanting to take the place of honour at banquets and the front Seats in the synagogue. . . ."

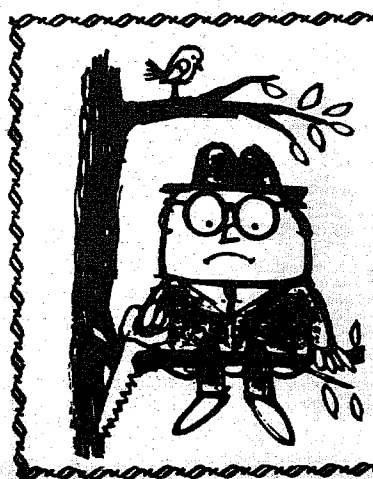
For it is in our worship, which is the center of our Christian life, that our communication will either be meaningless or a healing message. It is here that we obviously do or do not practice what we preach. For in our worship, particularly in the Eucharist, we not only confront the Christ who forms us through law but who also transforms us in the Spirit, so that we too can become the repentant tax-collector, who admitted he was a sinner, and thus enables us to identify with the "rest of men." Rosemary Haughton in her book, *The Transformation of Man* spells out the Church's challenge to truly communicate Christ's healing message and thus bridge the credibility, the faithability gap:

"The implications of this are appalling. It means that the Church is only obeying her prophetic calling in so far as she is clearly and unequivocally expressing the fact of Christ in her whole life. Christ poor, Christ serving, Christ healing, Christ

suffering, Christ dying, and — but only through death — Christ risen and glorified. A language that does not mean what it says is a nonsense language. If the liturgy of the Church says things that the Church does not clearly and visibly mean in her total language of living — then the Church is talking nonsense, loud and emphatic and quite lunatic nonsense. It is nonsense to express repentance liturgically, and maintain in practice in the secular sphere, that the Church has nothing of which to repent. If the Church goes through the ritual that expresses the 'fellowship' of love, and does not show fellowship and love in its secular actions — not just the actions of individuals but the corporate activity that expresses in secular terms the transforming purpose — then this is nonsense."

Let me give one general but concrete example in these very days. Pope Paul traveled to Bogota, Colombia, last August to celebrate there the 39th Eucharistic Congress. The press throughout the world, not only from Communistic sources but also from democratic peoples, have asked that he also look into the appalling social conditions of masses of people in that country. Pope Paul has already declared his views in this regard in his great letter, *The Development of Nations*, where he spells out very clearly the responsibility of the rich toward the starving and the wretched poor. The responsible Catholics in Colombia know his thoughts or should know them. They are also aware of the shanties on the hillsides of Los Laches, the poorest of Bogota's 105 parishes, as reported in the *New York Times*. Here Father Ineas Jimenez celebrated his first Mass a year ago "in a wattle shelter of split bamboo and mud . . . and has been trying to build a new brick church and parish house. . . . The Church walls are half finished, the floor is dirt, and only one corner, where the altar is set up on a wooden table, is covered by corrugated roofing sheets." Here, as Father Jimenez reports, "there are 4,000 families living up here, but the archdiocese acts as if we didn't exist." Meanwhile, "the metropolitan curia, which governs the archdiocese, has incurred great expenses to prepare for the Pope's visit, including one million dollars to rehabilitate the cathedral. . . ." Meanwhile, since the Eucharistic Congress was announced, a young worker reports, "the price on everything has gone up. A loaf of brown sugar has gone from 60 centavos to one peso thirty." Referring to the official slogan of the Congress, which is bonds of love, the workers said: "Everyone who can is trying to make a killing. What we have here is not love, but exploitation."

Obviously, such conditions call for massive solutions, such as the poverty conditions our nation also faces in our city ghettos. Yet the point of this is very simple: if the Church and a Christian state can mass such money and organization for a Eucharistic Congress, it can also bring to bear the Christian energy, Christ's transforming power of love, to solve such social injustices. ■



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 December 6-8 St. Ambrose - Deerfield Beach
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 December 13-15 Blessed Sacrament - Ft. Lauderdale
 December 20-22 AA Retreat
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The Church and Public Opinion

Pastoral Letter of
Richard Cardinal Cushing

THE very structure of the Church suggests that public opinion is an essential part of its existence as an institution. Since authority within the Church requires for its own effectiveness an almost day-to-day awareness of the state of Christian practice among its members, public opinion has a role to play here which cannot be abrogated or denied without at the same time placing in jeopardy the Christian life of the faithful and their efforts towards salvation. Where else but from its members will those in authority learn the true content of the day-to-day Christian challenge? Where but from among those who stand in the world itself, at the junction of Church and society, can Church authority take the measure of the changing generations and their impact on the soul of man? An in-

formed public opinion provides the Church with just such an actual account of the contemporary situation, a knowledge of the forces for good and evil which here and now confront Christians. . . . Some temperaments among those in authority are inclined to narrow down the area of legitimate discussion, but this will have its own share of serious dangers. The formation of public opinion may be delayed by such action, but only for a short while. If it is long suppressed perilous frustrations will result, as well as an underground circulation of views which should have public discussion and exchange. Far better to tolerate some small indiscretion in the expression of public opinion than to discourage legitimate views and deprive the Church of that leaven which must invigorate the whole body. ■

FAITH AND THE WORLD OF POLITICS. Edited by Johannes B. Metz. Concilium, Volume 36. (Paulist Press \$4.50)

A valuable collection of essays on the Church's message in contemporary society: what is its content? how is it to be heard? The editor, who is professor of fundamental theology in the University of Munster, argues for the need of a "political theology" as a corrective to the individualistic emphasis of much traditional theology and as a way of presenting the eschatological message of the Church to the world of today. Father Schillebeeckx discusses "The Magisterium and the World of Politics" and considers the meaning of the Church's increasing concern (as in *Pacem in Terris* and the *Constitution on the Church in the Modern World*) with the actual situation of human society. This he sees as a prophetic function, for the existing order is "subject to the criticism of the biblical message for as long as history lasts." Other contributions, by such authorities as Canon Houtart and Leslie Dewart, add to an impressive argument for the Church's active share in social progress.

Reading List

THE RELIGION BUSINESS. By Alfred Balk. (John Knox Press, \$3.00)

Part of a growing campaign to unveil the extent of Church wealth, both Catholic and Protestant, in relation to tax exemption in this country. The author builds a persuasive case that some kind of reform is needed, especially regarding religious organizations operating tax-free profit-making commercial enterprises such as shopping centers, office buildings, and radio-TV stations. Religious leaders are cited as recommending publication of complete financial reports of all tax-exempt institutions which would take the pressure off authentic religious operations.

COMFORT MY PEOPLE. By Eugene C. Kennedy, M.M. (Sheed and Ward, \$4.95)

Sub-titled "The Pastoral Presence of the Church," Father Kennedy's book is concerned with the challenge that change has brought to the inner life of the Church, and in particular to its priests. If the Church is to be a living presence in the world, there must be a radical realization of what service means, "through incarnation, death and resurrection in relation to others." The revolution in ecclesiastical structures, affecting priests, religious and laity alike, must be the opportunity for men and women to open themselves in faith and hope to one another.

CORESPONSIBILITY IN THE CHURCH. By Leon-Joseph Cardinal Suenens. (Herder and Herder, \$4.95)

A magnificent study, by one of the principal architects of Vatican II, of the real meaning of its appeal for collegiality in the Church. A theological understanding of the coresponsibility of the papacy, bishops, priests, theologians, deacons, religious and the lai-

ty is essential for the Church's renewal and for its effective mission to the world. Organic collaboration is necessary and Cardinal Suenens indicates what should be the contribution of each in the service of a common effort.

THE END OF CONVENTIONAL CHRISTIANITY. By W. Van De Pol. (Newman Press, \$7.95)

A well-known Dutch theologian surveys the unrest that is the result of the disintegration of so many forms of institutional religion. His book reports the facts and shows the profound effect of modern science, psychology, technological advance on many of the traditional theories of man and God.

BREAKTHROUGH. The Story of Communications Today. By Rob Turkel. (Deus Books: Paulist Press, \$1.25)

An experienced journalist writes about mass communications, and his informed account of the revolution that has affected the spoken and the printed word alike has many lessons for the Church if it is to take its responsibilities seriously in addressing the contemporary world.

Meditation

The edifice of modern civilization must be built on spiritual principles, which alone can not only support it, but also illuminate and animate it. And it is our conviction, as you know, that these indispensable principles of higher wisdom can rest only on faith in God. The unknown God of whom Saint Paul spoke to the Athenians on the Areopagus. Unknown to those who, without realizing it, yet sought him and had him near them, as happens to so many men of our century. To us, in any case, and to all who receive the ineffable revelation which Christ has given us of him, he is the living God, the Father of all men.

Pope Paul VI: address to the United Nations

NATIONAL CONFERENCE OF CATHOLIC BISHOPS (NCCB): A strictly ecclesiastical body with defined juridical authority over the Church in this country in line with collegial directives from the Second Vatican Council. Established by action of the US hierarchy in 1966, standing committees include Missions, Relief Services, Ecumenical Affairs, and Liturgical Apostolic. Archbishop John Dearden of Detroit and John Cardinal Krol of Philadelphia were elected President and Vice President of the NCCB in 1966.

UNITED STATES CATHOLIC CONFERENCE (USCC): A civil corporation, the USCC is the service agency of the National Conference of Catholic Bishops for carrying out the civic-religious work of the Church in this country. Departments include Education, Press, and Social Action. Chief Officers are identical with the officers of the NCCB (see above).

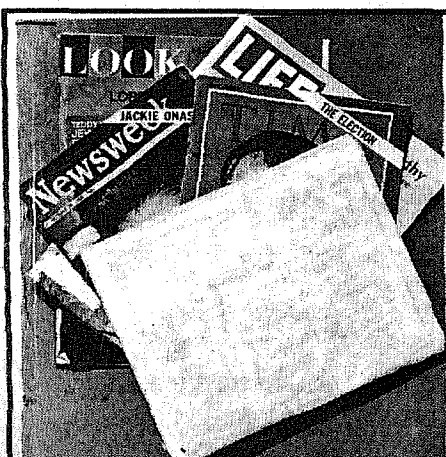
LEXICON

NATIONAL COUNCIL OF CATHOLIC MEN: A federation of organizations linking over 9,000,000 men. The NCCM serves as an organizational aid in bringing together various groups of Catholics to improve communication on all levels of Church life. For the past 38 years the Council has been responsible for producing Catholic programming, including *The Catholic Hour*, for the radio and television networks. On Jan. 1, however, the Bishops will replace NCCM as the Catholic representative in network broadcasting with their recently established National Catholic Office of Radio and Television.

RELIGIOUS FREEDOM: The basic freedom or right of a person to act

according to his own religious beliefs. It excludes all forms of external pressure from men or society and also involves the right to openly profess and proclaim one's religious beliefs, the common good being preserved.

The editors of *FAITH Now* will personally answer any correspondence related to issues discussed. Write: Editor, *FAITH Now*, St. Albert's College, Oakland, Cal. 94618. *FAITH Now* for December will discuss problems facing the modern family from a sociological and theological viewpoint.



WHAT'S MISSING?

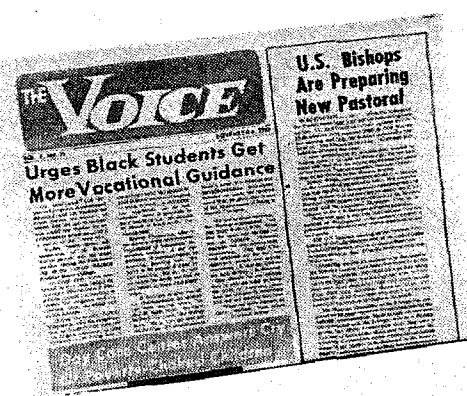
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Peace: Not Just A Word But Reality?

By FATHER JOHN B. SHEERIN

After long weeks of exhausting negotiations, President Johnson announced the good news of a bombing halt. Fatigue etched into the lines of his face, he proclaimed a complete halt to all American air, naval and artillery bombardment of North Vietnam.

In recent months, the American public has been fed a constant diet of bad news but the President's announcement was a sunburst of good news for a public sick at heart, frustrated and resentful about the war.

It was a magnificent step toward peace and yet the TV program had scarcely ended when the nit-pickers went to work. Taking it for granted that the war is the normal condition of mankind, they scrutinized the President's talk for flaws that might lend justification to a return to the ugly business of killing peasants.

They dismissed the announcement as just a political trick to get Humphrey elected, or labelled it a betrayal of the Thieu regime or a conspiracy in which the Soviets had a hand. Some even said it was a stupid blunder that would give the Viet Cong a chance to transport supplies and escalate the war in South Vietnam.

I suppose this should not surprise us. We have not



Father SHEERIN.

yet become accustomed to the idea of peace as a positive reality rather than a lull between periods of fighting.

Martin Luther King once said, "We must see that peace represents a sweeter music, a cosmic melody that is far superior to the discords of war."

One would think that religious leaders would think of peace as a positive thing, not a mere absence of war, but we hear theologians discussing the theology of war, almost never the theology of peace.

Pope Paul sent congratulations to the President for his announcement but the Pope has been vocal all along on the question of war.

What of the innumerable other religious leaders who have been strangely silent about this war? I felt almost heartsick that so many of them said not a word of tribute for the President's courageous move.

The Second Vatican Council's Constitution on the Church in the Modern World urged support for national leaders who work to stop wars. And it asked Christians to pray that God will strengthen these leaders' resolve to stop war: "We should fervently ask God to give these men the strength to go forward perseveringly and to follow through courageously on this work of building peace with vigor. It is a work of supreme love for mankind."

It seems to me that we the people should also express our appreciation publicly for what the President has done. It is so easy to stand aside and speculate about the President's motives, about the military prudence of

the order, about his seeming recognition of the National Liberation Front in his willingness to invite the NLF into the peace talks. But it is not enough to twiddle our thumbs and speculate in areas in which we have no special technical competence.

We are not experts in war or politics. But we do know something about the desirability of peace and we do know that our collective opinion will influence the President's future conduct of the peace negotiations.

As the Constitution on the Church in the Modern World says: "For government officials, who must simultaneously guarantee the good of their own people and promote the universal good, depend on public opinion and feeling in the greatest possible extent."

Ordinarily the average citizen has little opportunity to help the cause of peace, but the controversy that has developed around the Presidential announcement gives each one of us an opportunity to speak up for peace. It is at a critical time such as this that our opinions will make an impact.

The Second Vatican Council looked on our attitude toward peace as an indication of our maturity. Mankind is coming of age and it is time to shake off the use of force as an instrument of national policy that was so blithely taken for granted in more primitive times.

Said the Council: "Divine Providence urgently demands of us that we free ourselves from the age-old slavery of war." Or are we still barbarians?

Labor Unions And Racial Justice

By MSGR. GEORGE G. HIGGINS

The ghost of Karl Marx will probably haunt me for saying it, but the fact is that, year in and year out, some of the most perceptive and most reliable reporting on current developments in the American labor movement is to be found in Business Week and the Wall Street Journal.

This is a curious phenomenon, for both of these publications, I suppose, would classify themselves — as being solidly "capitalistic" in their overall point of view.

Whatever of that, they are generally very objective and surprisingly thorough in their coverage of the labor beat — much more so, in my opinion, than some of their "liberal" counterparts.

Their strong point is that they tend to go in for factual reporting, whereas many of our liberal publications, having become disillusioned with the labor movement, tend to be more ideological than reportorial in their skimpy and generally rather supercilious coverage of current trade union developments.

The lead article in the labor section of the Nov. 2 issue of Business Week ("Where Unions Win New Recruits") can serve to illustrate the distinction I am trying to make. This article, which is based on a BW survey of union organizing patterns, reports that black workers "are joining labor unions — integrated unions affiliated with the AFL-CIO — at an unprecedented rate" and that "plenty of others (whites, in this case) are signing up too," notably government workers, retail clerks, and service employees.

NO TIME TO REST

On the other side of the coin, it goes without saying, of course, that the labor movement itself has no reason at all to be complacent about the apparent upward trend in black membership figures.

Instead of resting on its fairly unimportant laurels, labor would be well advised to examine its own conscience in the light of Jack Star's feature article in the Nov. 2 issue of Look, entitled "What Unions Do To Blacks."

Mr. Star, senior editor of Look, says that what unions do to blacks is "a national disgrace." He makes the flat charge that "for nearly a century, most unions have forced blacks into Jim Crow locals, given them dirty jobs or refused to admit them at all" and concludes that "new laws and repeated union promises are not stopping prejudice."

It's not hard to predict in advance what labor spokesmen will say in reply to Mr. Star's sensational article. They will probably cite chapter and verse to show how much the labor movement has done in the past and how much it is doing at the present time to promote the cause of interracial justice, not only within its own ranks, but also in the community at large.

I assume that they will also point out that even the best efforts of labor's top officials and Civil Rights experts to eliminate discriminatory trade union practices will accomplish very little unless rank-and-file union members — who tend to reflect the fears and prejudices so rampant in their own local communities — are prepared to cooperate with them by helping to create offices and shops in which they are employed.

Finally it will probably be said, in reply to Mr. Star's searing indictment of the labor movement, that many Negro workers themselves are either unable or unwilling to take advantage of existing employment or apprenticeship opportunities and thus are not eligible for union membership under any circumstances.

There is undoubtedly a certain measure of truth in each of these rejoinders. Moreover I can testify from personal experience that many of the top officials of the labor movement and many of its Civil Rights



Msgr. HIGGINS

specialists are absolutely sincere in their determination to eliminate every vestige of discrimination in the ranks of organized labor.

The central fact remains, however, that there is still a tremendous amount of discrimination in a number of powerful international unions — perhaps not as much as Mr. Star alleges, but enough to warrant his charge that what labor does to blacks is a national disgrace.

It will not do for the labor movement to reply that its record in the field of race relations is better than that of many other segments of American society. That may or may not be true, but, in any event, it's completely beside the point.

The point is that the public — and especially the Negro community — have a perfect right to expect organized labor to set the pace for the rest of the nation in the field of interracial justice, and not merely to tag along or to be satisfied with a median level of performance.

The reason for this is that organized labor, more than any other segment of society, claims to be — and frequently has been, in point of fact — the social conscience of the nation.

As the price for making such a claim, it must obviously expect to be judged much more severely and much more harshly than any other segment of American society (with the possible exception of the church) whenever it falls short of its own stated principles of social ethics.

That's precisely what's happening at the present time. The black community has the impression that too many labor leaders and too many members of the rank-and-file have yet to grasp the depth and the passion of the present racial crisis.

As a result, there is, unfortunately, a growing rift between organized labor and the black people of this country.

If, despite this fact, growing numbers of black workers are joining labor unions, this gives the labor movement no reason to preen its own feathers or to slacken its efforts in the field of interracial justice.

Interpretation

BELOW OLYMPUS By Interlandi



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Teenagers Yearn For Respect From Their 'Group'

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

Why is it so important to teenagers that they be accepted as part of an adolescent group or club and what does he or she gain from such companionship?

What was once a neighborhood group now involves several communities and high schools and the youngsters generally have common interests and backgrounds, who join together for mutual support and companionship.

In addition they feel accepted — no judgment is passed on how well they did at school and they escape from the image created by parents who wish for them nothing but a successful material future and who want them to enjoy the material success that the father and mother have enjoyed; in other words no acceptance on the basis of achievement.

The adolescent himself is worried about the achievement factor but will not admit it. Here in this group he can try out adult behavior and the group will replace the loss he has suffered in withdrawing from his parents.

Others will like him for what he is judged by their own standards. Here he believes he can learn without parental supervision — here he finds people who admire him. He learns to accept new guiding principles.

Friendships Of Young

Friendship with members of the same sex take precedence over friendship with the opposite sex, in my opinion, during mid-adolescence. Friends are sought not only for support but to have someone whom one respects to measure himself against.

Who one is, is partly a matter of whom one has for friends. The adolescent believes that it is not his family name alone, because he was simply born into his family, but he has formed his friendships and has been accepted by the group.

In the club or gang or group, he learns to know who he is in the world beyond his family and to judge his capabilities. There is definitely a need for self-definition. The process of freeing oneself from the family in order to find oneself is viewed as a step toward independence.

Justifiably parents become concerned because the "gang" becomes the guide for proper behavior. However, you will usually find that the peer group or gang, although it fosters adventuresome behavior more than the family would, has very much the same habits and standards.

For example one of the group may do something which will offend his parents but he will hesitate to do anything which might affect his standing with the peer group or lead to ostracism.

He may gamble, but he will not cheat; a girl may go with a boy of whom her parents disapprove but would not go with a boy of whom the peer group disapprove.

The need for conformity is a major safeguard. When children from better families join with other children who have delinquent tendencies he generally comes from a home that somehow encouraged anti-social tendencies, or in which the demands for obedience were so rigid that there was no breathing space for explorations appropriate to his age, a thing necessary for him to develop into an adult.

Security comes with wearing just the right shoes, tie or hairdo. They try to appear sophisticated. They



wish for achievement in some area so that they can become a hero to the others — they join clubs and run for office. To know that one is someone requires recognition by others.

It has been my experience that a boy or girl must feel secure in their own sexual identity before display-

ing interest in the opposite sex. They first engage in collective teasing talk which will try to hide interest while still showing it. Neither boy nor girl is likely to show more than a casual interest in a person who is actually the center of day dream and fantasy.

Adolescent Eruption

TO MRS. M. J. — Too often we are inclined to interpret disturbed behavior as "adolescent eruption." We cannot, however, escape the fact that in many cases what is described as "adolescent eruption" may be actually neurotic or psychotic behavior. We must be careful because it is one of the two then we are delaying treatment.

One of our basic theories which everyone should understand is that puberty is a time of emotional upheaval and if the fundamental strengths are lacking in the face of the upheaval then it may be difficult to diagnose symptoms. So don't brush away your doctor's advice. See the doctor recommended and he will give you an honest opinion and not make you come back twice a week ad infinitum.

Remember also that the delinquency you describe is very often a cry for help. Until the age of 14 or 15 a child is seldom able to verbally ask his parents or teachers or other adults for help in what he considers to be an intolerable home situation.

It is possible that at his age he may not know that there are agencies or people set up to help him. Or he may be too scared or otherwise unable to talk about the problem, perhaps even to himself. As a result he "acts out."

Recently a 14-year-old girl was apprehended for shoplifting and a long drawn-out and hard-to-get history revealed that the basic situation was incest by a step-father. This had been going on for at least three to four years and the child was afraid to tell her mother.

What Will Hanoi Do With Election Gone?

By J. J. GILBERT
WASHINGTON — (NC) — With elections over in the United States, not only this city but the capitals of the world will watch closely to see what the Hanoi regime does now at the Paris meetings.

For the moment, it is not so much a question of what the new President of the U.S. will do, but what Ho Chi Minh will do.

The President will not put his foreign policy into effect until after his inauguration in January. He probably could have influence on foreign policy now, but it seems probable that he will not "stick his neck out," but will employ the interim to study and evaluate developments.

And, when President Johnson ordered a halt to the bombing of North Vietnam,

he put it up to Ho Chi Minh to make the next substantial move.

A NEW TWIST
It has been said in various places that the fact that the U.S. elections were upcoming had a great deal to do with the declaration of a bombing halt, and the raising up of hopes for some progress towards peace. This was undoubtedly true, but an interesting development here puts a new twist up on the fact.

In recent days, "authoritative sources on both sides of the bargaining" have been quoted here as saying it was the North Vietnamese who initiated the behind-the-scenes diplomatic move that led to the present situation. This undercuts the claims that the bombing halt sprang solely from U.S. politics, a charge administration sources have denied flatly.

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SAVE UP TO 10¢ — FROZEN **MRS. SMITH PIES** APPLE PUMPKIN GUSTARD 49¢ 25-OZ. PKG.
SAVE 20¢ — FROZEN Dresser's Pound Cake 10 1/2 OZ. PKG. **49¢**
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THE NOW SET

A 'First' By Student Council Of Columbus

Speak Their Way To Honors

St. Thomas Aquinas took first place honors with 70 points at a Catholic Forensic League of South Florida tournament held Saturday at Chaminade High School. Second and third place schools were Notre Dame (68 points) and Curley (59 points). Ann Donohue and Ann Nielsen from Notre Dame walked off with third place.

Ann Donohue and Ann Nielsen from Notre Dame were first place winners in the negative team debate competition. Brian McHale and Arthur Finamore from Curley came in second and William Davis and Travis Duncan from St. Thomas Aquinas placed third.



PRESS PHOTOGRAPHER snaps a picture of Elizabeth Youhouse, 16, holding a check for \$4,025 - presented to her by the CYO at St. James parish, North Miami. The money was collected by the CYO members under the direction of Father Brian Redington to help defray surgical expenses involved in Elizabeth's fight against cancer. She was forced to have her leg removed to stop the bone cancer and George McBaine, chairman of the Liz Fund, along with other CYO's took up the cause of their fellow CYOer.

In extemporaneous speaking boys division, Ted Wedewer, LaSalle took the first prize. He was followed by Bob Bucknam, and Fran Clougherty, both of St. Thomas Aquinas, in second and third places respectively.

Finalists in that event were George McMullen, Columbus; Ray Dunn, Columbus; Tony Snetro, Columbus; Armando Buria, Curley and Richard Barkett, Curley.

The next Forensic League tournament will be hosted by St. John Vianney Seminary, Dec. 8.

Categories for that competition will be declaration, oratory, and extemporaneous speaking. It is open to freshmen and sophomores only.

The Student Council of Christopher Columbus High School has been elected vice-president of the Southern Association of Student Councils (SASC). It is the first time that a Catholic school has been elected to this high an office in the southern region.

Heading the Columbus delegation to the convention earlier this month was council president Ralph Penalver. Other delegates were council vice-president Joe Burke, corresponding secretary, Mike O'Donovan and moderator Brother Alan Smith.

The school won by a landslide - garnering 70 per cent of the association votes during the balloting.

Members of the Immaculate Conception CYO will attend a Youth Mass at the church in Hialeah this Sunday at 6:45. It will be followed by a dance in the parish hall featuring the Warlocks.

Members of the Catholic Young Adult Club in Dade County will head out for a hayride tonight from 7 to 11:30 from 9440 SW 117th Ave. For information call 885-2885.

A special Youth Mass for teenagers from St. Michael, St. Dominic, Little Flower, St. Hugh and Corpus Christi will start Sunday, Nov. 24, at 8 p.m. in St. Michael Church.

A dance will follow, featuring the Clefs of Lavender Hill. The parishes will sponsor Youth Masses once a month.

Homecoming week at Immaculate-LaSalle High School will kick off Monday with an assembly introducing the nominees for 1968 king and queen.

On Tuesday, the high schoolers will have a full day, including a salute to the freshmen, voting for the homecoming queen's court, a grub dance, and the sophomore-faculty volleyball game.

Senior Slave day is the highlight of Wednesday's activities, which include the

Recommended TV Programs

NEW YORK - (NC) - The National Catholic Office for Radio and Television (NCORT) lists the following network presentations as programs of special interest.

Sunday, Nov. 17, 7 p.m., EST - "Heidi," the children's classic about a little girl's life in the Swiss Alps.

Wednesday, Nov. 20, 7:30 p.m., EST - "A Punt, A Pass, and A Prayer" - an original drama depicting the life of a former big league quarterback, sidelined by serious injury, who struggles to enter football again.

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homecoming parade after school on the school grounds.

Friday is the big day, however, with the homecoming game between the Royals and St. Thomas Aquinas. It's also spirit day and sneaker day. The last event scheduled for the week is the homecoming dance Saturday night, featuring the Shags at 8 in the Bayshore Ballroom.

Singles game elimination in the mixed volleyball tournament sponsored by the CYO begins on Nov. 24 with the play-offs scheduled for Dec. 1. The divisional elimination games on the 24th will be held at: Holy Name of Jesus School, West Palm Beach (East Coast); St. Thomas Aquinas High School, Fort Lauderdale, (Broward); St. Rose of Lima School, Miami Shores (North Dade); and St. Theresa School, Coral Gables, (South Dade).

Visitation CYO copped the archdiocesan touch-football title by defeating St. Bartholomew 18-6. In the soccer play-offs, Boystown eliminated Sacred Heart, the East Coast division champs, 5-1, thus earning the right to face St. Rose of Lima for the archdiocesan championship. The game will be played Sunday at Tamiami Park, 11201 SW 24th St., at 2 p.m.

St. Brendan beat St. Louis and Epiphany in a sudden death round-robin tournament Sunday in the South Dade girls volleyball league. They will play in the finals along with Holy Redeemer, North Dade; St. Stephen, Broward and Holy Name of Jesus, East Coast. The tournament game will be played Sunday at St. Thomas Aquinas, 1:30 p.m.

Deadline for entries in the basketball league play is Nov. 24. Entries should be mailed to the CYO Office, 6180 N.E. Fourth Ct., Miami, 33137.

League of South Florida tournament held Saturday at Chaminade High School. Second and third place

Let's Have Your News

Remember, it's almost impossible for us to carry news of your school or organization if you don't send it to us.

It might be a good idea for CYOs and other organizations to appoint or elect a public relations officer who will be sure and get all of the information to our office by the Monday before the issue is published.

The earlier we get the copy, the better chance you'll have of getting it into the paper.

Staffs of high school and college magazines and newspapers might make sure to send us copies of their issues.

Our address: The Now Set, c/o The Voice, Box 1059, Miami, 33138.

Fourth through tenth places were taken by Columbus, St. John Vianney, St. Patrick, Lourdes, LaSalle, Madonna and Chaminade, respectively.

Trophies in the all-around categories were awarded for points accumulated in debate and extemporaneous speaking.

In competition among the affirmative teams in debate, John Husfield and John Maus, St. Thomas Aquinas, took first place. Charles O'Chipa and Thomas Kelleher from Christopher Columbus took second place and Jacquie Basha and Vir-



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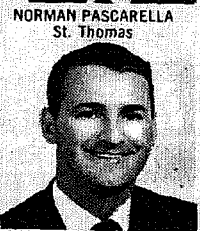
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Lions Face Gibbons In A Blockbuster Tonight

For undefeated Chaminade High's football team, every week has developed into a crucial game as the Lions drive for the Class A District 8 title and a spot in the state's football playoffs.

First, it was undefeated Pahokee, then once-beaten St. Thomas, and last week, it was a Class AA school, Miami Beach High, that was the scare.

Now, the final big test of the season comes along as

the 8-0 Lions play host to surprisingly tough 7-1 Cardinal Gibbons High tonight at the McArthur High Stadium.

Chaminade got by last week's duel with Miami Beach by a 26-6 margin while Gibbons was adding to its surprising string with a come-from-behind 20-14 verdict over St. Thomas.

Chaminade's bid for the 8-A title was helped along by Riviera Beach Kennedy High's 13-12 upset of

Pompano Blanche Ely, also previously unbeaten and tied with Chaminade for the district lead. Kennedy is the leader in 7-A competition and could be Chaminade's opponent when the state playoffs begin.

RUNNERS DO IT

The Lions turned their two running aces loose against Miami Beach, despite a sloppy, rainy night. Pete Russert, 6-3, 185-pound halfback, got the first score

while, had to rally from a 14-0 deficit in the second quarter for its victory over its arch-rival, St. Thomas. It was the first triumph for the Redskins ever the Raiders.

While Chaminade and Gibbons, new tied for second place in the 8-A standings with Ely, play their showdown game tonight, three other archdiocese teams will also be in action.

Msgr. Pace (3-4) will be host to Ransom School. LaSalle (2-6) takes on Hollywood Hills at Curtis Park. Cardinal Newman (2-6) is at Miami Military in an afternoon game.

Opening the weekend of play on Thursday night were Christopher Columbus (2-6) against Southwest and Archbishop Curley (1-6) with Miami Edison.

Pace and Newman were the only other archdiocese teams to score victories last week.

The Pace Spartans hit for

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OTHER GAMES

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The Pace Spartans hit for

the bombs in defeating Florida Air Academy, 21-12, as Pete McNab tossed a 42-yard TD pass to Skip Washa for the first score. Glenn Casey dashed 32 yards for the second TD and Bill Hunt got the third with a 40-yard run.

Cardinal Newman snapped its five-game losing streak with a pair of fourth quarter touchdowns for a 13-0 decision over LaSalle. Fernando Tonarley got the first tally on an 8-yard run while Greg Leat got the second on a 40-yard run with a pass interception.

Columbus dropped 25-14 decision to Edison after taking a 14-13 lead over the Raiders in the second quarter on a 35-yard TD pass from quarterback Hal Thomas to halfback Roberto Suarez and one-yard sneak by Thomas.

Curely's defense came up with one of its top efforts of the season but couldn't generate an offense in losing 7-0 to Carol City.

He's 'Mr. Versatility' On Gridiron

When it comes to football, Mike Rosinski of the undefeated Chaminade High Lions is "Mr. Versatility." "We use him just about anywhere on the line we need him," says Coach Vince Zappone, "including fulltime duty on both offense and defense."

Fortunately, Mike is not just a "Jack of all trades and master of none," either. The 6-3, 210-pound senior is considered one of the hottest college prospects in the state.

He's already made visits to Georgia Tech, Vanderbilt and Penn State, as the college coaches have begun their ardent wooing.

Also after him are the likes of Florida State, Florida and Miami, to name a few more.

"We haven't heard, though, from Notre Dame," added Zappone. "We don't hear much from them down here."

One reason for the major schools' interest in Mike is his academic record, better than 1,200 points on the college boards, good enough to get into any school in the nation.

Mike gave a convincing demonstration of his versatility in last week's Miami Beach game and it was good enough to win the vote as the archdiocese's player-of-the-week.

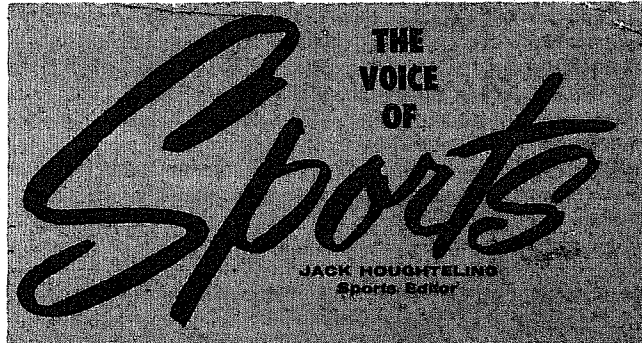
Against the Class AA Tides, Mike led the defense, from his tackle spot, with five tackles and three assists, plus recovering an onside kick after first blocking his man on the kickoff.

"On one play, he knocked down all three of the interference and then forced the runner out of bounds," pointed out Zappone.

Offensively, Rosinski, again at tackle, led the attack and threw the key block that spring halfback Alan Cook loose for a 54-yard touchdown jaunt that broke open the game.

CRYSTAL-GAZING

And...now for our weekly predictions after our



second straight week of perfect picks, making it 16-0 on our hot streak:

COLUMBUS 14, SOUTHWEST 7—An upset win for the Explorers, who are gaining maturity.

EDISON 20, CURLEY 6—Knights still in offensive slump and Raiders have already whipped Columbus. **ST. THOMAS 19, Florida Air 7**—Raiders regain their winning ways after two straight losses.

HOLLYWOOD HILLS 26, LaSalle 13—Royals still can't play consistently for winning effort.

MSGR. PACE 39, RANSOM 0—Spartans can virtually name their own score.

NEWMAN 28, MIAMI MILITARY 0—Everyone else beats MMA and the Crusaders should make it two straight.

CHAMINADE 27, GIBBONS 7—Lions rolling along now with perfect season in view.

ALABAMA 14, U-MIAMI 10—Dolphins don't win big but have enough to get by stingy Cincinnati. Our 8-0 record last week boosted us to a 55-11-1 record for the season, a hefty .833 percentage.

MIAMI DOLPHINS 21, CINCINNATI 10—Dolphins don't win big but have enough to get by stingy Cincinnati.



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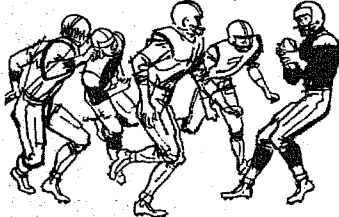
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Fred Fowler's College Football Ratings measure the comparative strength of major college football teams for a particular season. Teams actually rate themselves on their game performances. Factors considered are offense, defense and caliber of opposition. 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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INCLUDES GAMES OF
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Southern California	104.8	Wake Forest	90.1	Cornell	77.0
Georgia	104.2	Kentucky	89.7	Richmond	76.8
Ohio State	102.8	Texas Tech	89.6	Pennsylvania	76.7
Texas	102.7	UCLA	89.4	Cincinnati	76.3
Kansas	102.6	Virginia Tech	89.4	Rice	75.7
Houston	102.5	Miami (Ohio)	89.2	Dartmouth	75.6
Penn State	102.3	Yale	89.2	Northwestern	74.7
Missouri	102.2	Oklahoma State	88.9	Bowling Green	74.5
Notre Dame	101.8	Texas Christian	87.8	Texas, El Paso	74.1
Purdue	101.1	Indiana	87.7	Utah	74.0
Auburn	100.2	Louisiana State	87.7	Dayton	73.8
Tennessee	100.2	Florida State	87.1	Holy Cross	73.7
Michigan	99.1	Air Force	86.6	Western Michigan	73.1
Oklahoma	98.7	Arizona	86.4	Mississippi State	72.7
Oregon State	98.3	Oregon	85.2	Tulane	72.3
Army	97.2	Washington	85.0	Villanova	72.2
California	97.0	Harvard	84.7	Brigham Young	71.4
Michigan State	96.8	Florida	84.4	Colgate	70.9
Southern Methodist	96.7	Vanderbilt	84.0	Citadel	70.6
Syracuse	95.1	Duke	83.7	Columbia	69.5
Arkansas	94.4	Georgia Tech	83.1	Xavier	69.4
Alabama	93.2	Princeton	82.9	Tulsa	69.3
Mississippi	92.9	Kansas State	82.7	William & Mary	68.2
Miami (Fla.)	92.5	Toledo	82.5	Buffalo	67.1
North Carolina State	92.4	West Virginia	81.8	Davidson	65.9
Colorado	92.3	Boston College	81.7	Wisconsin	65.9
Stanford	92.1	West Texas State	81.0	Louisville	64.8
Nebraska	91.8	Iowa State	80.8	Virginia Military	64.3
Minnesota	91.6	North Texas State	80.6	Kent State	64.2
Wyoming	91.4	Maryland	80.4	Pittsburgh	63.0
Texas A & M	91.3	Rutgers	80.1	Colorado State	61.7
Clemson	91.2	Utah State	78.7	New Mexico State	60.7
Ohio University	91.1	North Carolina	78.6	Brown	57.9
Memphis State	90.7	Southern Mississippi	78.4	Wichita State	56.4
Virginia	90.5	Washington State	78.0	San Jose State	55.6
Arizona State	90.4	Navy	77.3	Marshall	54.1
South Carolina	90.2	Baylor	77.2	New Mexico	53.9
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Negroes In The Americas

New Texts To Provide Facts On Little-Known Black Heroes

Negroes have been prominent in the history of the Americas since the time of the earliest explorer, but most children wouldn't know it if they had to depend upon their school history books.

It's only within the past few months that educators have begun revising texts and including the historic and vital roles played by black businessmen, scientists, religious and other professional people.

While most texts occasionally gave a passing nod to George Washington Carver and Booker T. Washington, new revised editions will explain that Jean Baptiste Pointe DeSable, a Negro, was one of the founders of the City of Chicago, and will explain the events leading to the appointment of Thurgood Marshall to the United States Supreme Court.

MANY NAMES

And the books will be peppered with the names of Negroes who have helped to build the New World since the Portuguese brought the first Africans to the Americas.

Black men traveled with Columbus to the West Indies, with DeSoto along the Mississippi River, with Cortez through Mexico, with Pizarro to Ecuador, with DeVaca around the Texas Coast, and with Marquette

and Joliet through the area of the Upper Mississippi River.

Estevanico (Little Stephen) who explored New Mexico, Arizona, and the Seven Cities of the Zuni Indians, was born in Azanoir, Morocco, around 1500. He was about 27 when he sailed for the New World with an expedition of 506 persons.

ENSLAVED

Portuguese and Spanish enslavement of the Africans soon replaced their earlier practice of Indian bondage. The explorers soon saw that the Negro was used to farming and because he was thousands of miles from his homeland and unable to escape, they put him in the fields and kept him there.

In the Catholic Latin American countries, however, the clergy attempted to protect the slaves from abuse, sanctified slave marriages and encouraged the formal freeing of slaves.

The Church admitted blacks into religious life, in fact, St. Martin De Porres, the son of a Spaniard and a slave, was taken into the Dominican Order in Peru in the 1500s. He was canonized in 1962 in recognition of his obedience, profound humility and love of all creatures.

The first blacks brought by the English into the New

World were indentured servants and many of them were freed after years of service. In 1661, however Virginia passed a law that all newly-arrived Africans and children born to them were to be slaves forever.

In Maryland, North Carolina and New England, Negroes were freed for many years following payment or in honor of acts of service or partition.

Many of the slaves so freed began to emerge as doctors, skilled craftsmen and teachers.

DeSable, a black fur trader, was among the exploration party which founded the City of Chicago in 1779. He was the son of a Frenchman who had migrated to Haiti from Marseilles and a slave woman freed from bondage.

PUBLISHED

Phillis Wheatley—the second woman to publish a book in the American colonies—was brought from Africa as a child and sold on the slave blocks in Boston in 1761 to a tailor, John Wheatley.

The first man to fall in the famous "Boston Massacre" of 1770 was Crispus Attucks, a fugitive slave who had escaped and worked 20 years as a merchant seaman.

Benjamin Banneker, who



JOINING THE U.S.
Cavalry was one way
for black free men
to join the move West.

CANONIZED IN 1962,
St. Martin De Porres
was one of the first
black religious to
be recognized for
his devotion.

The following article was
written by Thirlee Smith who
works for the Miami Herald
as a reporter.



which he built a school for
free Negro children.

James Derham, a pioneer in medicine, was born a slave, but purchased his freedom in New Orleans and then apprenticed himself to three white doctors who taught him all he knew of medicine and science.

THE WEST

When settlers pushed west into the wild and woolly in the era of the inning of the Pacific lands from the Indians, the blacks went with them.

They farmed in Kansas,

and they drove cattle in Dodge City. They were marshals, and they were skilled laborers and they were cowboys, but most of all they were growing with the country and they were following the pioneers into the new lands where there was building to be done.

So the Negro contributed to the cultural and the scientific growth of the United States as much as he contributed to the economic progress through his work in the fields and in the early factories.

Feted For Saving Jews From Nazis

By FATHER

GABRIEL SLATER

JERUSALEM, Israel — (NC) — More than 50 Jews who were saved from the nazis by a Belgian priest welcomed him to the Holy Land as their guest for a month.

These Jews represented the more than 200 whom Father Joseph Andre saved when they were children being hunted by the nazis between 1942 and 1944. At that time Father Andre was curate of St. Nicholas parish in Namur, Belgium.

Yad Vashed, the Israeli government office set up in 1953 to honor, among other, "non-Jews who had risked their lives to rescue Jews from nazi persecutors," presented the 60-year-old priest with a commemorative certificate and medal and invited him to plant a special tree on Memorial Mount on Jerusalem's western outskirts.

Recalling his experiences with Jewish children in the early 1940s Father Andre said:

"During the cold winter of 1941 I was visiting the poorer families of the parish and was told of a 'Flemish' family recently settled there that does not 'go to Mass.'

"When I called I soon discovered that they were Jews from Germany trying to escape the nazis and were especially anxious about their two sons. I offered to hide the boys in one of our homes for young people and readily promised that they would be brought up as Jews. With episcopal approval, we arranged for rabbinical services whenever possible.

"Before long," Father Andre continued, "other Jewish boys approached us and none was ever refused. We sometimes had as many as 40 at a time in and near the rectory.

"Though the German military headquarters were not far away, with sentries constantly on duty, not one child was discovered by them, even though eventually there were Gestapo raids on the rectory. In fact, in 1944 we had to close down our work in this respect because the nazis were watching us too closely."

Modestly, Father Andre remarked: "I was only doing my duty as a Christian and a priest and I was only one of many. Bishop Andre Charue of Namur helped us. So did Father Charles Himmer, now bishop of Tournai, the local mayor and council and in fact the whole population. Likewise the Antwerp and Brussels clergy."

"The Namur municipal authorities provided identity and ration cards for these Jewish children. Local farmers risked their lives feeding and hiding them."

Touvia Glikberg, one of the Jews rescued and a prime mover in bringing Father Andre to the Holy Land, chimed in: "Sometimes Father Andre slept in an armchair to leave his bed for a Jewish boy who was ill."

Since the Second World War, Father Andre has been helping other refugees: Hungarians, Poles, Chinese and others who knock at his ever open door. In fact, he delayed coming to the Holy Land for fear that this rescue work would collapse in his absence.

Pope Receives Cardinal Leger

VATICAN CITY — (NC) — Pope Paul VI received in audience Paul Emile Cardinal Leger, former archbishop of Montreal, who resigned in 1967 to work among the lepers in Cameroon, Africa.

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RIGHT REVEREND EDWARD T. O'MEARA
NATIONAL DIRECTOR

"CONTAGIOUS CHRISTIANITY"

We Christians are remarkably glum creatures. We are perfectionists at sharing the burden of sorrow with our fellow man; we are masters at sacrificing ourselves for others; we are experts at giving relief in time of distress. And this is good!

But somehow along the way, we have forgotten how to be happy with each other. We seem to disregard the fact that Christianity is also a religion of joy, that Jesus has unceasingly reminded us that he will turn our sorrow into joy, that our "hearts will rejoice." Louis Evely says of us: "We act though we are specialists in bad news, when in fact we have been told by Christ that we are to be the bearers of glad rejoicing."

But if the majority of us are content to be glum Christians, there are others who have penetrated the joyous side of religion. They've realized the wonder and greatness of their faith, and they've become so overwhelmed at the thought, that they cannot contain their happiness. These are the missionaries — men and women so convinced that they've got something good, that they want others to share in their joy. Their happiness is catching; their Christianity, contagious.

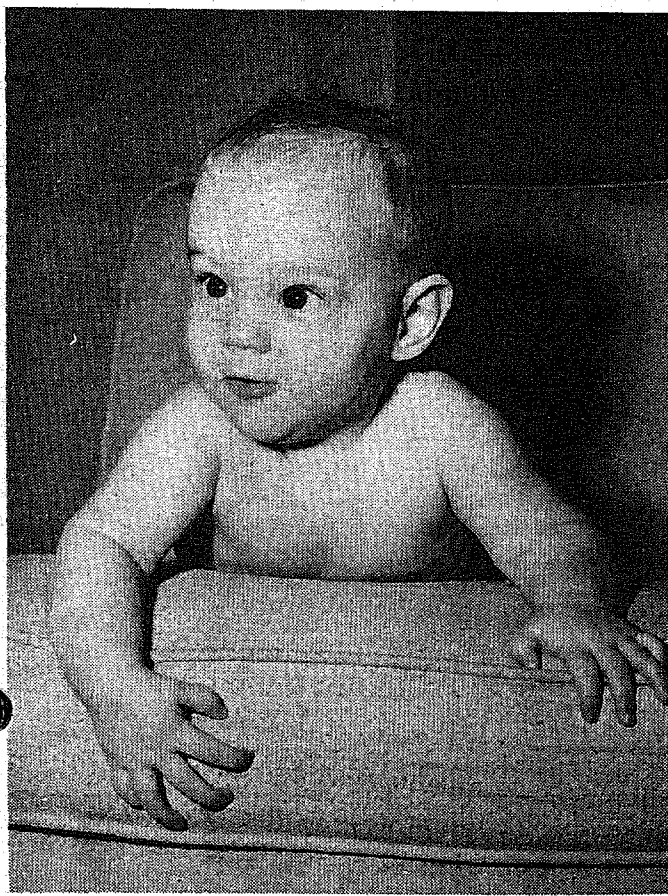
Missionaries celebrate Thanksgiving every day of the year. They prove their gratitude to God for the gift of faith by their willingness to share it with others. (After all, sharing our gifts with others is a sure sign of gratitude for those gifts.)

Missionaries respond daily to the needs of others. They answer pleas for warmth, love and affection. And in this joyous response they share their most precious gift — their faith in a living God, a God who loves men and cares about them. Like the apostles, missionaries want to shout about the goodness of God from rooftops. They want the whole world to know that God is alive. (For there is real joy in knowing that.)

Missionaries represent the entire People of God on the mission field. And we must be as convinced as they are that God is present among men. We, too, must want others to share our great gift of faith. Our Christianity must also become contagious. But if missionaries are to continue in this joyous proclamation of the "good news" of Christ, they must have our support.

During this time before Thanksgiving, it might be well for us to examine our own attitude toward the gift of faith. If we are truly grateful for it, we will want the whole world to share this gift. We will want to share the "good news" of Christ with those still seeking a meaning to life. We will support our brother missionaries in their mission efforts around the world. We will give thanks by giving.

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.



Este niño no tiene hogar. Este niño está bajo el cuidado del programa de la Arquidiócesis de Miami de Caritas Católicas. Tu contribución es necesaria para la alimentación y cuidado de esta criatura desamparada. Tu respuesta tienes que darla en la colecta especial del próximo domingo en todas las iglesias del Sur de la Florida. "Se un buen samaritano."

Niños Sin Hogar Esperan Su Ayuda

'Sea un Buen Samaritano'

El próximo domingo, día 17, en todas las iglesias de la Arquidiócesis de Miami se efectuará una colecta destinada al sostenimiento de los niños sin hogar que están al cuidado de "Catholic Charities".

El Arzobispo Coleman F. Carroll ha dirigido a los sacerdotes, religiosos y fieles una carta circular destacando la importancia de esta colecta y recabando la mayor generosidad en favor de esas criaturitas que no cuentan con un hogar propio, que esperan ser adoptados por alguna familia que vele por ellos como padres. Numerosos de esos niños tienen que esperar largo tiempo al cuidado de Catholic Charities mientras llega ese hogar generoso que los acoge, por eso,

es tan importante contribuir a su sostenimiento ayudando así a la obra de la Iglesia Católica en el área del Sur de la Florida.

A continuación la carta del Arzobispo Carroll:

Carta a los Fieles

A través del año, usted, como todos los fieles de la Arquidiócesis de Miami, recibe un número de llamados en busca de su ayuda financiera.

Si, es cierto que a nadie le gusta desprenderse del dinero que tanto trabajo cuesta ganar, sin embargo, tengo que confesarles que su respuesta en ocasiones anteriores ha sido una fuente de constante inspiración y gratificación para mí. Usted, como todos los fieles de la Arquidiócesis de Miami no sólo merecen gratitud, sino también merecen ser exaltados por el genuino espíritu cristiano de generosidad tan ampliamente demostrado.

Conociendo de su bondad, vengo otra vez a pedir su ayuda. Probablemente no hay una petición más conmovedora que esta de hoy, porque me estoy dirigiendo a usted en nombre de nuestros niños desamparados y sin hogar. Ellos son los pequeños de Cristo. Ellos no pueden valerse por sí mismos y su desafortunada situación no puede en forma alguna ser achacada como culpa propia.

Su cooperación está siendo necesitada grandemente. Sin su caridad sería imposible, para las distintas instituciones católicas de nuestra arquidiócesis, el continuar su labor día tras día. Comprendo que estoy pidiendo sacrificios, pero estoy seguro de que usted se sentirá feliz dando su respuesta.

Otra vez este año la colecta para las "Catholic Charities" (Cáritas Católicas) recibirá el apropiado título de "Colecta del Buen Samaritano". Se efectuará en todas las misas que se celebran en nuestras iglesias el domingo 17 de noviembre. Los sobres para esta colecta ya fueron distribuidos. Al compartir las bendiciones que ha recibido, usted tendrá razones suficientes para celebrar un genuino Día de Acción de Gracias a fines de este mes.

Con toda mi gratitud y sincero reconocimiento, quedo,

Sinceramente en Cristo,

Coleman F. Carroll

Arzobispo de Miami.

Preparan Pastoral Obispos de E.U.

WASHINGTON — La proyectada pastoral de los Obispos de Estados Unidos sobre "La Iglesia en el Mundo de Hoy" atrae toda la atención en los primeros días de la reunión de la jerarquía eclesiástica norteamericana que se está celebrando aquí en el hotel Hilton.

El borrador de la pastoral fue presentado por el Obispo John J. Wright, de Pittsburgh, que ha enviado

un cuestionario a todos los obispos sobre el contenido. Dijo él, que 219 obispos han respondido con la siguiente votación sobre posibles tópicos a ser tratados en el documento:

—Anticonceptivos y aborto, 194 a favor, 19 en contra.

—Orientación pastoral sobre la Enciclica Humanae Vitae sobre control de la natalidad, 161 sí, 17 no.

—Guerra de Vietnam, 121 sí, 64 no.

—Objeción de conciencia al servicio militar, 142 sí, 51 no.

—Cuestiones de conciencia y moral en guerras específicas, 143 sí, 44 no.

Los obispos recibieron copias del borrador de la pastoral y se les pidió que presentaran sugerencias y cambios a partir del 12 de noviembre para después consi-

derar la pastoral en el cuerpo de obispos.

Se informó que la pastoral será mucho más corta que la de 23,000 palabras emitida el pasado enero y que será dirigida a todo el pueblo de la Iglesia y no sólo al clero.

La pastoral tratará sobre los valores básicos de la vida humana y sobre el papel de la conciencia en la conducta humana.

Quinta Asamblea del Movimiento Familiar

"Urgencia del testimonio de la Familia Cristiana en la Sociedad de Hoy" será el tema de la Quinta Asamblea Arquidiocesana del Movimiento Familiar Cristiano que se celebrará aquí el 7 de diciembre.

El Encuentro Arquidiocesano en el que participarán unos cuarenta equipos de matrimonios de habla hispana de distintas parroquias de la Diócesis se efectuará en el salón de actos de los colegios Immaculata-La Salle, comenzando a las 8 p.m. Consistirá en una comida,

una disertación y varios números artísticos y musicales. El precio del cubierto es de 4 dólares por matrimonio y las reservaciones pueden hacerse a través de los distintos equipos del Movimiento Familiar.

El tema central será pronunciado por el Padre Angel Villaronga, franciscano, consiliario diocesano del MFC.

Durante el acto se hará la proclamación de la nueva directiva de esa organización, la que regirá durante dos años.

Cientos de Madres

Refugiadas

Esperan

Tu Aporte



en el Centro Hispano.

Décimo Aniversario Legión de María

El décimo aniversario de la fundación de la Legión de María en la Arquidiócesis de Miami será observado el domingo 24 de noviembre con una misa a las 6 p.m. en la iglesia de Santa Rosa de Lima, Miami Shores.

Mons. James F. Enright, párroco de Santa Rosa y director arquidiocesano de la Legión será el celebrante. Una merienda con núme-

ros musicales será ofrecida a continuación de la misa.

Organizada en 1958 con un praesidium, la legión de María fue inaugurada en la parroquia de Corpus Christi el 24 de noviembre de 1958.

Sus integrantes, que dedican 2 horas semanales al trabajo apostólico suman hoy 320 miembros activos y 8,000 auxiliares en las curias de habla inglesa y 180 miembros activos en los 18 praesidia de habla hispana.

Los Anaqueles del Centro Hispano

Los anaqueles del Centro Hispano Católico siguen vacíos. En el número de la semana anterior ofrecimos una amplia información de la labor que en asistencia de los refugiados cubanos había venido realizando el Centro Hispano Católico en los últimos meses. En esa información la directora del Centro Hispano Católico, Sister Mary Angela O.P. hacía una exhortación en bus-

ca de alimentos para reemplazar los que con tanta velocidad se entregan a familias necesitadas.

Esta semana comenzaron a llegar al Centro Hispano Católico algunos donativos particulares de alimento. Numerosas familias llamaron al 371-5657 para que pasaran a recoger paquetes de alimentos, así lo hicieron también algunos comercios,

pero todavía los anaqueles del Centro Hispano Católico siguen vacíos.

El problema es que el Centro Hispano ha entregado en los últimos meses unas cuatrocientas jabas de alimentos al mes a familias necesitadas, en su mayoría cubanos que llegan y tardan semanas en encontrar un empleo y no reciben ningún otro tipo de ayuda por parte del

programa federal, otros son ancianos incapacitados ya para trabajar y que no pueden subsistir sólo con la ayuda económica que reciben del programa de refugiados.

Por otra parte, muchos de los que llegan de Cuba con sólo lo que traen puesto han sido sorprendidos por las tempranas olas frías y acuden al Centro en busca de colchas, frazadas, ropas

de abrigo para ellos y sus hijos menores.

La petición de la semana pasada sigue en pie. Los anaqueles del Centro Hispano tienen que llenarse. Para así poder socorrer a tantos necesitados. Tu ayuda es necesaria en ese empeño. La semana próxima esperamos poder captar las fotografías de los donativos que vengan a llenar esos anaqueles vacíos.

SIGUEN VACIOS

GUITARRAS

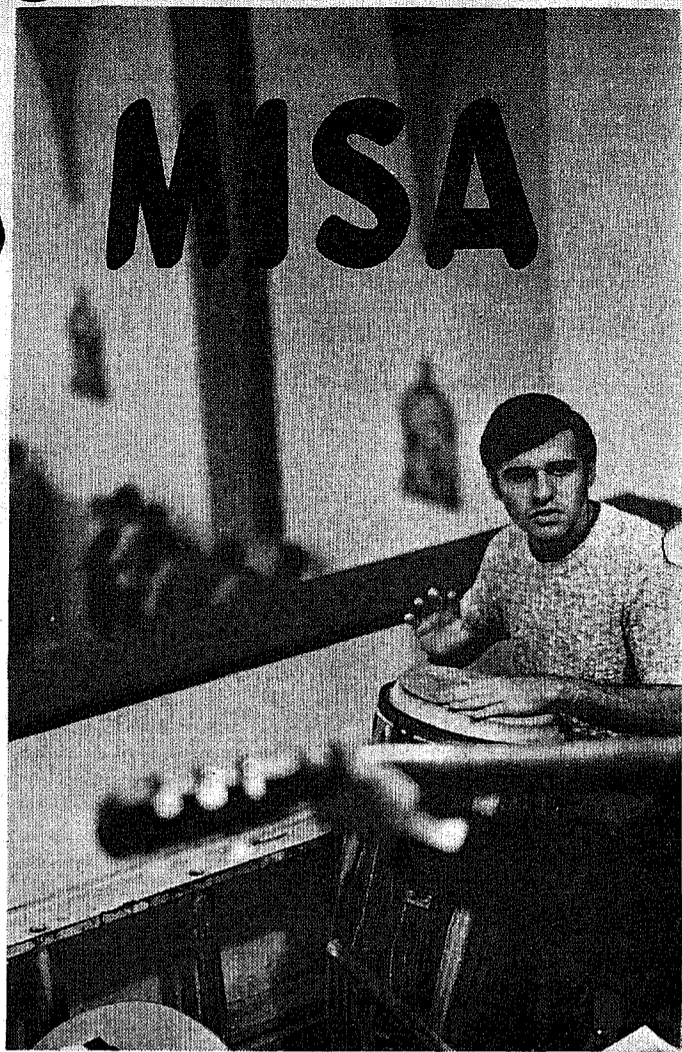
EN LA MISA



La música popular se incorpora a la liturgia de la iglesia para cantar al Señor en la misa. En la foto una joven del Coro Juvenil de SS Peter and Paul rasga en la guitarra unas décimas cubanas mientras la congregación entona los nuevos cantos.

Textos, Fotos:
Gustavo Pena Monte

La tumbadora forma parte de los instrumentos musicales de la Misa Guajira en St. Peter and Paul. En la foto, Tony Marsall, uno de los líderes del grupo coral de SS. Peter and Paul, acompañando un canto litúrgico con el instrumento afrocubano.



Las maracas y las claves, son instrumentos indispensables en la música cubana. Teresita Fernández acompaña el canto coral con el sonido de sus maracas, mientras la congregación participa de la misa. En la foto de abajo un aspecto del coro de guitarras.



El 18 de octubre de 1964 ocurrió un hecho sin precedentes en la Basílica de San Pedro en Roma. Por primera vez en la historia, el repicar de tambores africanos servía como fondo a la liturgia de la misa en la que el Papa Paulo VI procedía a la canonización de 22 mártires de Uganda.

Era un paso decisivo en la aplicación de la música folklórica en la liturgia de la Iglesia.

Hoy, unos pocos años más tarde, el repicar de una tumbadora acompaña a los fieles a recibir la sagrada comunión en una iglesia de Miami.

Guitarras, maracas, claves y tumbadoras son los instrumentos musicales utilizados para entonar los cantos litúrgicos con música típica cubana que se escuchan en la misa juvenil los domingos a las 7 p.m. en la iglesia de San Pedro y San Pablo, en el corazón latino de Miami.

El experimento litúrgico, impulsado por el Padre Ernesto García Rubio con la aprobación del Párroco, Mons. Bryan O. Walsh, está despertando el interés de la muchachada latina por una participación directa en el sacrificio de la misa.

Ese, con música cubana, es uno de los experimentos que se están llevando a cabo en Miami, otro es la Misa Panamericana que se ofrece los primeros domingos de cada mes en la iglesia de Visitation en North Dade.

"La misa Panamericana es un meritorio intento de introducir la música folklórica en la liturgia de la Iglesia," dice el Padre Salvador de Cistierna, que trajo a Miami esa misa, creación de un religioso canadiense enamorado de la música latina, el Hermano Juan Marcos Leclerck.

La primera misa panamericana se ofreció en la primavera de 1966 en Cuernavaca, México, después de largas jornadas de trabajo, arreglos, adaptaciones, ensayos y consultas.

La música procede de México, Chile y Brasil, pero la adaptación es tan perfecta que la misa conserva su unidad dentro de la diversidad de procedencias.

"Al principio—dice el Padre Salvador—la opinión

pública estaba dividida. Algunos llegaron al extremo de considerar una profanación el introducir este tipo de música popular en la Casa de Dios.

"La mayor oposición provenía, como casi siempre en estos casos, de aquellos que no la habían escuchado nunca ni habían tomado parte en esta nueva experiencia. Pero poco a poco el pueblo fue unificándose en su favor."

La asistencia a misa de once, hora en que se ofrecía la nueva música era tan grande que obligó a poner otra misa a las 8 p.m., la que comenzó a atraer muchedumbres procedentes de la capital mexicana para participar en el acto litúrgico que "por primera vez había dejado de ser ininteligible y aburrido para la masa."

"El éxito de la misa panamericana consiste principalmente en eso, ser vehículo de expresión litúrgica para el pueblo. A través de las melodías alegres, simples y contagiosas de sus cantos los fieles experimentan la sensación de estar unidos en casa del Padre. El sacrificio posee un sentido que no tenía antes para el pueblo; es reunión familiar, fiesta, banquete tan hermoso que uno siente que se acabe", dice el Padre Cistierna sobre este experimento litúrgico que ahora se ofrece en la iglesia de Visitation y del que ofreceremos más detalles oportunamente.

Expresiones similares a las del Padre Cistierna sobre la "Misa Panamericana" tiene el Padre García Rubio sobre la "Misa Guajira" que canta la juventud cubana desterrada en San Pedro y San Pablo.

"Cuando conocieron del proyecto, algunos se asombraron y mostraron temerosos. Ahora que han escuchado los cantos, que conocen la música, se han aplacado las dudas y todos participaron más activamente en la misa."

"Especialmente los jóvenes se sienten atraídos por la música y la iglesia se llena de muchachos que antes no querían ir a misa y que ahora se sienten impulsados a participar en ella y a cantarle al Señor con estas canciones que precisamente están tomadas de un folleto musical titulado "Cuba canta al Señor."



misa guajira.



Paulo VI Habla Sobre la Paz

Ciudad del Vaticano—El Papa Paulo VI aludió el tema de la paz en Vietnam, que "se ha convertido en el ansia del mundo y debería ser el símbolo de los tiempos nuevos", durante la alocución pronunciada ante miles de peregrinos en la Plaza de San Pedro.

"La paz —dijo el Santo Padre— exige no solamente la tregua y la renuncia de las armas, sino la transformación de los espíritus según los principios superiores de la razón, de la justicia, de la libertad".

Añadió que tampoco ello bastaría para garantizar una verdadera concordia entre los hombres si no están integrados en la hermandad, el perdón recíproco, la colaboración leal. . . "

Paulo VI afirmó que la paz es lenta precisamente porque supone una evolución espiritual, una educación superior, una visión nueva de la historia humana, "y todos debemos favorecer esta progresiva y colectiva habilitación a la paz que, como siempre ha dicho, no es debilidad vil y cobarde, no es indiferencia a los valores irrenunciables de la justicia y de la libertad, sino más bien un sentido muy profundo y una exigencia incontrovertible de esos valores que deben ser ya adquiridos e intangibles en la conciencia de la humanidad y en la continua dialéctica de los acontecimientos culturales, políticos y sociales".

Autoconfesión de Fracaso

Por MANOLO REYES

En todo régimen de opresión llega un momento en que los pueblos le pierden el temor al terror, y entonces, no les importa morir individual o colectivamente, con tal de derrocar la tiranía que los asfixia.

Tal es el caso que está sucediendo en la actualidad dentro de la isla mártir de Cuba.

El noble pueblo cubano, cansado, hastiado, ofendido por la tiranía del castrocomunismo ya está dispuesto a todo, caiga quien caiga, con tal de conseguir la ansiada libertad.

Tal es la razón básica para las especulaciones y conjeturas, muchas de ellas con base suficiente, para señalar que el régimen de Fidel Castro está a punto de sufrir el colapso final.

Varios ejemplos pueden citarse al efecto. Uno de los más importantes vamos ahora a mencionarlo. El pasado 29 de octubre, Raul Castro, de quien se ha informado está bastante enfermo, reveló que se estaba dando inicio a un programa diario en la llamada Radio Rebelde de la Habana para todas las Fuerzas Armadas del régimen a las siete y media de la mañana y a la una y media de la tarde.

El análisis de esta noticia resulta muy interesante ya que prácticamente llega a convertirse en una autoconfesión del fracaso del castrocomunismo al probarsela descomposición del régimen. Veamos por qué.

Se ha informado en reiteradas ocasiones que en los cuarteles y cuadros militares del régimen rojo de la Habana están siempre presentes los comisarios comunistas, y muy en especial, los adoctrinadores marxistas-leninistas.

Si en diez años de estar detentando el poder, Fidel Castro, no ha tenido un programa especial para las Fuerzas Armadas y ahora lo lanza al aire, es que acaso tiene que recurrir al adoctrinamiento de los militares a través del radio?

Si esto es así, ello responde a una sola razón. Los adoctrinadores del ejército castrocomunista en Cuba no han logrado penetrar consu adoctrinamiento en la masa militar. O los adoctrinadores, en definitiva, no están llenando el cometido señalado por el régimen. Es decir, o los soldados se resisten al marxismo-leninista

mo o hay desviaciones de las tesis que mantiene el régimen.

Pero sea de una forma y otra, el balance es uno solo: Fracaso del régimen!

Y por eso ha tenido que recurrir a un programa radial a la hora del desayuno y del almuerzo del militar que positivamente tendrá menos impacto en él a través del radio, si ya anteriormente lo rechazó cara a cara con el adoctrinador.

Afirman que el Papa

Aprobó Documento de Medellín

Bogotá—Fuentes bien informadas señalaron aquí que el Papa Paulo VI ha aprobado todas y cada una de las conclusiones de la II Conferencia General del Episcopado Latinoamericano realizado en Medellín.

Las conclusiones, emanadas de 16 comisiones de trabajo, más el "Mensaje a los Pueblos de América Latina", constituyen el "Documento de Medellín". Aunque estas conclusiones se conocieron apenas se dió término a la reunión (setiembre 7) no pueden ser consideradas oficiales hasta en tanto el Santo Padre, en su calidad de Presidente nato de la Conferencia, no las conozca y las ratifique con su aprobación suprema.

La misma fuente indicó que el juicio de los Dicasterios Romanos sobre el Documento de Medellín había sido "muy positivo y elogioso". Añadió que solamente se hicieron unas pocas observaciones a los textos, pero que éstas no modifican en nada los originales. Las observaciones de los Dicasterios Romanos aparecerán como notas en las ediciones oficiales del Documento de Medellín.

El Secretariado General del CELAM, por medio de su Oficina de Prensa y Publicaciones, está realizando la edición oficial del Documento de Medellín. La edición aparecerá a fines del presente mes.

Construyen Parroquia en Sede del Congreso Eucarístico

Bogotá (NA)—Monseñor Bernardo Sánchez, que dirigió la Secretaría del 39. Congreso Eucarístico Internacional de Bogotá, será el primer párroco del barrio que se está construyendo en el área del "templete", según informó el administrador apostólico de Bogotá, monseñor Anibal Muñoz Duque. Se informó también que al término de las relativas reformas arquitectónicas, el

"templete" será transformado en la iglesia más importante de Colombia, en donde se utilizarán los ornamentos sacros usados durante las funciones del certamen eucarístico. La nueva parroquia incluye los Apartamentos Paulo VI, donde se alojó la peregrinación de Miami al Congreso Eucarístico.

ORACION DE LOS FIELES

Vigésimo cuarto domingo después de Pentecostés (17 de noviembre)

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Oremos para que el Reino de Dios crezca y se extienda a más hombres a través del mundo, por la obra de nuestra fe, la labor de nuestro amor y la constancia de nuestra esperanza.

LECTOR: La respuesta a las oraciones de hoy será "Señor, Ten Piedad."

LECTOR: Por el Papa Paulo, el Arzobispo Carroll y por todos los obispos de la Iglesia que buscan respuestas cristianas a los problemas del hombre de hoy, oremos al Señor.

PUEBLO: Señor, Ten piedad.

LECTOR: Por las negociaciones de paz en París, para que lleguen a producir el momento de la paz duradera en Vietnam, oremos al Señor.

PUEBLO: Señor, Ten piedad.

LECTOR: Por los pobres y por los que sufren en el mundo, para que nuestra cristiana preocupación les llene de nuevas fuerzas y esperanzas, oremos al Señor.

PUEBLO: Señor, Ten piedad.

LECTOR: Por los cristianos de todas las denominaciones, para que la creciente percepción de las penas de nuestra desunión sirva para apresurar el día de nuestra reunión en Cristo, oremos al Señor.

PUEBLO: Señor, Ten piedad.

LECTOR: Que más hombres y mujeres jóvenes reciban la inspiración de dedicar sus vidas al servicio de la Iglesia como sacerdotes y religiosas.

PUEBLO: Señor, Ten piedad.

LECTOR: Por el éxito de los encuentros conyugales y por la felicidad de todos los matrimonios, oremos al Señor.

PUEBLO: Señor, Ten piedad.

LECTOR: Por los familiares y amigos de N. y N. que fallecieron la semana pasada, oremos al Señor.

PUEBLO: Señor, Ten piedad.

LECTOR: Por todos nosotros, para que Dios sea la alegría de nuestra parroquia y nos una en verdadero amor de unos hacia otros, oremos al Señor.

PUEBLO: Señor, Ten piedad.

CELEBRANTE: Oh, Dios, fuente de todo bien y misericordia, escucha nuestras oraciones de este día, al acercarnos a Ti llenos de confianza, por Cristo, Tu Hijo, Nuestro Señor, PUEBLO: Amén.

Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW, 7 p.m.
CORPUS CHRISTI, 3230 NW 7 Ave., 10:30 a.m., 1 y 5:30 p.m.

SS. PETER and PAUL 900 SW 26 Rd., 8:30 a.m., 1, 7 y 8 p.m.
ST. KIERAN Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.

ST. JOHN BOSCO-Flagler y 13 Ave. 7, 10 a.m., 1, y 7:30 p.m.

GESU, 118 NE 2 St. 5:30 p.m.

ST. MICHAEL, 2933 W. Flagler - 11 a.m., 7 p.m.

ST. HUGH, Royal Road y Main Hwy., Coconut Grove 12:15 p.m.

ST. ROBERT BELLARMI-NE - 3405 NW 27 Ave., 11 a.m.

ST. TIMOTHY, 5400 SW 102 Ave., 12:45 p.m.

ST. DOMINIC, NW 7 St., 59 Ave., 1 y 7:30 p.m.

ST. BRENDAN 87 Ave. y 32 St. SW., 11:45 a.m., 6:45 p.m.

LITTLE FLOWER, 1270

Anastasia, Coral Gables, 9:15 a.m. y 12 M.
ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach, 6 p.m.

ST. JOHN THE APOSTLE 451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.

INMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah, 12:55 y 6:30 p.m.

BLESSED TRINITY 4020 Curtiss Parkway, Miami Springs, 7 p.m.

OUR LADY of the Lakes, Miami Lakes, (United Church of Miami Lakes), 7 p.m.

VISITATION, 191 St y N. Miami Avenue., North Dade, 6:30 p.m.

LITTLE FLOWER U. S. 1 y Pierce St., Hollywood, - 6:45 p.m.

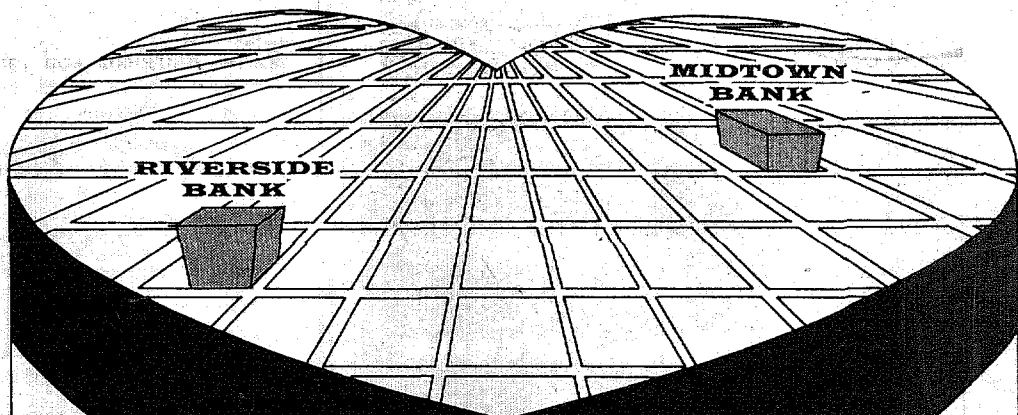
NATIVITY 700 W. Cham- nade-Dr., Hollywood, 6p.m.

ST. PHILLIP BENIZI, - Belle Glade, 12 M.

SANTA ANA Naranja, 12:30 a.m. y 7 p.m.

ST. MARY Pahokee- 9 a.m. y 6:30 p.m.

GUADALUPE Immokalee, 8:30, 11:45. Misión Labelle, 10 a.m.



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U.S. Bishops Discuss Proposed Pastoral

(Continued from Page 1)

It was reported at the press briefing that the pastoral will be about half the length of the 23,000-word document published last January and will be addressed to all the people of

the Church, not just the clergy. It begins with stress on the basic value of human life, and also on the role of conscience in human conduct. It will relate a discussion of the sacredness of life within the family to the

sacredness of life in the prosecution of war.

At an evening press conference, chaired by Philadelphia's Auxiliary Bishop Gerald V. McDevitt, bishops refused to be specific about provisions of the draft, Newark's Auxiliary Bishop John J. Dougherty, who with Chicago's Auxiliary Bishop Thomas J. Grady were the bishops who assisted in preparing the statement, said:

"It's a draft to be presented to the conference for their reaction. I think it would be unfair to the assignment given this committee to reveal specific provisions until they are considered by the corporate body."

However, he said it would discuss conscientious objection, the Vietnam war and disarmament, and other acute questions.

The Washington priests situation was raised in a discussion at the evening press meeting during the report of Lansing's Bishop Alexander M. Zaleski on the Committee of Doctrine. He was asked whether he envisioned the possibility of reconciliation with dissident Washington priests and replied he did not know but certainly hoped so.

He said he was reluctant to address himself to the Washington situation. Bishop McDevitt said Bishop Joseph L. Bernardin, gen-

eral secretary, National Conference of Catholic Bishops, had been asked by Patrick Cardinal O'Boyle of Washington to meet with the priests.

Bishop McDevitt said that Archbishop John F. Dear-den, NCCB president, said the conference was not competent in this situation; that the competence of the conference is limited to what is given to it by the Holy See.

LETTER READ

Asked if there had been discussion of the Washington affair, Bishop McDevitt said a letter from the priests to Bishop Bernardin and his reply had been read at the meeting but "this is not a conference matter."

New Orleans' Archbishop Philip M. Hannan asked the doctrine committee to make an in-depth study on theological questions of theological assent and dissent, and the freedom of conscience. Bishop Zaleski said such studies already are under way.

In regard to the proposed pastoral, Auxiliary Bishop James P. Shannon of St. Paul and Minneapolis, at the press briefing was asked whether the draft of the pastoral envisions a use of conscience by married couples regarding birth control, similar to that offered by Belgian and French bishops. He

replied: "My impression is that it does."

At the afternoon press meeting Archbishop Hannan said: "All the statements I have read, precisely the statement of the French bishops, does say contraception is a disorder and it's wrong."

"The pastoral certainly will not be in contradiction to anything that the Holy Father has said in Humanae Vitae, but Humanae Vitae is not a full theological discussion of all the nuances of freedom of conscience. Therefore, in the pastoral letter you can very well have a treatment of those things which impinge on matters brought up in Humanae Vitae."

Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis presented a report of the liturgy committee, followed by an extensive discussion at the bishops' meeting on liturgical reform. At the press meeting Bishop Dougherty said one of the most interesting matters is that there will be three new canons. Introduced in Latin

on Aug. 15, they are now ready in English translation and being sent to Rome for confirmation as required by Church law.

Asked about a plan to meet with priest associations Bishop McDevitt said the new liaison committee for Religious, priests and laity is to meet with the national association during the week.

Lawrence Cardinal Shehan of Baltimore is chairman with Coadjutor Archbishop George Biskup of Indianapolis; Denver's Archbishop James V. Casey; Archbishop Donnellan; Auxiliary Bishop John L. May of Chicago; Bishop Charles B. McLaughlin of St. Petersburg, Fla.; Bishop Paul H. Leibold of Evansville, Ind.; Bishop Cletus F. O'Donnell of Madison, Wis.; Auxiliary Bishop Joseph M. Breitenbeck of Detroit, and Bishop Bernardin as members.

Questioned about due process as related to priests' rights, Bishop Shannon said this presumably would come up in a report of the canon law committee.

Community Service Center Is Scheduled

(Continued from Page 1)

for the present."

Dr. Sheppard pointed out that the new Center is the result of the "Church's constant effort to assess new ways of reaching out to assist the poor. Reassessment and constant innovation are part of any dynamic agency for social service," The doctor said. "The new branch also is a concrete outgrowth of the Vatican Council's mandate to meet the very real needs of the modern world."

"The Center will focus on a program of what we might call 'preventive medicine,'" he said, "inasmuch as it will help to prevent the case of the unwed mother, that it will help to prevent the school drop-out."

Many concrete programs are planned, Sister Miriam said, pointing out that a survey is currently under way in the area to determine the number of children who have not been immunized.

"A number of women from various parishes are taking these children, on a regular basis, to the Health Clinic for their shots," Sister Miriam said. "Also working in this program is a husband and wife 'team,' who volunteer the only time they can spare, on Fridays, to bring a carload of chil-

dren to the clinic."

A number of volunteers in the Women In Community Service program are currently engaged in obtaining work for youngsters who have been unable to secure employment. Also, the WICS are arranging for some "on-the-job training" for young people, the Sister said.

One of our main difficulties has been obtaining furniture and office equipment for the Center, Sister Miriam said. "A number of seminarians from St. John Vianney Minor Seminary have volunteered to paint the offices and they've done a wonderful job," she said.

The survey, which is being conducted under the Sister's supervision, is being made by four students of social work from Barry College and the University of Miami.

A native of Philadelphia, Sister achieved nationwide recognition as first superior of Centro Hispano Catolico, Archdiocesan Spanish Center, for her untiring work among Cuban refugees. She was assigned to the social work staff of the Catholic Welfare Bureau last September. She has a master's degree in social work awarded by Fordham University and is a member of the Academy for Certified Social Workers.

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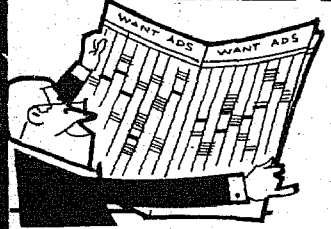
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'Duty' Is Called Key To Humanae Vitae By French Bishops

LOURDES—(NC)—The assembly of French Catholic bishops declared here that although contraception is always a "disorder," it need not imply moral guilt on the part of married couples who practice it. This is a matter the couples must decide for themselves after serious reflection before God, the bishops said.

A declaration by the 120 French bishops at the meeting praised the spirit of Pope Paul VI's encyclical *Humanae Vitae*, which reaffirmed the Church's ban on artificial birth control and declared that every marriage act must be open to the transmission of life. "It is the integral vision of man, body and soul, which is guiding the teachings of the Pope," the bishops said.

The bishops expressed compassion for the sufferings of those who "wish to be faithful to the teachings of the Pope" amidst "nearly insurmountable difficulties." They said they were equally aware of "the malaise of those who, after serious study, had arrived at different conclusions. We would like to help such men of goodwill to understand better the thought of the Holy Father and regain peace of heart."

A Catholic couple has the duty to try to abide by the teachings of the Church and the duty of preserve the stability of their marriage, the bishops said. When these duties conflict, a couple must prayerfully decide which duty takes precedence, they said.

"Contraception can never be a good," the bishops declared. "It is always a disorder but this disorder is not always guilty."

At a press conference, Bishop Pierre Boillon of Verdun, who was the assembly's spokesman on the question of birth control and conscience, drew a parallel from his experience as a Resistance leader during World War II.

"I killed four Germans," he said. "I try to justify myself before God but I did not accuse myself at confession of a sin. I had a conflict of duty between the duty of defending my country and that of respecting human life."

"Killing those Germans was evil but not a sin," Bishop Boillon declared.

In reply to a question, Bishop Boillon indicated that in his view a Catholic who uses artificial contraception as a lesser evil need not confess it and may take Communion with a clear conscience.

Bishop Boillon said the statement on *Humanae Vitae* had been approved by all but three or four of the bishops present. The three days of debate behind closed doors climaxed months of discussion on the subject among priests and laymen.

The declaration which was finally approved was the eighth draft arising from prior discussions and it included nearly 500 amendments. Many revisions were made, including one which substituted the word "guilty" for the word "sinful," but Bishop Boillon described this change as a mere precision.

The bishops also had some advice for Catholics who feel the encyclical is fundamentally wrong. They appealed to them to "avoid polemics that cast trouble in souls and stoke unrest in the Church."

Observers noted that sections of the French bishops' statement bore a striking resemblance in content and choice of words to a declaration made by the Canadian hierarchy in September. The Canadian bishops in their statement declared in a section on "Preliminary Pastoral Guidance" the following:

"Counsellors may meet others who, accepting the teaching of the Holy Father, find that because of particular circumstances they are involved in what seems to them a clear conflict of duties, e.g., the reconciling of conjugal love and responsible parenthood with the education of children already born or with the health of the mother. In accord with the accepted principles of moral theology, if these persons have tried sincerely but without success to pursue a line of conduct in keeping with the given directives, they may be safely assured that whoever honestly chooses that course which seems right to him does so in good conscience."

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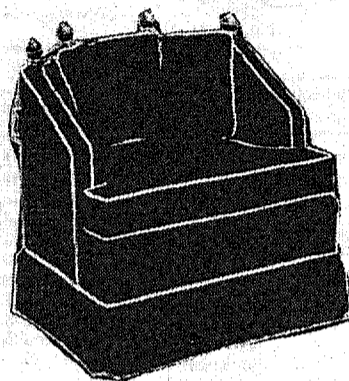
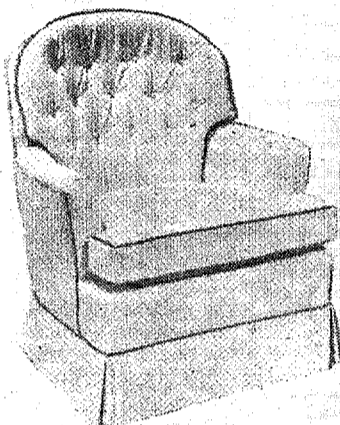
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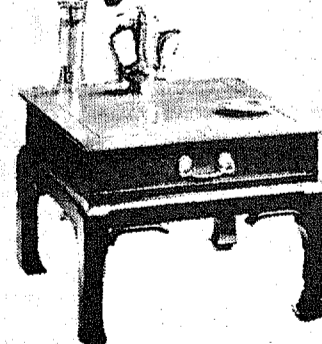
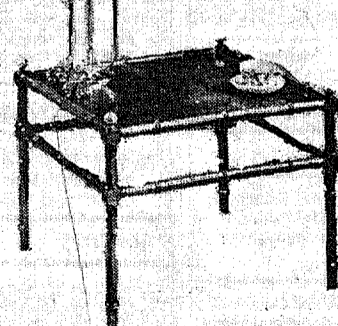
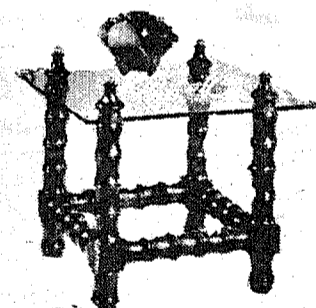
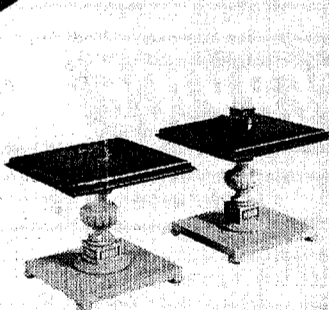
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EDITOR'S COMMENT

Question Must Be Faced Squarely

The question must be squarely faced: are state and county officials discriminating against Catholic school children in the administration of federal funds for education?

Dade and Broward counties have received more than \$14.5 million in the past three years since the passage of the Elementary and Secondary Education Act. Title I of the congressional bill is intended to aid poor and culturally-deprived children. Catholic Education has always made an effort to reach out to such children. Yet these children in Catholic schools have received only a pittance of the services made available by Congress to aid them.

Services offered under Title I in Dade and Broward counties include remedial reading, guidance and counseling, speech therapy and other auxiliary services.

In writing the bill, Congress made it clear that need was the determining factor, not religion or race. In fact, the law stipulates that when needy children in non-profit private schools are not serviced, all monies will be terminated.

Yet it appears that local officials are excluding needy children in non-profit private schools and as a result are jeopardizing all of the funds for the needy children of the community. This is neither fair to the community nor to needy children in non-profit private schools.

It is bad enough to be an educationally handicapped child. Public administrators may be compounding the problem of these children by discriminating against them when they exercise their constitutional right by enrolling in a non-profit private school.

It has been suggested that non-profit private schools, at their own expense, bus their needy students to public schools. Certainly this is grossly unfair. In the first place, non-profit private schools should not have to pay for buses so that they can give children the advantage of assistance which the government makes available to students according to educational need. No one should have to pay for what students have a right to.

Secondly, if the students are placed in existing classes in public schools, the classes will be overcrowded. Public school administrators have already acknowledged this. If the children are placed in separate classes after regular school hours, the students become second class citizens, discriminated against because of their religion.

The Educational Act of Congress explicitly forbids this. Small children in non-profit private schools should not have to endure exceptional school hours in order to benefit from what is already their right.

Rather than carting bus loads of children, the rational solution is for the teacher to come to the classroom where the space and children already are.

Let us be clear. There is no conflict of church-state relations here. The teacher is coming to teach reading, not religion. He or she is coming to help children according to their need, not because of their religion.

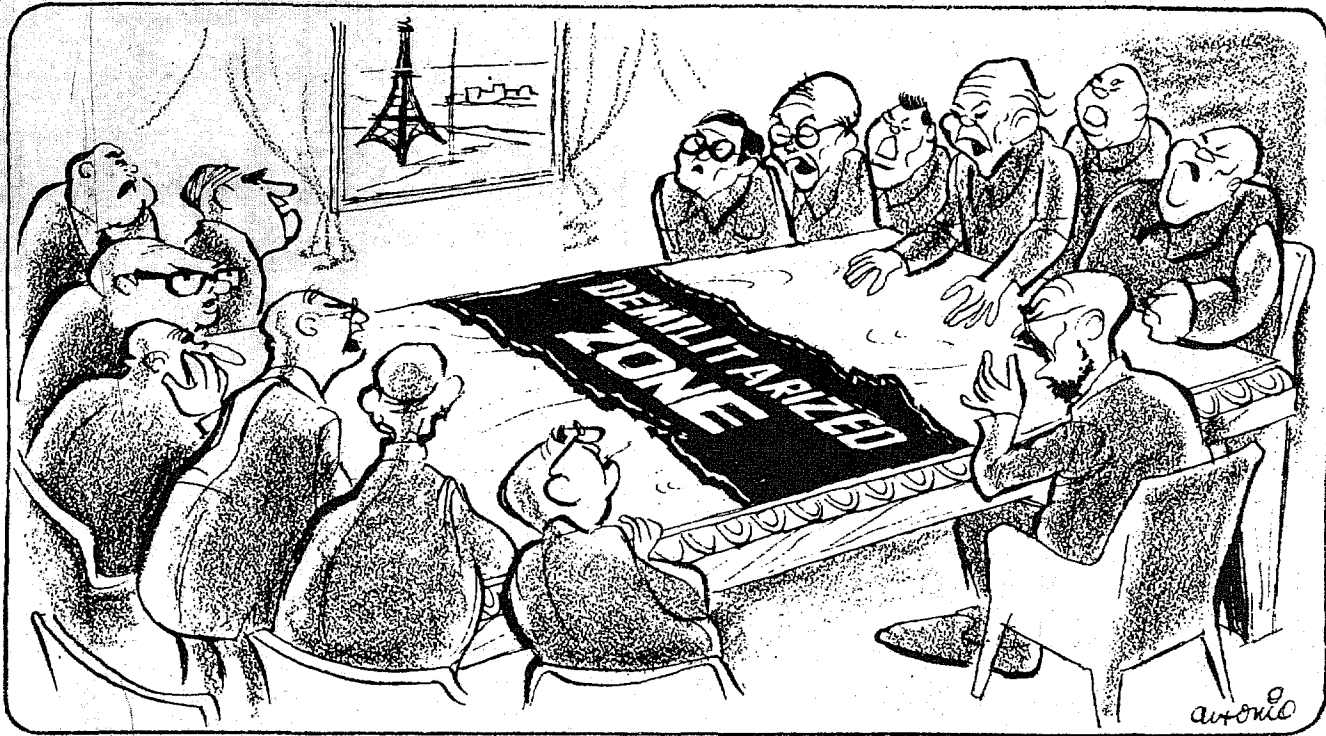
Further, if there were a constitutional problem, the law which allows educational assistance to children in non-profit private schools would not be on the books in the first place. In fact the law specifically avoids a constitutional problem by making the service available to the child, rather than the school.

Further, it should be pointed out that in the entire state of New York, and in other states, the teacher goes into the classroom of non-profit private schools. The same is true of cities like Detroit and Chicago where this procedure has been approved. There is no reason for South Florida to drag its feet over a mythical constitutional problem.

Some persons seem to want to twist the necessary separation of church and state into an action which actually discriminates against children because of their religion.

It is time for public and private school officials to work out a solution. Non-profit private schools have received the run-around for three years now. Children are suffering and justice is being ignored.

Let's Halt The Verbal Bombing



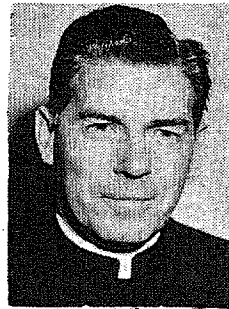
TRUTH OF THE MATTER

Great Work Of St. Charles Borromeo Recalled By Seminary Updating Today

By MSGR. JAMES WALSH

In a recent letter, a reader expressed dismay that Catholic seminaries were caught up in the turmoil and rebellion found on many secular campuses.

The writer wanted to know why seminaries which had produced so many great priests in generations past now had to be drastically changed. He went on to say that not only Catholics but non-Catholics in general looked on priests as exceptionally well-educated and expressed admiration for the long, careful years of training. Why, he added, destroy what has proved effective for so long?



WALSH

To begin an answer, let's say that most seminaries have not been caught up in turmoil and rebellion. A few of the older ones with long-entrenched traditions went through a rough time while hesitating to initiate some of the reforms urged by the Second Vatican Council. Most seminaries, on the other hand, have quietly updated their curriculum and revised their rules in the necessary attempt to meet demands of the priestly life in our times.

There can be no clear understanding of what seminaries are trying to do today unless one pushes back in history to grasp the beginning of the seminary system.

If our people consider seminary reform as drastic now it can only be because they are unfamiliar with the reforms proposed and eventually enforced in priestly formation by the Council of Trent.

Indeed, there is a striking parallel between the efforts of St. Charles Borromeo to revitalize priestly training 400 years ago and the directives of Vatican II to make the seminary a miniature model for the Church itself.

When the Council of Trent ended in 1563, the state of the clergy was truly deplorable. A few were housed in homes near a university and became so identified with the laity that their special calling to the ministerial priesthood was largely misunderstood or ignored. The majority were trained, however in parish houses, one or two in a house, usually in rural areas, where manners remained crude and instruction defective. Too often then vocations were decided by parents or benefactors. The motive made little difference.

The result was that there was widespread ignorance and indifference among the clergy. Their work consequently lacked zeal and motivation. Little wonder their efforts gained no respect among most of the people.

Stamp Feud Renewed

WASHINGTON — (NC) — The Post Office Department issued the 1968 Christmas stamp — a reproduction of the Archangel Gabriel from Jan van Eyck's "The Annunciation" — and complaints about its religious character were quickly filed.

The stamp is in the same religious tradition as the 1967 stamp, which was a reproduction of Hans Memling's "Madonna and Child with Angels." The American Jewish Congress has protested that the stamp violates separation of church and state.

In 1967 Americans United for Separation of Church and State brought suit against the Post Office Department on the ground that the 1967 stamp was a "Roman Catholic depiction."

The Post Office has repeatedly had difficulty in selecting a Christmas stamp agreeable to all Americans, since it began issuing Christmas stamps in 1962. In 1963, the stamp showed the White House and the national Christmas tree and some complained that it was too political. Since 1965 the stamp has taken a religious theme, usually a reproduction of some famous painting.

Against this sad background, the great seminary reformer of Trent emerged, and a most unlikely reformer he was—Charles Borromeo. When he initiated his efforts to transform priestly training, he himself was not a priest. He had the unusual apparent handicap of having a Pope for a dotting uncle. He was hardly out of his teens when within a matter of weeks Pius IV made him a cardinal, his secretary of state and the Archbishop of Milan, all of which raised the cry of nepotism.

He suffered from the handicap of youth, when at the age of 22, with characteristic energy and single-mindedness, he plunged into the agenda of the reconvened Council of Trent. This was in 1560.

The proposals of seminary reform put forward by Charles Borromeo seemed so radical at the time that he met opposition everywhere. And yet his remedy was simple—to return to the "ancient discipline of episcopal schools," and to establish in every diocese a center of learning and spirituality for candidates for the priesthood—under the direction of the bishop.

In the light of today's stress on freedom and personality development, his rules seemed excessively severe. We find the elements of isolation, rigid authority, conformity. Essential to his program was the need to isolate the candidates "from the world" at an early age and to train them in what was called ecclesiastical virtues as well as in the sciences.

His plan, however, was ideally suited to the temper of the times, and great numbers of young men were attracted to him, even though widespread seminary reforms were not accomplished elsewhere for more than a generation.

The pattern of priestly formation thus set so clearly by Charles Borromeo was to guide the Church for four centuries.

It may seem ironic, therefore, that seminary reforms today are aimed at this very system so successfully established by Trent under the inspiration of the youthful cardinal. Ironic, perhaps, but reasonable and necessary.

The twentieth century is vastly different from the sixteenth. The priest has witnessed in the past two decades a revolutionary change in the demands put upon him. The pace of his apostolic mission has quickened; the scope of his priestly work has broadened into areas undreamed of in generations past.

And yet the Vatican Council indicated very clearly that his seminary training has not kept pace in its program of formation with the rapidly-changing pattern of life.

(To be continued)

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George H. Monahan
Editor

Anthony R. Chorak, Business Mgr.
Fred C. Brink, Advertising Dir.
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STAFF

EDITORIAL: Marjorie L. Fillyaw
feature & women's editor; Allen
J. Brent, copy editor; Constance
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PHOTOGRAPHY: Tony Garnet
SPANISH: Gustavo Pena Monte,
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