

# Pope's Christmas Message: Christ Highest Hope Of Man

By JAMES C. O'NEILL

VATICAN CITY —(NC)—Christ is the "true and highest hope of mankind" because only through Him can mankind be saved from itself.

This was the central theme of Pope Paul VI's Christmas message to the world. Speaking from a specially equipped studio in the Vatican, the Pope noted that today "everything moves and changes under the sign and with the strength of hope." The Pope said "we live in the era of hope."

He added:

"It is, however, a hope in the kingdom of this earth, a hope in human self-sufficiency.

"And it is precisely in our day that hope is going through a most serious crisis."

In his introductory remarks Pope Paul gently led his hearers into the vortex of the modern paradox of hope and hopelessness in a world beset by change and upheaval. "Every year at this pleasant hour," he began, "the clock of time marks a moment full of surprise, of meaning, of interest and of hope."

But man's hope today, he went on, is leading man not to be "any longer satisfied with what exists at the present time.

"At one time the experience of the older generation was the guarantee of actual or desirable order. But now it is just that order which is attacked, and precisely because it is inherited from the past. It is overturned rather than preserved and renewed in the blind hope that what

is new will of itself be fruitful for human progress.

"No further credence is now given to the stable values of faith, culture and institutions. Men look toward the future not in its chronological aspect of coherence with an organic and developing tradition, but under a rebellious, surprising and indefinable aspect, with an almost fatalistic and messianic confidence in a radical and general renewal and a happiness finally free and entire."

The Pope singled out two factors which have come together to "generate this tension of hope."

One, he said, was the "discovery of ever increasing possibilities, of unforeseeable conquests through scientific exploration and the technical domination of nature."

The other was the "observation of the conditions of need in which, under so many aspects, the greater part of mankind lives."

These two factors bring about a serious crisis of hope, he said. Progress in some areas creates enormous fearful dangers for all mankind. "The use which modern man can make of the murderous forces which he has mastered raise on the horizon not hope but heavy clouds of terror and folly."

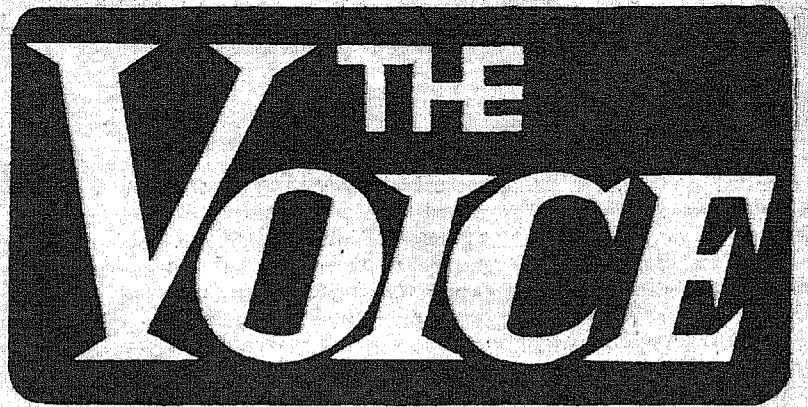
Speaking of the perils created by some forms of progress for peace, Pope Paul added: "The destructive power of modern man is incalculable. And the fatal probable use of such power to devastate the city of man depends upon causes which are tragically free, which neither science

nor technique can of themselves dominate. Thus it happens that instead of hope there comes forth anguish."

Because man has built up an economic and social system with "superb practical results," he runs the danger of it "becoming his prison, of depriving him of his personality, of turning him into a mechanical instrument of the great machine of production."

There is the danger that this machinery will subject man "to a colossal apparatus of domination." This, said the Pope, gives rise to a "society redundant with material well-being, satisfied, satiated, but lacking in superior ideals which give meaning and value to life, and, as it were, deaf to the groans of the poor, near or far, who yet call themselves men and are in fact brothers."

Among young people deprived of absolute principles and assailed by doubt and agnosticism, "contestation became the fashion with the temptation of degenerating into rebellion, violence and anarchy. In this social and ideal field too, human hope

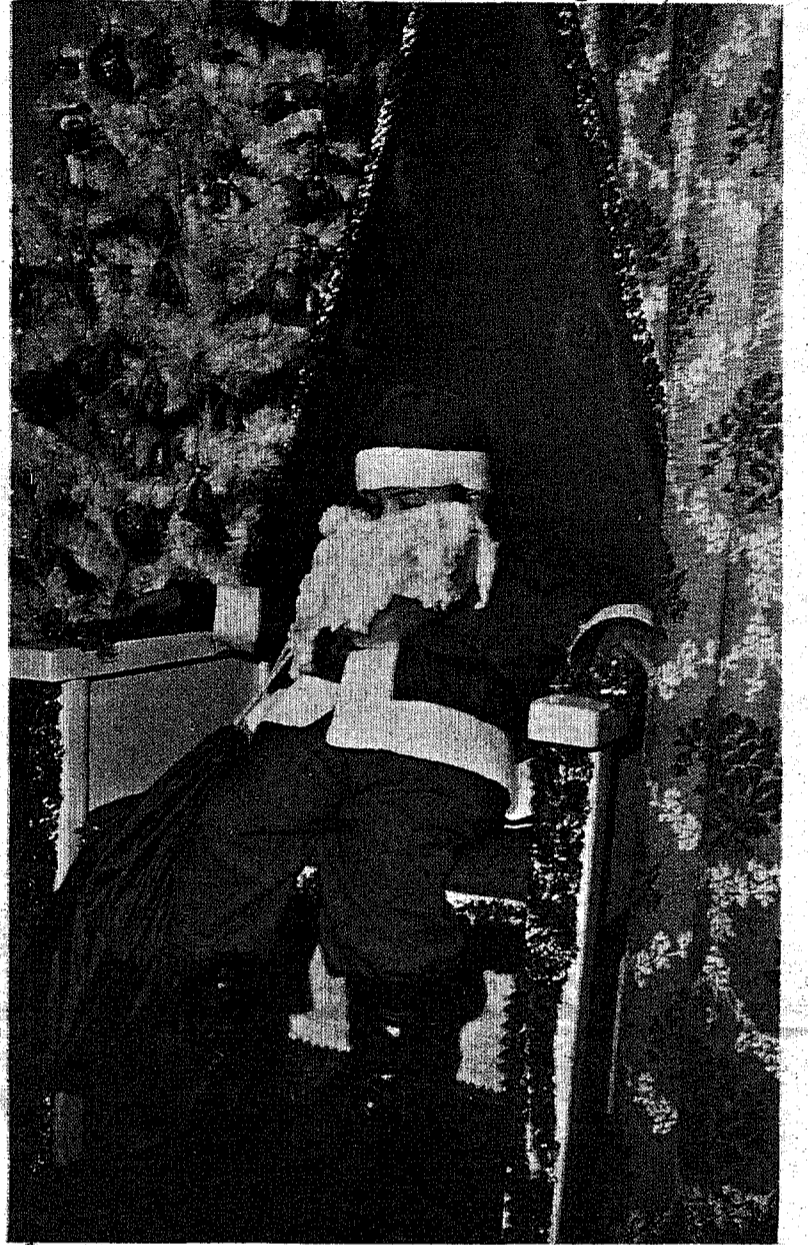


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Zzzzzzz!



WHAT WITH listening to all those toy requests and packing all the goodies for his Christmas Eve ride, this tiny tired Santa Claus fell asleep on duty during the annual party at Centro Hispano Catolico this past weekend. Hundreds of children were given gifts and candy.

## 'Round The Clock War Against Drug Problem Is Opened By Bureau

By MARJORIE L. FILLIYAW

A 24-hour-a-day Drug Information Center to provide facts, referral, advice to parents, and treatment for drug abusers of all ages, from the marijuana-smoking adolescent to the hard core narcotic addict, has been inaugurated at the Miami Catholic Welfare Bureau.

Sponsored jointly by the Archdiocese of Miami, the Greater Miami Crime Commission, the United Health Foundation of the United Fund and the Dade County Juvenile Court, the center is headed by Dr. Ben Sheppard, executive director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board.

At the present time, according to Dr. Sheppard, social workers of the Bureau are staffing the center, which can be reached by calling 379-0707, during the day and he is taking night calls. When the center is completely organized, it is expected that a team of volunteers from clergy of various faiths will assume responsibility for the night line.

### VOLUNTEERS

"Many psychologists have volunteered to take groups of drug users," Dr. Sheppard said, explaining that he already has a group of eight to 10 hard core addicts with whom he meets once each week.

In January, he said, a seminar is planned for clergy of all faiths to explain in detail various aspects of the program.

In the two weeks that the center has been in operation, workers have reported a minimum of 35 calls daily in addition to nine or 10 each night.

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## Pope Announces 2nd Bishops' Synod Will Be Convened In '69

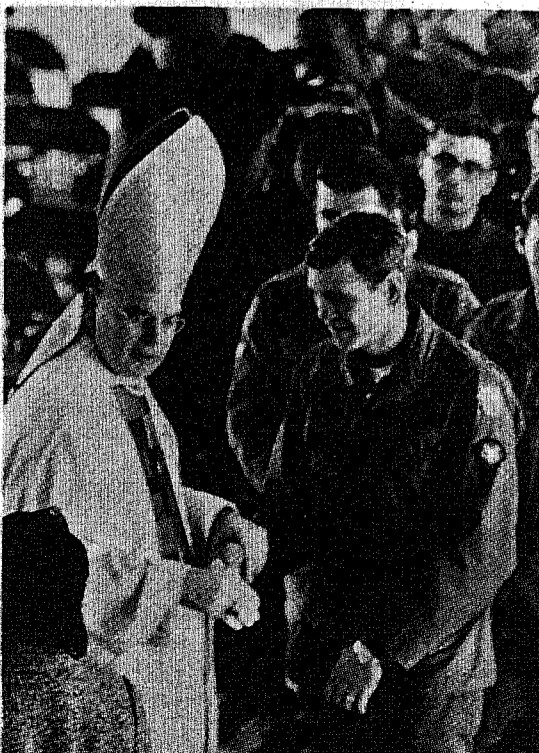
VATICAN CITY — Pope Paul VI has announced that a Second Synod of Bishops will meet in Rome on Oct. 11, 1969.

The Holy Father made the announcement during his annual Christmas audience to Cardinals in Rome and prelates of the Roman Curia, as well as members of the Vatican staff and prelates of the Rome Diocese, on Monday, Dec. 23.

In a pre-Christmas speech, the Pope said: "We are not unaware of the different reactions caused by our pronouncement on birth control. We cannot keep silent the sorrow caused us by seeing sometimes the incomprehension or misreading of our intentions and even our words.

"We have taken note of all with the respect we owe to all," the Pope added, "and with the purpose of not failing, when the moment is right, to make the replies which appear necessary, especially on the level of pastoral concern."

Next year's Synod of Bishops will open on a date which coincides with the seventh anniversary of the opening of the Second Vatican Council.



MILITARY VICAR for the U.S. Armed Forces, Archbishop Terence J. Cooke of New York, greets servicemen and their families after celebrating Mass in the Eighth Infantry barracks at Baumholder, West Germany. He later was flown to Vietnam to spend Christmas with GIs there.

## Brazil Regime Arrests Two U.S. Missionaries

WASHINGTON — (NC) — Two U.S. missionary priests are among the hundreds of persons arrested in Brazil following the assumption of extraordinary powers by President Artur de Costa e Silva on charges that leftist subversives had been trying to overthrow the government.

The arrest of the two Americans — Father Darrell Rupiper, O.M.L., 31, of Sioux City, Iowa, and Father Peter Grams, O.M.L., 28, of St. Louis — was confirmed here by the U.S. State Department. A state department spokesman said that the two had been arrested Dec. 15 in Recife. So far no charges had been brought against the two. Another source, however, reported that they had been charged with "serious subversive activities."

The U.S. consulate at Recife had sent officials to visit the two priests in jail and was trying to insure their legal rights, including representation by a local attorney.

The jailing of the two priests followed by about two and a half weeks the arrest of three French Assumptionist priests and a Brazilian seminarian at Belo Horizonte on charges of subversion.

Father Leo Figge, superior of the Oblates Central Province in St. Paul, Minn., said that Father Rupiper and Father Grams had been doing regular parish work in the Jordao section of Recife and that he was not aware they had been involved in any activity that could be considered political or subversive.

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THE VOICE

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

# Christ Is Highest Hope Of Man, Pope Declares

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is being degraded and extinguished."

The Pope lamented that in all the present confusion "historical, cultural and moral values which are still valid and worthy are being lost" to the damage of the entire civilized community. The Pope said he was amazed to see learned and serious men unable to find "in themselves the energy to defend and revive intelligently a patrimony of civilization won by immense sacrifices . . . the energy to save society and especially future generations from the consequences of useless and ruinous material and moral destruction."

## DARK PICTURE

Summing up the dark picture he had drawn of modern man, Pope Paul said:

"Perhaps never before as much as in our day have literature, the theater, art and philosophical thought cruelly borne witness to the deficiency of man, his mental weakness, his domination by sensuality, his moral hypocrisy, his facile delinquency, his increasing cruelty, his

possible abjection, his inconsistent personality. All these self-satisfied accusations are based on a terrible and seemingly irreputable argument: Such is man. Such is the great and miserable son of the century! This is the true reality of life."

Yet all this brings back more forcefully than ever, Pope Paul declared, the unavoidable need of humanity to be saved. The name of Jesus Christ is the proclamation of our salvation. . . This is why our proclamation of Christmas after nearly 20 centuries remains fresh and new and, by reason of our faith in Christ-mas, we may add, remains valid."

By becoming man, Christ restored to man "freedom, dignity and the expectation of the ideal man, making us capable of goodness, justice and peace. . . This is the incarnation which spreads from Christ to embrace all mankind, to shake and arouse it, to torment it, to regenerate it now in time so as to guide it beyond time toward eternity."

# Acquittal Of Nazi Judge Stirs Anger

BERLIN—(NC)—Consternation over the acquittal of a former Nazi judge charged with the murder of seven persons, including two Catholic priests, was expressed here by the wife of the deputy prosecutor in the Nuremberg war crimes trials.

In an open letter to the judge of the West Berlin court that overturned a lower court's 1967 decision sentencing Hans-Joachim Rehse to five years of hard labor, Benedicta Maria Kempner, author of a book on the trial of three Catholic priests during the Hitler regime, recalled that Rehse had signed orders calling for the execution of several Catholic priests. The judgment of the court and the arguments used for its action, she said, could not destroy "the shining splendor" of the martyred priests.

Mrs. Kempner is the wife of Robert Kempner of the United States who participated in the prosecution of Nazi criminals at Nuremberg. Kempner also acted as a "co-accuser" in the trial of former SS Gruppenfuhrer and lieutenant general of police, Wilhelm Harster, and two other former Nazis in 1967 on charges of war crimes against Jews in The Netherlands.

Kempner represented relatives of Edith Stein, a Jewish-philosopher-convert to Catholicism who became a Carmelite nun. She was among non-Aryan Christians deported to concentration camps after the Dutch bishops' denunciation of the Nazi persecution. She was killed at Oswiecim (Auschwitz) in Poland.

Harster and the others were sentenced to jail terms. Rehse, former head of the

"people's court" in Berlin which condemned many of Hitler's opponents to death, was accused of issuing at least 237 death sentences, but seven were the basis for the public prosecutor's case. The two priests included in the seven were Msgr. Josef Metzger, founder of the German Una Sancta movement, killed in 1944, and Father Josef Mueller, of the Hildesheim diocese. Rehse was found guilty of participating in the murder of the priests and the attempted murder of four others, whose executions could not be proved.

Both the prosecutor and the defense attorney appealed the decision.

The acquittal of Rehse provoked a flood of protests here, including one by West Berlin Mayor Klaus Schuetz, who called the reversal of the lower court's decision "shocking."

Observers expressed the fear that the court's verdict in the appealed case would damage confidence in West German justice.

# 2 U.S. Missionaries Arrested In Brazil

(Continued from Page 1)

He did say, however, that they had been "closely associated" with the work of Archbishop Helder Pessoa Camara of Olinda and Recife, in Brazil's poverty-stricken northeast. Archbishop Camara has been a controversial figure in Brazil because of his criticisms of the government and his call for social reforms. The archbishop has been spearheading a new movement under the banner of "Action, Justice and Peace" that has been trying to establish a pressure group for social and economic reforms in Brazil.

## UNCONFIRMED

One report, as yet unconfirmed, said that in his parish paper Father Rupiper condemned the Brazilian government for giving President da Costa e Silva powers to declare a state of siege, order property confiscated

and strip individuals of political rights. Among the measures taken was a strict censorship of the press. The government action came the day after Congress defied the government by refusing to lift the immunity of Deputy Marcio Moreira Alves for trial. The deputy had criticized the armed forces and the police for their repression of demonstrations by students and workers this year.

In September, the two arrested Oblate priests were among 28 U.S. Anglican and Catholic missionaries who issued a statement on "American Presence Re-thought," which criticized American activities in Brazil. The statement was issued following a meeting of the group at the Oblateseminary at Recife during the week of Sept. 16.

That statement said there is a growing tide of anti-Americanism in Brazil, especially among students.

It charged that "the basis of United States aid (to Brazil) is the fear of communism and the security of the United States and the western hemisphere, defined as maintaining governments or associations which are standard-bearers of the status quo and of North American capitalism."

It also said that the U.S. "has injured, is injuring, and will continue to injure the lives and liberties of many Brazilians, if it continues to render aid because of the fear of communism, and the fear of inevitable social change."

The statement proposed that "all military supplies be refused to the Brazilian government, which uses them to keep the people enslaved to a self-destructive, futile economic system."

# Epiphany Set For Jan. 5

WASHINGTON—(NC)—U.S. Catholics will celebrate the feast of the Epiphany on Jan. 5 instead of January 6 this year.

The change is a result of a declaration of the Congregation of Rites. The declaration will also affect celebration of the feast of Corpus Christi in the United States. That feast will be observed on Sunday, June 8, instead of Thursday, June 5.

Both of these feasts have been holy days of obligation in certain countries until recently, and the change in dates was made to accommodate them.

Epiphany is sometimes popularly known as the Feast of the Magi.

# Around-The-Clock War Against Drug Problem

(Continued from Page 1)

Meanwhile a Committee on Coordination on Narcotics Investigation and Training has been organized by the Greater Miami Crime Commission with a three-phase goal including education, enforcement and medical phases.

## COORDINATION

Dr. Sheppard is coordinating the medical phase which will include prevention, diagnosis and after care.

Coordinator of the enforcement aspect is William

Logan, director of the new regional southeastern district of the Federal Bureau of Narcotics and Dangerous Drugs. Initially he was asked to establish, through his bureau, a broad training program for specialized police work against the narcotics problem.

Fred Hirne, who heads the anti-narcotics drive of the Dade County Board of Public Instruction will coordinate the education phase directed to schools, teachers, and parents.



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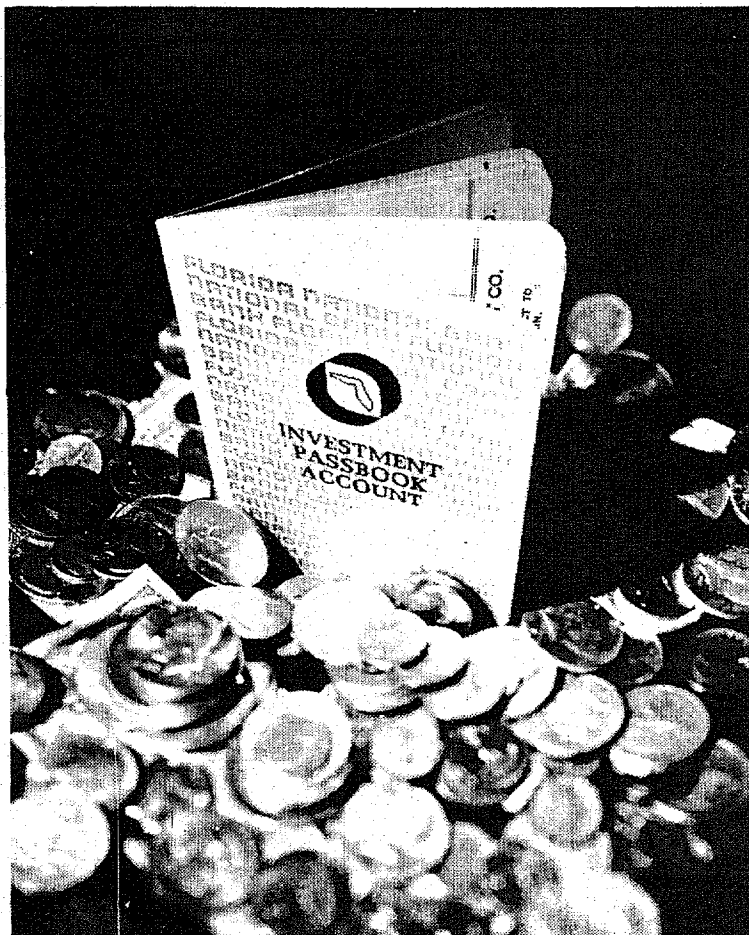
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## New Year's A Holy Day

New Year's Day, Wednesday, Jan. 1, Octave of the Nativity of Our Lord Jesus Christ, is a holy day of obligation.

The faithful are urged to consult their respective parish bulletins for the times of Masses.

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## Fordham Adds Trustees

NEW YORK—(NC)—Fordham University has announced the reorganization of its leadership structure and an enlargement of its board of trustees that will give laymen a majority.

Under the reorganization, which will become effective Jan. 21, Father Leo McLaughlin, S. J., president of Fordham for the past three years, will become chancellor, a newly created post. His main responsibilities will be to develop support to meet the financial needs that face Fordham as well as virtually every other private institution in the country.

Father Michael P. Walsh, S. J., who resigned earlier this year as president of Boston College after 10 years in office, will become Fordham's new president. Father Walsh, who has been chairman of Fordham's board of trustees, will be chief executive officer of the university and responsible to the board of trustees.

## Criticizes 'Lax' Censors

VATICAN CITY — L'Osservatore Romano, Vatican City daily newspaper, said that because of laxity in censorship and misplaced enthusiasm for alleged "artistic values" in obscene films, "things are now getting out of hand."

The newspaper noted that in the past it has "opposed heavy-handed and excessive censorship as undesirable," but asserted that "art and obscenity have nothing in common" and that "evil must be combatted."

It emphasized that lenient film censorship is not a problem restricted to Italy.

"Usually honest Catholics sometimes defend obscene films, seeing art in them," L'Osservatore said. "This is wrong. Such temptations must be resisted. We are dealing with true and real corruption, a calculated demolition of consciences."

## Laymen 'Support' Pope

PARIS—A letter signed by philosopher Francois Mauriac and 14 other prominent French Catholic laymen has been sent to Pope Paul VI supporting the Pope's position on birth control and other issues.

The letter expresses "gratitude for Your Holiness' profession of faith as well as for all the teachings through which you have affirmed the principles of Catholic faith and discipline."

## Predict Jan. Consistory

VATICAN CITY —According to persistent reports from unofficial sources here, some 30 new cardinals will be elevated at a consistory in January.

The reports say that appointments will be divided approximately evenly among three categories: officials of the Roman Curia, members of the Vatican diplomatic corps and heads of dioceses and theologians.

No plans for a consistory have been officially announced. The unofficial reports say that Pope Paul will probably make the announcement soon and that the consistory will take place a month later.

Some "major surprises" may be expected among the new appointments, according to the sources here.

## Priests' Senate Resigns

CROOKSTON, Minn.—All eight members of the 20-month-old Crookston diocesan senate have resigned, charging a "lack of cooperation" by Bishop Laurence A. Glenn.

Bishop Glenn said he would reply to their joint letter of resignation, but gave no indication when the reply would be made.

The reply was delayed, diocesan sources said, by the death—four days after his resignation from the senate—of Msgr. Joseph Sheehan.

The resignations, tendered Dec. 10, were made despite the fact that most of the senators hold important diocesan posts which make them part of Bishop Glenn's "official family."

## Disagrees With Abbot

COLOGNE, Germany—Joseph Cardinal Frings of Cologne has expressed regret at the resignation of the Benedictine abbot of Siegburg, and said he disapproves of the grounds given for the resignation.

On Dec. 3, the former abbot of the Siegburg monastery near Bonn, Father Alkuin Heising, announced that he was resigning to protest what he called the authoritarianism in the Church. Giving his reasons in a radio broadcast, Father Heising said he could no longer participate in Church authority, "which, despite the best intentions, is blocking development within the Church by its authoritarian methods."

In a statement in the Cologne archdiocese weekly, Cardinal Frings said Father Heising had gone too far in his charges against the holders of authority in the Church.

# New Church-State Relationship In Sweden Asked By Unity Group

STOCKHOLM — (NC)—The form that relations between the government and the churches should take following any separation of Church and state in Sweden were outlined in a memorandum to the government by the League for Christian Unity. At present the Lutheran Church is the official state church.

The league — which includes Lutherans, Catholics, Orthodox and members of free churches (Protestant denominations not affiliated with the Lutheran state church) — seeks corporate union with the Catholic Church with the Pope as head of the new church.

In proposing the separation of the Lutheran Church from the government as the official state church, the league made the following points:

- All privileges presently enjoyed by the Lutheran state church should be ended.

- Public grants should be made for seminaries of all churches (Lutherans would have to erect seminaries because they now use the theological faculties of the Universities of Uppsala and Lund for the training of ministers).

- The theological faculties of the universities should be confined to research work in the religious field.

- Public grants should be given to the restoration of churches considered important from a cultural and historical viewpoint.

- Civil registration, now conducted by the state church, should be taken over by the state. (At present all immigrants must register at a Lutheran parish, all banns of marriage must be announced in a Lutheran Church, etc.).

### BAPTISM

- Because Baptism after a

church-state separation would be the only basis for church membership, all citizens should be given an opportunity to signify whether they want to remain in the Lutheran church or not. Some have recommended that in the event of church-state separation all Swedes should be regarded as non-members of the Lutheran Church and those desiring to belong would be required to apply for membership.

- All church feasts should be removed as legal holidays, but the church would continue to provide services on feast days.

- Civil, non-religious ceremonies for important events like birth, marriage and death would be provided for the public so that religiously indifferent persons would not be forced, as they are now, to turn to the Church for the appropriate rites.

## Hold 'Soul Weekend' For Black Girls

DETROIT — (RNS) — A sense of responsibility, of opportunity and of giving highlighted a unique weekend spiritual retreat conducted here.

Called a "Soul Weekend for Black Girls," the exercises at Mt. Mary Retreat House saw some 50 Negro high school and Wayne University co-eds gather to discuss their special role as black Christians in the problems facing the world today.

The program was sponsored jointly by Black Catholics in Action and Black Religious Women of Detroit, the latter the local branch of the National Black Sisters' Conference.

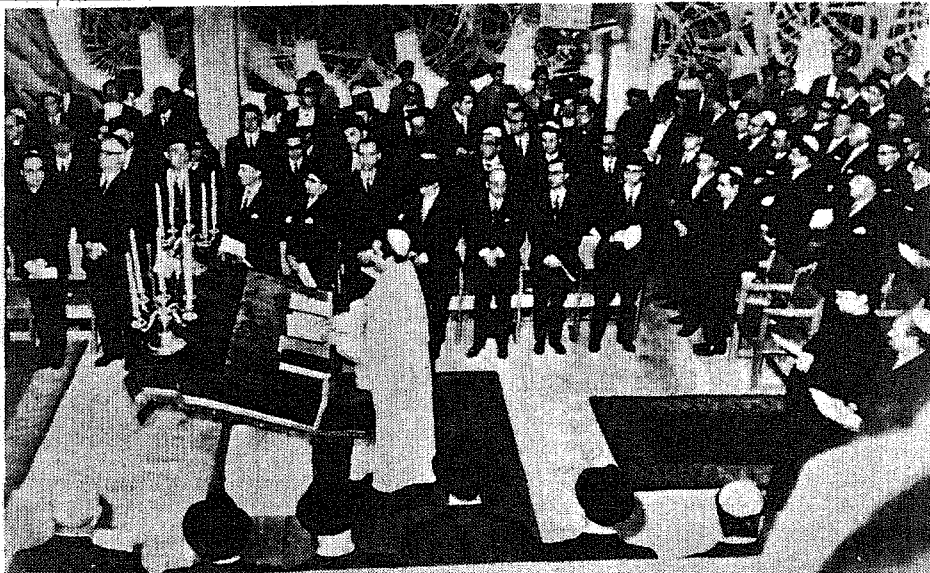
According to Sister Elizabeth, of the Home Visitors of Mary, the girls' retreat was an outgrowth of an earlier one held for black married couples.

Sister Elizabeth said a high point of the weekend was the Saturday evening "Teen Panel" in which four high school girls engaged in dialogue with four high school boys who were invited to participate.

"Boys and girls both spoke of their personal experiences, how they have sought to establish their identity as young black Christians," she said. They also spoke spontaneously of their responsibility as young black people and their role as Christians in the black community."

She said the girls spoke of the "supportive" role they must play in helping young black men become aware of their manhood. "The girls also spoke of their roles as future mothers, and the need for them to give their children a consciousness of their blackness before ever going to school," Sister Elizabeth said.

During a "Penance Celebration," she said, the girls "confessed" how in particular situations they had failed as black persons.



OPENING CEREMONIES are conducted in Madrid's first new synagogue in five centuries. Attending the rites were representatives of the Spanish Foreign and Justice Ministries, Roman Catholic Archbishop Casimiro Morcillo Gonzalez of Madrid, and U.S. Ambassador Robert F. Wagner.

## Spain Ends 1492 Edict Against Jews

MADRID — (RNS) — A 476-year-old edict ordering all Jews to leave Spain "and not dare to return" was formally rescinded here in ceremonies attending the opening of the first new synagogue built in Spain in six centuries.

The expulsion order, originally issued by King Ferdinand and Queen Isabella in the year Columbus discovered America, has been legally a dead letter for almost a century, since the proclamation of religious tolerance in the Constitution of 1869.

But the symbolic gesture of formally declaring the ancient restriction void was a high point of the synagogue dedication rites.

Among those attending the ceremony were representatives of the Foreign Ministry and the Ministry of Justice, U.S. Ambassador Robert F. Wagner and Archbishop Casimiro Morcillo Gonzalez of Madrid.

Dr. Benito Garzon, the first rabbi appointed in Madrid since the 15th Century, noted here that approximately 2,500 and the 8,500 Jews now living in Spain are residents of Madrid. Another

3,000 are in Barcelona, which has two congregations, he said. Newsmen at the ceremony were told that the attitude toward Jews in Spain in recent years has generally been one of tolerance and that the position of Jews has been considerably strengthened under the religious freedom laws approved by the national parliament last year.

## Amnesty Is Requested For Draft Objectors

NEW YORK — (RNS) — President Lyndon Johnson has been asked to declare a Christmas amnesty for persons imprisoned, awaiting trial or in voluntary exile because of resistance to military conscription.

The appeal was made here by the Fellowship of Reconciliation, and Clergy and Laymen Concerned About Vietnam.

Noting the division in the nation over the war, the groups told the President that a step toward healing divisions would be "amnesty for all those who because of their conscientious opposition to the Vietnam War violated the draft law.

Statistics furnished by the anti-war organization listed 729 men serving sentences for draft violations as of June, 1968; 120 service per-

sonnel who were given asylum in Sweden; several hundred other military exiles throughout the world; 15,000 in self-exile in Canada; 1,200 draft objectors currently subject to induction and servicemen held in stockades for refusing to continue military obligations.

"In the Presidio stockade in the San Francisco area," the groups said, "there are over 100 men imprisoned in facilities built to hold a maximum of 40 men."

The offenses of most of these individuals, FOR and Clergy and Laymen Concerned said, arose not from hostility to their country but from moral concerns about the Vietnam situation and the military draft.

## Urges Funds For Parochial School Use

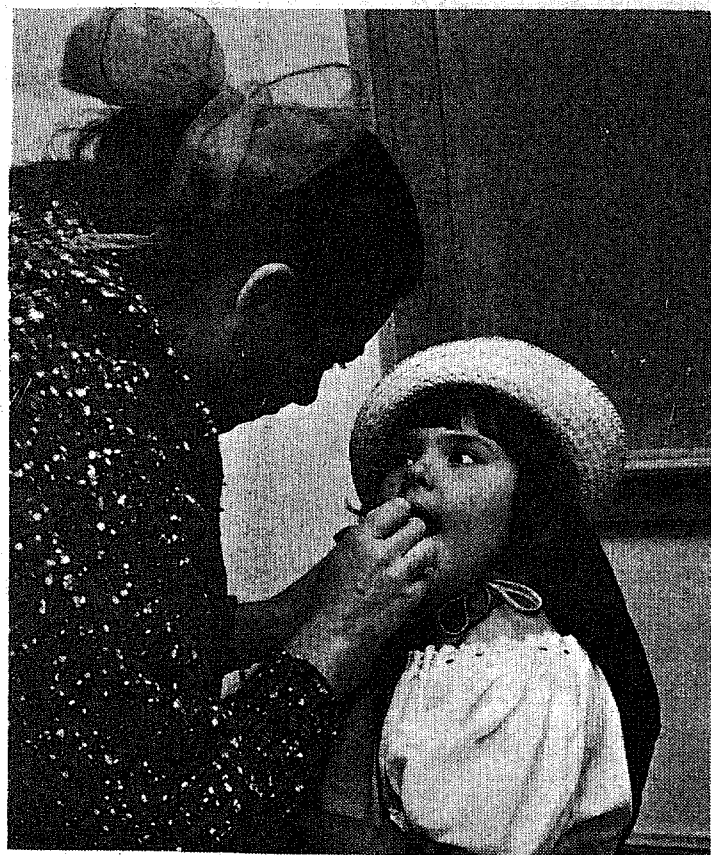
ROCHESTER, N.Y.—The Rochester diocesan superintendent of schools has warned officials and taxpayers of the 12-country See that the closing of parochial schools here for financial reasons might turn 40,000 Catholic children over to the public school systems within the next two or three years.

Msgr. William M. Roche said public tax revenue for parochial schools is the only hope for their survival. The 102 parish schools and 17 privately run high schools of the diocese are in a fight for survival, he added.

Msgr. Roche, in an effort to alert public school boards to the possibility of a massive transfer of Catholic students in a few years, stated: "The taxpayer must be made aware that this is coming. It is going to be his decision ultimately how this is going to be financed.

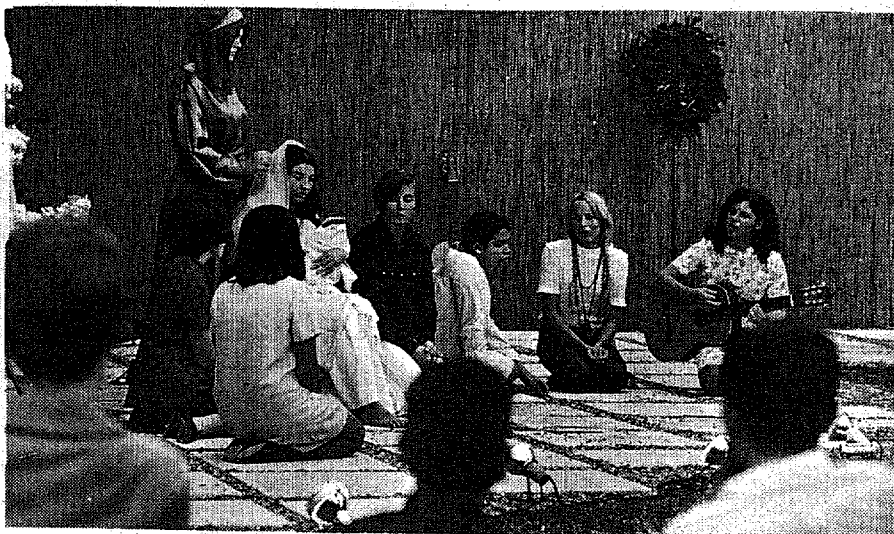
"It will be much cheaper, by as much as half, to give tax support to the parochial schools, rather than to close them," he asserted.

# Gifts Of Joy And Good Will



Senior citizens at Villa Maria Rehabilitation and Nursing Center, North Miami, were feted at a Christmas party by members of the women's auxiliary and Sisters of Bon Secours.

Make-up is applied to the face of a Spanish-speaking youngster in preparation for the annual children's Christmas play at Centro Hispano Catolico.



Teenage girls at Bethany Residence in Miami staged a Christmas play during open house held Sunday.



Food baskets and toys for needy families are packed by Mrs. Bernard Lyons, Mrs. Edward Meerbott, and Mrs. Paul Samoriski, Holy Rosary Council of Catholic Women.

Residents of SunRay Park Rest Home welcomed caroling by St. Michael CYO and 4-H members a few days before Christmas.



Personal involvement in the lives of their fellow men and in the community which highlights programs of Catholic organizations and members of all ages throughout the year in the Archdiocese of Miami reached a climax during the holidays as concern for others inspired a variety of activities.

Youngsters in schools throughout South Florida collected toys and clothing to make Christmas brighter for hundreds of children of migratory farm workers, long known to be America's most impoverished people; Women's organizations gathered infant apparel for orphans and other dependent children; men's groups and ACCW affiliations readied food baskets with all the traditional "trimmings" for distribution among the needy in their respective parishes.

CYO members visited homes for the aged and hospitals, bringing cheer into the lives of otherwise lonely senior citizens by singing Christmas carols and spending a few hours talking with patients; while dependent teenage girls under the care of the Archdiocese presented their own gift to South Florida with the presentation of a play in their residence.

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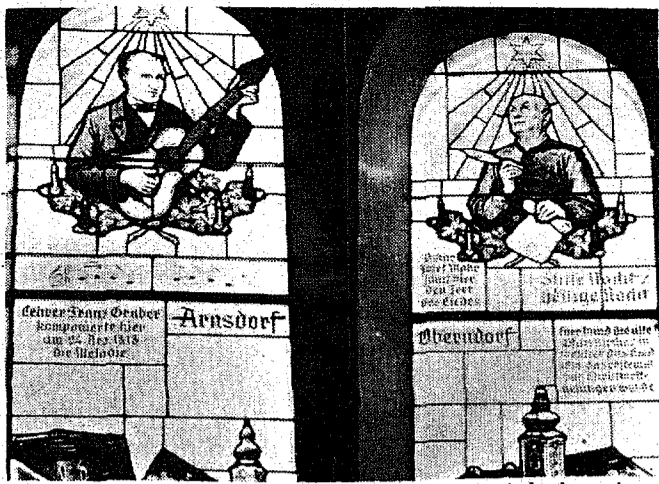
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STAINED GLASS WINDOWS in a memorial chapel at Oberndorf, Austria, honor the two men responsible for one of the world's best known Christmas carols, "Silent Night." The windows show Father Joseph Mohr, who wrote the text, and Franz Xaver Gruber, who composed the melody. The 150th anniversary of the famous carol will be celebrated in the small Austrian town near Salzburg this year.

## LBJ Utters Prayer For 'Peace Abroad'

WASHINGTON, D.C.—President Lyndon B. Johnson, opening the Christmas season in the U.S., uttered a prayer for peace as he pressed a button lighting the National Christmas Tree.

"My prayer now, as it has been in each of these other Decembers, is for peace and reconciliation abroad, justice and tranquility at home," he said as, for the sixth and last time, he officiated at the ceremony.

His years in office had taught him, he said, that "this prayer is not easily answered in the world in which we live."

"During the past five years," Mr. Johnson said, "we have had to act with others to preserve the possibility of freedom for those threatened by a totalitarian power—to preserve the dream of Asia, Latin America and elsewhere of how men might work, in cooperation with their neighbors, to lift the great burdens of poverty, ignorance, hunger and disease."

President-elect Richard M. Nixon, who will take over the government on Jan. 20, will face many difficult challenges in international affairs," the outgoing President said.

"He deserves the support of all of us in meeting them. I hope—and I believe—that

what America has done in the past few years will strengthen his ability to meet his responsibilities to America and the world."

The President, focusing on social unrest despite unprecedented steps to remove some of its causes, said that "here at home, too, we have had to preserve a dream—to work day and night to close the gap between promise and reality, so that all would have equal opportunity to fulfill the talents God granted them; and to do so in an environment which protected the rights of all, including the right to expect that the law will be obeyed by everyone among us."

"We cannot say that we have triumphed in this en-

### 251 Priests For 1.8 Million

MONTEVIDEO, Uruguay—(NC)—A new edition of the Catholic Directory for the Church in Uruguay shows there are 251 priests for a total 1.8 million Catholics. The population of the country is 2.6 million.

The figures establish a proportion of about 7,200 Catholics per priest.

There are 212 Catholic schools and colleges, 17 of them parochial schools in Montevideo, 16 in other cities.

# Religious Leaders Ask Delaware Troop Pullout

WILMINGTON, Del. — (NC) — The leaders of five Christian communities in Delaware have issued an unprecedented joint Christmas pastoral letter in which they call for removal of National Guard patrols from the city of Wilmington.

They also commit themselves to "a new beginning in a common work toward justice for all our citizens."

The signers are Bishop Thomas J. Mardaga of the Wilmington Catholic diocese; Bishop William H.

Meat of the Episcopal diocese of Delaware; Bishop John Wesley Lord of the Washington Area of the United Methodist Church, which includes Delaware; the Rev. Paul L. Buehrle, dean of the Delaware District of the Lutheran Church in America and the Rev. William R. Phillippe, executive of the Chesapeake Presbyterian Synod.

The National Guard troops were called into Wilmington by Gov. Charles Terry after the murder of Dr. Martin Luther King last April.

Despite repeated calls for their removal, Terry—who was defeated for reelection in November—has said they will stay until he leaves office Jan. 31.

This Christmas pastoral was the first time, however, that the state's religious leaders have made a unified call for the Guard's removal.

The 500-word statement reaffirms the principle that "peace is the work of justice" while condemning violence as a productive force in the pursuit of justice.

"But," they add, "to allow our churches, businesses, schools or communities to perpetuate inequalities

that can be remedied, is in itself an injustice."

In their pledge to work for justice the signers say: "If we fail to work constructively for justice for all our citizens we yield to the temptation to accept force as the only way of dealing with our problems."

"The real solution depends upon the assurance to all our people that peace is possible, but a peace built on justice. Without this assurance, merely to call for the removal of the Guard might be considered a vain gesture."

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## SECOND SEMESTER — 1968-69

FOR FURTHER INFORMATION AND SCHEDULE

PRE-REGISTRATION of all students should be completed by  
JANUARY 1

REGISTRATION: Friday, January 10 — 1:00 p.m. - 8:00 p.m.

### GRADUATE AND UNDERGRADUATE

Part-time or new full-time students—Full-time last semester graduate students

AFTERNOON CLASSES 3:00 - 5:30 P.M.			
COURSE	No.	DESCRIPTION	S.H. DAYS
Art	152	Drawing	1 Th
	252	Drawing	1 Th
	352	Drawing	1 Th
	452	Drawing	1 Th
4:00 - 5:20 P.M.			
Biology	130	Health Education	3 MW
Chemistry	447	Advanced Organic	3 M Th
Education	130	Health Education	3 MW
	262	Teaching Arithmetic (4-5 P.M.)	2 T Th
	440/540	Foundations of Mental Retardation	3 MW
	453	Vital Forces in Education	3 MW
	491/591	Group Procedure in Guidance	3 MW
	634	Reading Clinic	3 Th
English	326	American Literature	3 MW
	460/560	Contemporary Literature	3 MW
French	306	Survey of French Literature	3 MW
German	370	Novella	3 MW
History	444/544	History of U.S. in 20th Century	3 MW
Journalism	241	History of the Press	5 M Th
Latin	308	Roman Lyric	3 M Th
Library	322	Books and Related Material, Young People	3 MW
Science	456	History of Philosophy	3 MW
Mathematics	322	Projective Geometry	3 MW
Music	179/379	Choral Ensemble	1 T Th
Philosophy	283	Philosophy of Man Section VI	3 MW
	332	General Ethics (Sophs., Jrs., Srs.)	3 MW
Physical Ed.	106	Swim. Diving (Intermed.) Sec. III	1 MW
	222	Bowling (Intermediate)	1 Th
	130	Health Education	3 MW
Russian	204	Intermediate Russian (4-450 p.m.)	3 MWF
Sociology	202	Prin. & Prob. of Sociology-Sec. II	3 MW
Spanish	102	Elementary Spanish-Sec. III	3 MW
	251	Adv. Conversation & Comp. Sec. II	3 MW
EVENING CLASSES 6:30 - 9:30 P.M.			
Art	310	History of World Art	3 Tu
	402	Graphics (Fine Printmaking)	3 Tu Th
		Painting	NC W
Biology	451	Embryology (Lecture) (Lab)	4 MW
		6:30-7:30 P.M.)	
	476	Teaching Biology in High School	3 W
Business	103	Beginning Typewriting (6:30-8 pm)	2 T Th
	427	Retail Merchandising (7-8:20 p.m.)	3 T Th
Education	253	Introduction to the School-Sec. II	3 Tu
	318	Psychology of Learning-Sec. III	3 M
	322	Methods of Teach. Reading-Sec. II	3 Tu
	441/541	Elem. School Curriculum	3 Tu
	442/542	Second School Curriculum	3 Th
	449/549	Psychology of Adolescence	3 W
	455/555	Evaluation of Current Curriculum	3 W
	461	Organ. & Use of Audio-Visual Mat.	3 M
	469/569	Personality & Mental Health	3 Th
	472/572	Early Childhood Programs	3 M
	473/573	Teaching Mentally Retarded	3 Th
	475/575	Psychology of Exceptional Child	3 M
	490/590	Remed. of Reading Disabilities	3 Th
	625	Advan. Educational Psychology	3 W
	621	Advan. Psychological Measrmt.	3 Th
	630	Psychological Found. of Reading	3 M
	642	Modern Math for Element. Teach.	3 M
	651	Tech. of Student Analysis	3 M
	653	Occupational Information	3 W
	663	Nature & Needs of Maladjusted Children in Society	3 Th
	673	Secondary School Administration	3 W
	674	School Admin. Legal Respon.	3 Th
	692	Elementary School Supervision	3 M
	696	Sem. in Elem. Admin. & Supervision	3 W
English	623	The Age of Pope	3 Tu
	409/509	Rhetorical Analysis (6:30-8:30 p.m.)	2 W
	699	Thesis Seminar	3 M
	701	Directed Research	3
Geography	301	Geography of Europe	3 W
History	310	History of World Art	3 Tu
	434/534	History of World in 20th Century	3 Th
Latin	620	Symbolism & Imagery in Poetry	3 W
Library	461	Organ & Use of Audio-Visual Mat.	3 M
Science	321	Books & Related Mat. child. (6:30-8)3	M W
Music	181	Liturgical Singing (6:00)	NC T Th
Philosophy	453	Medical Ethics	3 Tu
	456	History of Philosophy (6-8)	3 MW
Psychology	449	Psychology of Adolescence (Jrs., Sen., Psychology minors only)	3 W
	469	Personality and Mental Health	3 Th
	475	Psychology of Exceptional Child	3 M
Sociology	324	Urban Sociology (7-8:30)	3 MW
	469	Personality and Mental Health	3 Th
Business	103	Beginning Typewriting (6:30-8)	2 Tu Th
	427	Retail Merchandising (7-8:20)	3 Tu Th
Journalism	244	Lab. Prac., Newspaper & Mag. Prod. (7:00-9:00)	2 M
	342	Ethics of the Press (7:00-8:20)	3 Tu Th
	409	Rhetorical Analysis (6:30-8:30 pm.)	2 W
SATURDAY CLASSES — 9:00 - 12:00			
Education	654	Adm. of Guidance Services	3 S
	690	School Supervision	3 S
	694	Supervision, Practice in Couns.	3 S

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## EDITOR'S COMMENT

# Don't Just Chatter Against Crime--Act

Crime is like the weather — everyone talks about it, nobody does anything about it and it keeps getting worse.

And, as evidenced by the long and sometimes ponderous discussion of crime during the recent elections, the administration which takes over the governmental reins in January will have to deal with the problem or be prepared to deal with a flurry of public indignation.

Crime just won't go away, and it can't be referred to simply as "crime in the streets" or "crime in the cities." Crime, it has been reliably reported, is increasing just about everywhere in the country—from the windy, soot-swept streets of Chicago to the deceptively peaceful lanes and courts of the tiniest rural village.

A report just published by the Federal Bureau of Investigation says there was a 19% increase in crime during the first nine months of 1968, as compared with the January-September figures for 1967. Violent crimes, as a group, increased 21%.

FBI Director J. Edgar Hoover, whom President-elect Richard M. Nixon has asked to stay on in his administration, called particular attention of the country to the fact that, on a nation-wide basis, robbery offenses continued a sharp upward trend with armed robbery up 37%.

Street robberies, he said, were up 37% for the first nine months of 1968, service station robberies up 31%, business house robberies up 28%, chain store robberies up 20%, and robberies in residences up 19%.

He also noted that firearms were used in 65% of all the murders committed in the first nine months of this year, and that the use of firearms in serious assaults rose 26% in that period.

Pocket-picking, an offense not heard of as much as purse-snatching these days, was up 25%, while purse-snatching was up 42%. Shoplifting, against which merchants have been complaining more and more of late, increased 12%. And, while the FBI report does not reflect this fact, merchants say that shoplifting goes on in the suburbs as well as the inner-cities, and that well-to-do persons are caught at it, as well as the poor.

Thefts of articles from automobiles rose 21%.

Burglary is still with us, and growing in volume. It is interesting that while burglaries committed in residences at night were up 19% in the period covered by the report, burglaries committed in residences during daytime rose 24%. Burglaries in non-residences at night increased 10%, and in the daytime, 25%.

The report lists both night and day robberies of residences under burglary. Under some statutes, burglary refers only to forceable entries committed at night.

Each region of the country reported increases in all crime classifications—northeastern states, 25%; north central states, 16%; southern states, 17%; and western states, 19%. For the crime of murder, the increases were more nearly the same for all sections of the country—northeastern states, 16%; north central states, 12%; southern states, 15%; and western states, 17%.

Thefts of automobiles were up 28% in the northeastern states; 19% in the north central states, 17% in the southern states, and 20% in the western states.

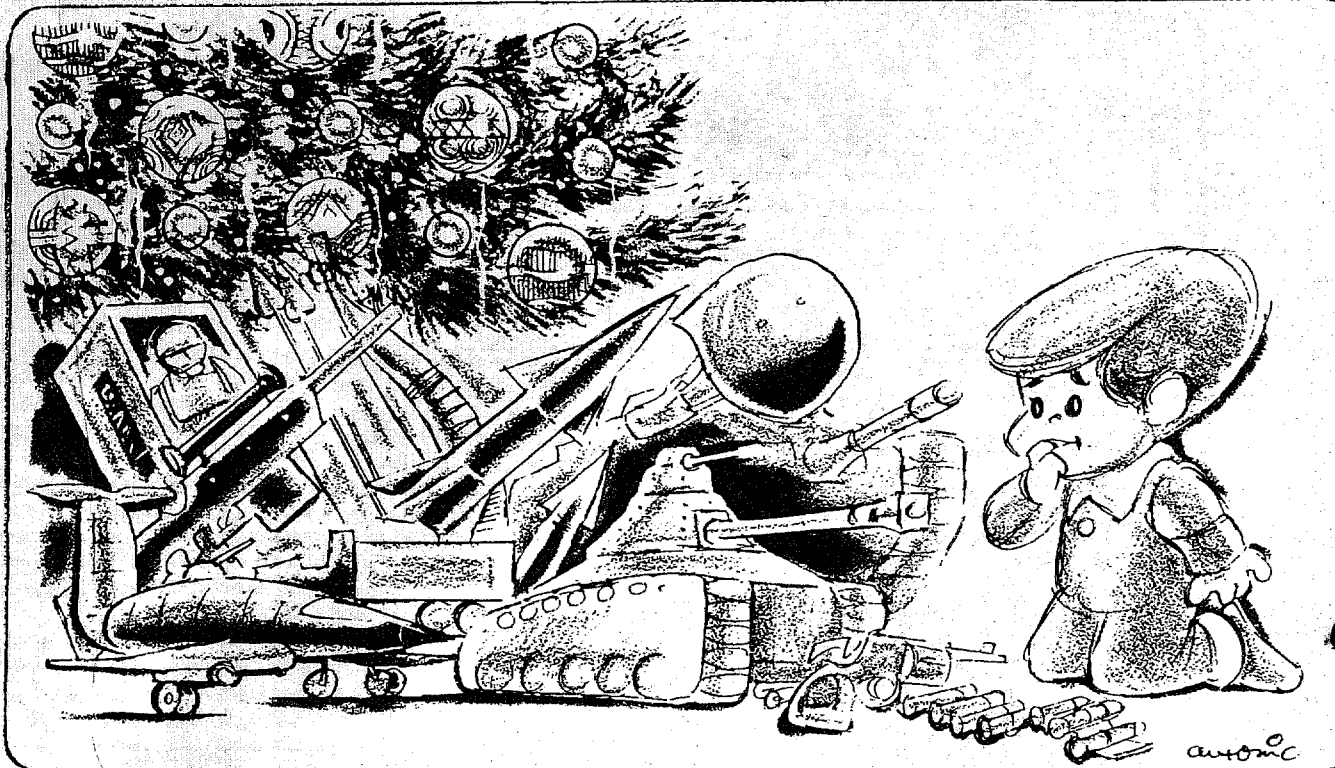
In cities with populations of 250,000 or more, the average increase in crime was 21%, while in suburban communities it was up 19%, and in rural communities up 13%.

Faced with national statistics such as these and realizing that the Greater Miami Crime Commission and state and local law enforcement agencies are beefing up their attack on organized and spontaneous crime, we realize that the answer to the problem will not be a simple one.

The base of causes of crime upon which the statistics pile is broad enough to include sociological, psychological and physical aspects. The statistics merely represent numerically thousands of people with thousands of problems from thousands of different environments.

The only clear-cut fact is this: Crime must be curbed.

## Educational Toys?



## TRUTH OF THE MATTER

# Concern For Others Is Positive Approach To True Christianity

By MSGR. JAMES J. WALSH

If some of the current discussions and controversies about religion serve to push us back to a consideration of fundamentals, then much of the present confusion and anxiety will not have been in vain. One fundamental is the matter of attitude towards religion.

Christianity was never meant to be a negative set of do's and don'ts. Where ever a community of people treated it as such, Christianity appeared as a drab, spiritless program of regulations and religious practices. It is possible for a Christian to spend a lifetime thinking of his religion only in terms of keeping out of serious sin.

He may perform the minimum duties only to avoid the penalties of neglect. He may attend church primarily to fulfill the law. He may pray just as much as he is obliged, and no more. He may indulge himself in many small faults and worry only when confronted with the consequences of serious sin.

The bishops at Vatican II apparently considered this a most common attitude among us at the beginning of the Council. Many Catholics interpreted the Christian vocation as a program of Mass on Sunday, fish on Fridays and certain private devotions which could be taken care of just as well during the Sacrifice of the Mass. They felt that every single decision concerning religion had to be made by the Holy Father and the bishops and priests. They expected a pat answer to all questions on dogma and morals, as if there could not possibly be a development of doctrine. The great concern about the Ten Commandments was to avoid dying in mortal sin.

This never measured up to the spirit of Christianity. It was no secret, of course, because many thoughtful Catholics felt dissatisfied with their own spiritual status. They were very much aware of their poor progress in Christian living, and had the uneasy feeling they were putting too much emphasis on the wrong things.

The negative, limited view of Christianity forces one to live on the fringes. In fact, it is not really living at all. It is barely existing spiritually, a kind of static survival in a world of good and evil. Such a Christian misses the peace and the stimulus and the sense of adventure which comes to those who see religion as a means of transformation and as a vehicle of loving others.

This is what St. Paul was forever harping on to his converts. "Whatever you do in word or work," he stressed, "do all in the name of the Lord Jesus Christ." And with such a motive infusing their re-

ligious practices, he confidently expected them to be changed from weak, self-centered, vindictive people to the chosen ones of God who were to show forth in their daily lives the fruits of mercy, kindness, humility, meekness and patience.

Christianity, indeed, is meant to induce a preoccupation within us for our own spiritual well-being. However, too often in the past, our concern was limited to ourselves, and because of this we became legal Christians, with an eye on the law, a fear of the loss of grace acting as a brake on excess.

We too often lacked the conviction that our religion was meant to transform us gradually from what we are to what God planned us to be.

Perhaps most did not realize that every Mass was intended to work some change in us for the better, as we were united with Christ in the offering of Himself. And that Holy Communion is giving us the Lord of truth and love was supposed to mold us into His likeness.

The Church is emphasizing now in a clearer explanation of the vocation of a Christian that we must, indeed, be concerned about our own salvation, that we must look to the liturgy and the sacraments to transform us. However, the Church presently is insisting we must assume responsibility for the salvation and transformation of others. And we must be serious and unrelenting in our efforts to bring Christ to others.

Perhaps it is here we find the difference between the viewpoint of the informed Christian of today and the Christian of the fifties and early sixties. The emphasis on religious values and practices is positive, not negative. We are urged to make love dominant in our lives, not merely fidelity to law. And with genuine love, of course, as Christ taught us, we will keep His commandments and reverence all of His laws.

We are, moreover, going to look beyond our own needs to the spiritual and temporal welfare of our neighbor, no matter who he is or where he lives or what his circumstances. If there is any preoccupation the Church is urging on us now, it is that of finding Christ in others, especially the needy. Surely one of the most quoted texts today is that of the last judgment scene when Christ identifies Himself with the hungry and the thirsty and the naked, and shakes us with the information that whatever we do to these, the most insignificant of people, we do to Him.

It's going to take a while before we are really clear on the vocation of a Christian in the light of what the Church is stressing today. But the first step must be the realization that being a good Christian is not solely a matter of laws, it is not a negative approach to life. It is love which makes the difference; it is the positive approach that results in our transformation and in our continuing concern for others.



WALSH

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### STAFF

EDITORIAL: Marjorie L. Fillyaw,  
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PHOTOGRAPHY: Tony Garnet  
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## Promise By Pope Seen As 'Most Significant'

VATICAN CITY—(NC) — Pope Paul VI's promise that he would trust to Christ rather than take any sensational action against the Church's tendency toward self-destruction is destined to become one of the most significant statements of his pontificate, according to the Vatican City weekly, L'Osservatore della Domenica.

"It seems to us that these words are destined to remain among the most significant of this pontificate, to mark a sorrowful and glorious moment in the history of the Church," wrote Federico Alessandrini, associate editor of L'Osservatore della Domenica.

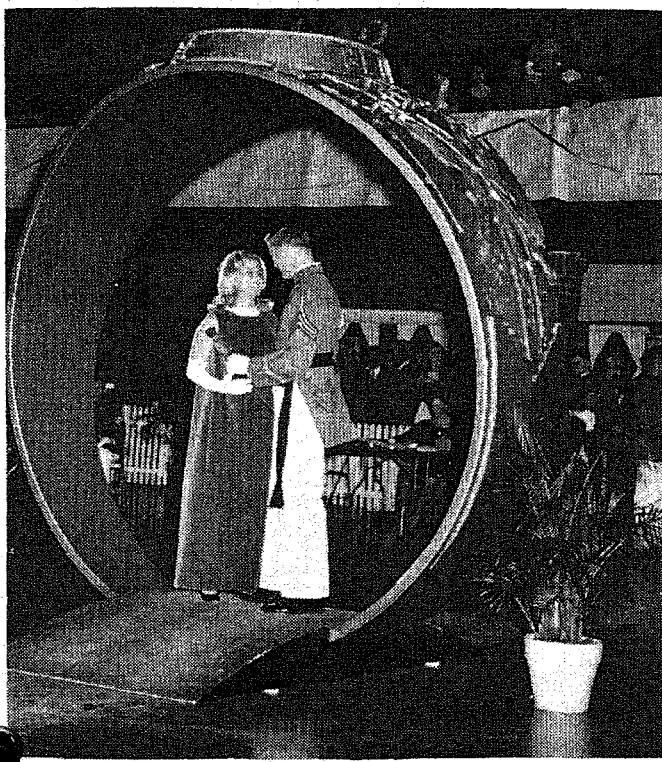
Alessandrini was refer-

ring to the Pope's declaration in which the Pontiff declared that the "church finds itself in an hour of disquiet, one might even say self-demolition." The Pope was referring to what he called the "interior upheaval" that has occurred since Vatican Council II.

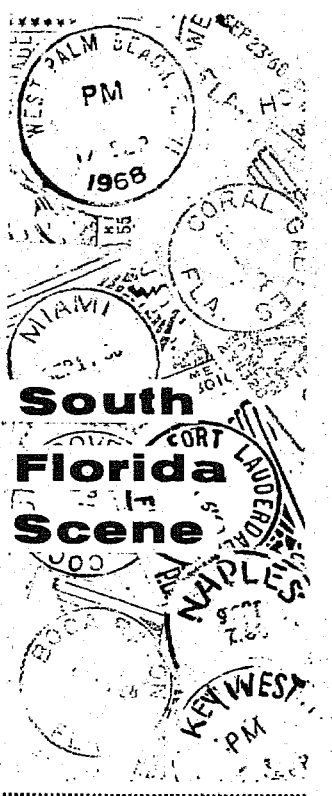
The Pope was quoted

from the Vatican City daily, L'Osservatore Romano, as saying he would refrain from any "sensational gestures" in this matter and instead rely on the "confidence of Jesus Christ, on whom more than on any other His Church depends."

The Pope's comments first appeared in a L'Osservatore Romano account.



**RING HOP** at The Citadel, military college in Charleston, S.C., found Leah Garrigan of the Cathedral parish being escorted through the giant gold replica of the class ring by Cadet Barry Lynch of St. Rose of Lima parish.



### South Florida Scene

**Will Bless New Home For Aged**  
**FORT LAUDERDALE** — St. Joseph Residence, newest home for the aged in the Archdiocese recently completed at 3485 NW 30 St., will be blessed by Archbishop Coleman F. Carroll at 11 a.m. Saturday, Jan. 11.

The fifth residence for senior citizens built by the Archdiocese is staffed by nine Little Sisters of the Poor and Aged, whose congregation is dedicated to the spiritual and physical care of the aged under the protection of the Blessed Virgin Mother of Seamparados, St. Joseph and St. Martha.

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### Retreats Set In January

**NORTH PALM BEACH** — A full program of week-end retreats has been scheduled at Our Lady of Florida Retreat House for men during the month of January.

Beginning Friday, Jan. 17, men of the Marian Council, K. of C., and St. Lawrence parish, North Miami Beach, will participate in conferences.

Men of St. John the Apostle and Immaculate Conception parishes, Hialeah; Our Lady of the Lakes, Miami Lakes; St. Monica and Our Lady of Perpetual Help parishes, Opa Locka; and Holy Redeemer and St. Francis Xavier parishes, Miami, will observe a retreat from Jan. 24 to Jan. 26.

A special retreat for married couples will be held from Friday, Jan. 31, to Sunday, Feb. 2.

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### Around The Archdiocese

**Blessed Sacrament**  
 A Christmas social for parishioners and friends begins at 2 p.m., Sunday, Dec. 29 in the hall, corner Oakland Park Blvd. and 17th Ave., Fort Lauderdale.

**Conferences On Renewal Are Slated**  
 BOCA RATON — Christian Renewal Conferences will be held Sunday, Jan. 5 and Friday, Jan. 31, at 8 p.m. in Founders Hall of Marymount College.

"Psychological Dilemmas of Modern Man" will be the topic of Father Eugene Kennedy, M.M., director of Maryknoll pre-seminary counseling program and supervisor of priest-counselors of the Archdiocese of Chicago.

On Jan. 31 the guest speaker will be Father John L. McKenzie, S.J.

**Officers Chosen By New Group**  
 Joseph Giammatteo has been elected first president of the newly-organized St. Vincent de Paul Society in St. Kieran parish.

Other officers installed following Mass concelebrated by Father Martin Cassidy, pastor; Father Roger Radloff, and Father Julian Bastarrica, O.F.M., assistant pastors, were David P. Burkhardt, treasurer; and Jose R. Castellanos, secretary.

**NAIM Guild**  
 Social will follow meeting of the group for Catholic widows and widowers at 8 p.m. today (Friday) in Our Lady of Perpetual Help parish hall, 13400 NW 28 Ave., Opa-Locka.

**St. Anthony**  
 A dessert card party under the auspices of the Catholic Woman's Club will begin at 1 p.m. in the clubroom, Jan. 14. New members are urged to attend.

**K of C**  
 Holy Spirit Council, Hollywood, will host a New Year's dance at 9 p.m., Dec. 31, in St. Stephen parish hall. Reservations may be made by calling 989-0478.

First annual Christmas dance sponsored by the newly-organized John Adamson Council, Coral Gables, will be held at 9 p.m., Saturday, Dec. 28. Buffet supper will be served.

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 North Miami — 12727 Biscayne Blvd. — 891-0922

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**20th ANNIVERSARY**  
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# Church Highlights, 1968



**AN IRISH nursing nun, Sister Helen King, aids a Biafran child suffering from extreme malnutrition.**



**EARLY IN 1968, Communist forces in South Vietnam opened a major offensive against several cities and actually held the ancient capital city of Hue for more than a week. A mother in Hue is seen rushing her seriously injured child for medical treatment during the fight for the city.**

By **BILL RING**  
(NC News Service)

A strong note heard in the life of the Church during 1968 was that of dissent. Following 1967 as a year of reform, revolt and renewal, 1968 will be remembered in Church history as the year in which a papal encyclical impinged upon the Church and the world with an impact that shook the internal unity of the Church as few

threatened the improvement in the Church's position, following the takeover of a liberal communist regime.

The United States, the world and the Church were shocked by the assassinations of two prominent Americans, civil rights leader Dr.

probation on conviction of resisting arrest in Aug. 31 open housing demonstration. In Chicago 300 priests voted to form national organization of priests senates and associations. Pope's Ash Wednesday radio address opens U.S. Catholic school students phase of 1968 Bishops' Overseas Aid Fund Appeal.

**MARCH:** Catholic leaders generally agreed with National Advisory Commission on Civil Disorders (Kerner) report that white racism was No. 1 cause for violence in U.S. cities. Pope Paul appointed: Auxiliary Bishop Terrance J. Cooke of New York, archbishop of New York. Rioting broke out in Memphis as Dr. Martin Luther King staged march for striking Negro garbage workers. Maryland enacted relaxed abortion law.

**APRIL:** Dr. Martin Luther King's assassination in Memphis, Tenn., touched off burnings, looting, rioting in Memphis, Washington, Chicago, Detroit, Newark, Pittsburgh, Baltimore and a score of other cities. U.S. bishops' meeting in St. Louis called for total eradication of discrimination, approved program aimed to meet poor's needs. President Johnson withdrew from campaign for reelection proposed de-escalation of Vietnam war. Catholic population in U.S. was fixed at 47,468,333, year's gain of 603,423, by 1968 Official Catholic Directory. Bishop Joseph L. Bernardin, administrator of Atlanta archdiocese, was elected general secretary of National Conference of Catholic Bishops and of U.S. Catholic Conference. Congress enacted civil rights bill banning discrimination in 80% of nation's housing. Pope, in Easter message, pleaded for peace among nations, races.

**MAY:** Poor People's Campaign opened in Wash-

ington. National Federation of Priests Council founded by 223 delegates at Des Haines, Ill. convention. Father Philip Berrigan, S.S.J., convicted with three others of mutilating draft records by blood spilling in Baltimore in October, 1967, was given a six-month jail term.

**JUNE:** Assassination of Sen. Robert F. Kennedy, New York, while campaigning for Democratic presidential nomination, in Los Angeles hotel, shocked world. Rain-plagued Poor Peoples Campaign in Washington was climaxed by demonstrations and arrests of Rev. Ralph Abernathy, some 200 others. James Earl Ray, accused assassin of Dr. Martin Luther King, arrested in London. U.S. Supreme Court upheld validity of New York state law providing textbooks for non-public school students. Pope Paul marked his fifth coronation anniversary.

**JULY:** Pope Paul's encyclical confirming Church's birth control teaching banning artificial contraceptives touched off controversy in the U.S., other nations. Relief agencies in U.S., abroad began sending aid to starving in Biafra region of Nigeria. Father Edward J. Sponga, S.J., 50, resigned as Jesuit and provincial of Maryland province, married a nurse in civil ceremony; Msgr. John L. Storm, former University of San Diego president, resigned pastorate in La Jolla, Calif., said he will leave priesthood. Father Dennis Moloney, Detroit, sentenced to 90 days in jail in Washington, D.C., for participating in Poor Peoples Campaign demonstration at U.S. Capitol.

**AUGUST:** Pope Paul went by plane to Bogota, Colombia, for a three-day visit at the 39th International Eucharistic Congress. There was general support of the Pope's encyclical on birth control, but vocal dissent was expressed in an unparalleled way among priests and laity, chiefly in the U.S., Germany, Holland, England. First national Black Sisters Conference drew 155 nuns from 76 communities to Pittsburgh. The 1968 Liturgical Week in Washington, disapproved by Patrick Cardinal O'Boyle, drew 4,500 participants. Labor Day statement of Division of Urban Life, U.S. Catholic Conference, urged business and labor solv nation's unemployment, under-employment problems.

**SEPTEMBER:** The U.S. Catholic bishops asked the U.S. government "in the name of God" to take lead in providing relief to save thousands in Nigeria-Biafra starvation disaster. Washington's Cardinal O'Boyle disciplined 11 of 47 priests,

who dissented over Pope Paul's birth control encyclical. National Association for Pastoral Renewal survey showed 463 priests resigned, 146 had married, since Jan. 1. Canon Law Society of America convention in Boston opposed ecclesiastical sanctions to suppress dissenters when "men of good conscience and theological competence are divided." National Catholic Educational Association survey showed three-year decline in

"hate" mail after asking charity for Mrs. Onassis, Boston's Cardinal Cushing threatened early retirement.

Washington's Cardinal O'Boyle disciplined 39 priests as controversy over Pope's birth control encyclical continued nation-wide. Pope Paul deplored obedience decline in Church. Holy See granted U.S. bishops permission for permanent diaconate for married, unmarried men over 35.



**POPE PAUL VI, in his historic visit to Bogota, Colombia, for the 39th International Eucharistic Congress, was welcomed by enormous crowds.**

Catholic school enrollment halted with estimated 4,129,000 in grade schools, record 1,116,000 in high schools.

**OCTOBER:** Alienating herself from Catholic Church, Mrs. Jacqueline Kennedy, widow of President John F. Kennedy, married in a Greek Orthodox ceremony Aristotle Onassis on his island Skorpios in the Ionian Sea. Barraged with

Bishop Charles H. Helmsing, Kansas City-St. Joseph, Mo., condemned National Catholic Reporter, urging it drop "Catholic" from title, but the paper's officials defended its policies. President Johnson orders U.S. bombing halt for North Vietnam.

**NOVEMBER:** U.S. bishops meeting in Washington issued "Human Life in Our

(Continued on Page 24)



**NATIONAL Federation of Priests' Councils was established to "give a collective, representative voice" to both official and unofficial organizations of priests established on diocesan or regional levels.**

pontifical documents have through the centuries.

In a year of many significant events in the post-conciliar Church, Pope Paul VI's encyclical on family planning, Humanae Vitae, stirred more vocal reaction among clergy and laity than all of the calls for reform and renewal had done since the ecumenical council. The world's hierarchies stood behind the Pope but provided special guidelines and interpretations for Catholics in local pastoral applications of the encyclical's teachings.

Pope Paul added to his record of world travel by attending and speaking at the 39th International Eucharistic Congress in Bogota, Colombia. It was a journey undertaken to stress the Church's deep interest and involvement in development. In the spiritual area the Pope issued his Credo of the People of God ending the Year of Faith, and reiterating the basic Catholic doctrines, some of them under attack in liberal quarters of the Church.

It was a year of violence in many parts of the world, shattering the hopes for early peace for which Pope Paul continued to plead and work. The Vietnam war raged as peace negotiations were delayed in Paris. The invasion of Czechoslovakia by Warsaw Pact allies was called a "disaster" by the Pope and

Martin Luther King, Jr., and Sen. Robert F. Kennedy. Northern Ireland was torn by riots and violence over civil rights between the Protestant majority there and Catholics fighting against discrimination.

Here are some of the 1968 highlights:

**JANUARY:** Pope Paul VI internationalized Roman Curia, long dominated by Italian members, making a dozen new appointments, highlighted by Alfredo Cardinal Ottaviani's resignation and appointment of American-born Francis Cardinal Brennan. U.S. bishops issued collective 23,000-word pastoral "The Church in Our Day." In resolution approved by Bernard Cardinal Alfrink of Utrecht, Dutch National Pastoral Council urged married clergy. Three Maryknoll priests and a nun expelled from Guatemala City for leftist guerrilla activities. Priests in Wilmington, Del., Montreal, Que., Green Bay, Wis., St. Augustine, Fla., and New York, where vacancies exist, ask voice in selection of new spiritual head of respective Sees.

**FEBRUARY:** Pope Paul appointed Bishop John J. Carberry, Columbus, archbishop of St. Louis. Father James E. Groppi, Milwaukee civil rights leader, fined \$500, given six-month jail term but placed on two-year

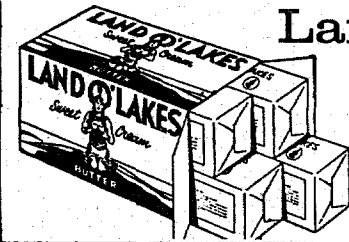
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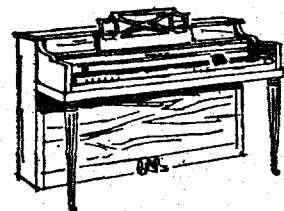
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# Many Historic Events

The year 1968 was an eventful one for Catholic South Florida where the Church under the zealous leadership of Archbishop Coleman F. Carroll continued to keep pace with the unprecedented growth of the entire area through its programs of community service, concern for the underprivileged, assistance for the needy and aged, and through the building of churches and charitable institutions.

Two major historical events which highlighted the year were the elevation of the Diocese of Miami to the rank of an Archdiocese with Archbishop Coleman F. Carroll as Metropolitan of the Province of Miami, which includes the entire state

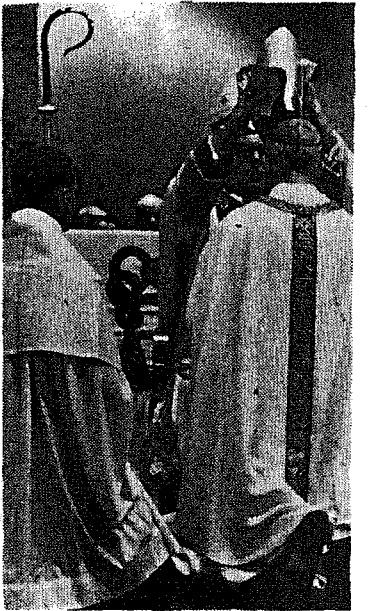
of Florida and the appointment and subsequent episcopal ordination of Msgr. John J. Fitzpatrick as Titular Bishop of Cenae and Auxiliary Bishop to Archbishop Coleman F. Carroll.

In the words of Archbishop Luigi Raimondi, Apostolic Delegate to the United States, the establishment of the ecclesiastical Province of Miami is an indication that the "Church in Florida has not only extended visibly but it has also become an element of cohesion, of moral and social stability, and a ferment for the betterment of conditions for the people as a whole."

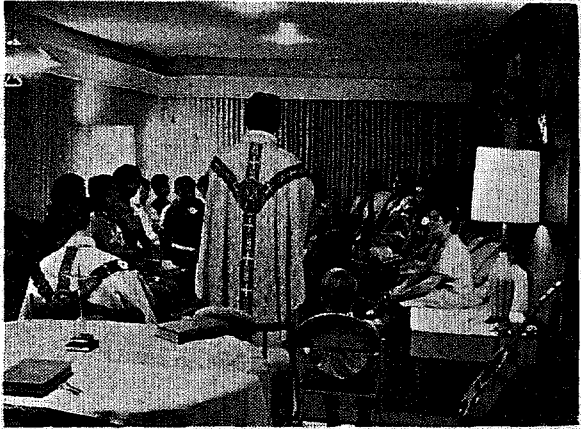


Following his elevation during solemn ceremonies in the Cathedral, Archbishop Coleman F. Carroll receives congratulations of Apostolic Delegate, Archbishop Luigi Raimondi.

## 1968 The Year In The Archdiocese



Auxiliary Bishop John J. Fitzpatrick receives the mitre from Archbishop Carroll during ceremonies of episcopal ordination.



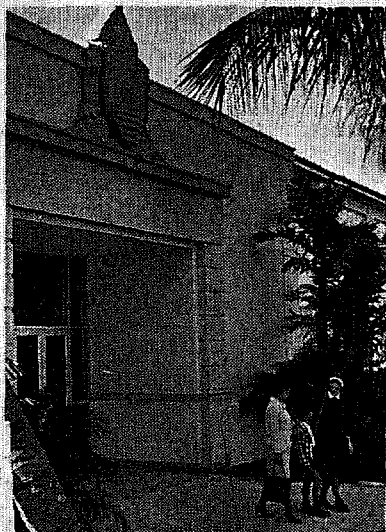
Celebration of Mass in South Florida homes began during the past year.



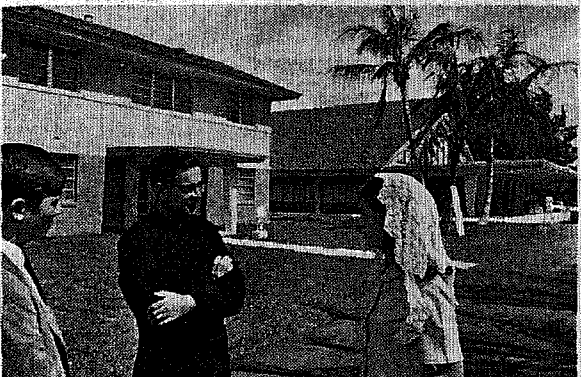
First of two planned low-cost apartment houses for senior citizens became a reality with completion of St. Elizabeth Gardens, Pompano Beach.



Senate of Priests in the Archdiocese was organized in 1968 with Father Ronald Brohamer, at lectern, as president.



New Archdiocesan hall and addition to the Cathedral school were among many buildings constructed.



One of the parish churches built in 1968 is St. Thomas, Pompano Beach, of which Father Thomas J. Goggin, shown with parishioners, is the pastor.

### JANUARY

A new Archdiocesan hall and cafeteria at St. Mary School and additions to Lourdes High School and Epiphany Convent, South Miami; and Madonna Academy, West Hollywood; and a new faculty residence for Brothers of the Christian Schools who staff LaSalle High, were blessed. . . ABCD drive opened with goal of \$1.5 million. . . Golden jubiliarians renewed vows in presence of Archbishop at the Cathedral. . . Provincials of the Congregation of the Passion met at Our Lady of Florida Monastery, N. Palm Beach. . . Archbishop Carroll proposed formation of a Citizen's Foundation to establish low-cost housing projects.

### FEBRUARY

Christ the King Monastery of Poor Clare nuns was dedicated in Delray Beach. . . St. John Bosco parish hall was dedicated. . . St. Paul Church in Arcadia and parish hall in St. Margaret parish, Clewiston, were blessed. . . Facilities of Annunciation Mission, Fort Lauderdale, were loaned free of charge to the Broward County Boys' Club. . . First officers were elected by Priests' Senate.

### MARCH

Msgr. George Rockett was named pastor emeritus of St. Joseph parish, Miami Beach. . . Frank Quinn was named comptroller of the Archdiocese of Miami. . . Maurawood residence for unwed mothers was dedicated in W. Palm Beach. . . Msgr. William Barry Memorial Library was blessed at Barry College. . . Father Peter F. O'Donnell, S.J., of West Palm Beach was killed in an auto accident. . . Archdiocesan Council of Sisters elected first officers. . . Construction began on a day care center for underprivileged children in Vero Beach. . . Parishes exceeded goal in ABCD drive. . . South Florida Citizens' Housing Foundation was formed with Archbishop Carroll as president and chairman of the board of directors. . . Sacrament of Confirmation was conferred by Archbishop Carroll on exceptional children at Marian Center.

### APRIL

Church of St. John Fisher was dedicated in W. Palm Beach. . . Archdiocesan Liturgy Commission announced guidelines for distribution of Communion under two species. . . Migrant children in Delray Beach received First Holy Communion from Archbishop

Coleman F. Carroll. . . National Catholic Office for Radio and Television sponsored three-day communications conference at Miami Beach. . . Archbishop Carroll confirmed youngsters at Sunland Training Center. . . Classroom addition at St. Coleman School, Pompano Beach, blessed. . . Two Benedictine Sisters of Holy Family School, North Miami, killed in auto accident on Sunshine State Turnpike. . . Catholic population of South Florida reached high of 453,740. . . Archbishop Carroll was guest speaker during 29th National Conference on Religious Architecture at Miami Beach. . . St. Basil Catholic Church of the Byzantine Rite broke ground for Church. . . 14 young men were ordained to the diaconate in the Cathedral.

### MAY

Nuns observing 25th and 50th anniversary as religious were honored in the Cathedral. . . Diocese of Miami was elevated to the rank of Archdiocese. . . Archbishop Coleman F. Carroll was named Metropolitan of the Province of Miami with the suffragan Sees of St. Augustine, Orlando, and St. Petersburg. . . Diocese of Miami yielded eight of its 16 counties to the new Dioceses. . . One golden and eight silver jubiliarians observed their anniversaries to the priesthood. . . Biscayne College announced \$7 million development campaign. . . Archdiocese adopted pension plan for employes, priests and Sisters. . . Marymount College broke ground for new library. . . First class of seminarians to complete their studies in Florida were ordained in the Cathedral. . . The Voice received two major awards of the Catholic Press Association. . . State Convention of Catholic Daughters of America was held in Key West. . . Rotary Club of Cuba in Exile honored Archbishop Carroll. . . First meeting of Archbishop Carroll with Bishop Paul Tanner of St. Augustine; Bishop Charles McLaughlin, St. Petersburg; and Bishop William Borders, Orlando, was held in Miami. . . New St. Luke convent was blessed in Lake Worth.

### JUNE

Province of Miami was formally established with Archbishop Coleman F. Carroll as Metropolitan during historic ceremonies in the Cathedral. . . Record number of students were graduated from high schools of the

Archdiocese. . . Ecumenical Scripture Service was held in the Cathedral in memory of Senator Robert F. Kennedy. . . Five priests were ordained in Ireland for the Archdiocese. . . Msgr. John J. Fitzpatrick was named Auxiliary Bishop to Archbishop Carroll and Titular Bishop of Cenae. . . Church and rectory in St. Gabriel parish were blessed in Pompano Beach. . . Ground was broken in Fort Lauderdale for convent of the Sisters of Mercy who staff Holy Cross Hospital. . . 13th priest to be ordained this year for the Archdiocese received Sacrament of Holy Orders in the Cathedral.

### JULY

Philip M. Lewis, K.S.G., re-elected trustee of Serra International. . . Archbishop Carroll donated use of land in Corpus Christi parish to the Boys' Club of Miami. . . Father Edward McCarthy, O.S.A., first rector at Biscayne College, was named superior of the Religious Community at Merrimack College. . . Latin American Consular Corps honored Archbishop Carroll. . . Father Ralph Shuhler was named president of Biscayne College.

### AUGUST

Auxiliary Bishop John J. Fitzpatrick became first priest of Archdiocese to be ordained to the episcopacy during English rites in the Cathedral. . . Archbishop Coleman F. Carroll traveled to Bogota for Eucharistic Congress. . . Bishop Fitzpatrick named first director of the Archdiocesan Office for Education. . . Archbishop Carroll gave invocation at opening of Republican National Convention at Miami Beach. . . Archdiocese was host to the southeastern regional convention of the Christian Family Movement. . . Camillus House in downtown observed eighth anniversary.

### SEPTEMBER

Ground was broken in Miami Lakes for church and center of Our Lady of the Lakes. . . A memorial to Marine hero Capt. James Carroll, killed in Vietnam, was dedicated in St. Patrick churchyard, Miami Beach. . . Archdiocesan Task Force for Urban Problems was established with 11 priests, Religious, and laymen named by Archbishop Carroll. . .

New parishes of St. Charles Borromeo, St. Paul and St. Lucy were established. . . First annual Archdiocesan Religious Education Institute was held at St. John Vianney Seminary.

### OCTOBER

Guidelines for celebration of Mass in homes were announced by the Archdiocesan Liturgy Commission. . . St. Catherine of Siena parish was founded. . . St. Elizabeth Gardens for senior citizens was blessed in Pompano Beach. . . Multi-purpose building was dedicated at Marian Center. . . Priests from Province of Miami participated in Catholic-Lutheran dialogue sponsored by the Archdiocesan Commission for Christian Unity. . . Barry College broke ground for Science-Language Center. . . Ralph Renick named chairman of 1969 ABCD campaign. . . Archbishop Coleman F. Carroll spent six days in Ireland visiting seminaries. . . Mrs. Thomas F. Palmer was elected third vice-president of the NCCW. . . District 30 of Serra International convened in Miami. . . Parishes of St. Helen and the Ascension were established. . . Sisters of the Holy Names of Jesus and Mary observed 100th anniversary of their arrival in Key West. . . Sister Rosanna, O.S.B., principal, Holy Family School, was accidentally killed in parish parking lot. . . Msgr. Peter Reilly, pastor, Little Flower Church, Coral Gables, received silver anniversary plaque from Catholic Relief Services in recognition of 25 years of service as chairman of annual Thanksgiving Clothing Collection. . . New Church of the Nativity was dedicated in Hollywood. . . 20 seminarians received tonsure and minor orders.

### NOVEMBER

Central Community Service Center, a branch of the Catholic Welfare Bureau, was established in Model Cities area.

### DECEMBER

Archdiocese observed the 10th anniversary of the establishment of the Miami See. . . National Federation of Catholic Physicians' Guilds held annual meeting at Miami Beach. . . Nine young women from South Florida parishes were presented to Archbishop Carroll during annual Presentation Ball.

# 'Catholic Hour' Changes Name

NEW YORK — (NC)—The "Catholic Hour," the Sunday religious program aired by the NBC radio and television networks, will change its name to "Guideline" on Jan. 5.

The newly-named television series will feature interviews with four leading American prelates during January. On Jan. 5, Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, will discuss the

workings of the bishops' organization with Bob Teague of NBC News, Harold Schackern of the Detroit News and Arthur North of the New York News.

On Jan. 12, John Cardinal Cody of Chicago will discuss Catholic education with William Ryan of NBC News, Ben Bolton of the Associated Press and Floyd Anderson of NC News Service.

Bishop John Wright of

Pittsburgh will be interviewed on the papal encyclical on birth control and the American reaction on Jan. 19, and on Jan. 26 John Cardinal Krol of Philadelphia will discuss authority in the Church.

The TV series, moderated by Father Donald F.X. Connolly of the National Catholic Office for Radio and Television, will be shown at 1:30 p.m. in New York, but other local times will vary.

The series will appear 17 times per year.

TV  
Radio

## CATHOLIC PROGRAMS

### TELEVISION

(Sunday)  
7:30 A.M.  
THE CHRISTOPHERS—Ch. 11 WINK Fort Myers.  
9 A.M.  
TELEAMIGO—Ch. 7 WCKT Spanish language inspiration discourse.  
THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.  
11 A.M.  
CHURCH AND THE WORLD TODAY (WCKT) Ch. 7  
11:30 A.M.  
MASS FOR SHUT-INS Ch. 10 WLWB  
(Tuesday)  
10 P.M.  
MAN-TO-MAN Ch. 2 WTHS Panel Topic "Facts Of Faith." Panelists include Rabbi Max Lipschitz and the Rev. Daniel Horn

### 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.  
9:35 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.

# Catch the 7:45

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

### FRIDAY, DEC. 27

10 a.m. (10) Deep Valley (Unobjectionable for adults and adolescents)  
1 p.m. (6) Just For You (Unobjectionable for adults and adolescents)  
4 p.m. (5) Silent Enemy (Unobjectionable for adults and adolescents)  
4 p.m. (10) It Had To Be You (Unobjectionable in part for all)  
**OBJECTION:** Light treatment of marriage; suggestive dialogue and scene.  
7 p.m. (5) Miracle Of Morgan's Creek (Unobjectionable in part for all)  
**OBJECTION:** Light treatment of marriage; reflects the acceptability of divorce.  
7:30 p.m. (6) Where The Sidewalk Ends (Unobjectionable for adults and adolescents)  
7:30 p.m. (10) Night And Day (Unobjectionable for adults and adolescents)  
7:30 p.m. (23) Bridge Of San Luis Rey (Unobjectionable for adults and adolescents)  
9 p.m. (4) House Of The Seven Hawks (No classification)  
9:30 p.m. (23) I Cover The Waterfront (No classification)  
11:15 p.m. (11) Along Came Jones (Family)

### SATURDAY, DEC. 28

1 p.m. (23) Pasaporte Al Interior (No classification)  
2 p.m. (6) Where The Sidewalk Ends (Unobjectionable for adults and adolescents)  
2:30 p.m. (23) Horas Marcadas (No classification)  
3 p.m. (5) Sherlock Holmes (Family)  
3 p.m. (7) Walk Into Hell (Unobjectionable for adults and adolescents)  
4 p.m. (6) Little Boy Lost (Family)  
9 p.m. (5 & 7) A Pocketful Of Miracles (Unobjectionable for adults and adolescents)  
9:30 p.m. (23) Mensajeros De Paz (No classification)  
11 p.m. (10) Gilda (Unobjectionable in part for all)  
**OBJECTION:** Suggestive rendition of song; suggestive costumes, dialogue and dance.  
11:15 p.m. (11) On The Beat (No classification)  
11:30 p.m. (23) La Picara Sonadora (No classification)

### SUNDAY, DEC. 29

11:30 a.m. (7) In Old California  
2 p.m. (6) Little Boy Lost (Family)  
2 p.m. (10) Four's A Crowd (Family)  
2 p.m. (23) Boy From Indiana (Unobjectionable for adults and adolescents)  
3:30 p.m. (7) Victory At Sea (Family)  
4 p.m. (6) Where The Sidewalk Ends (Unobjectionable for adults and adolescents)  
5 p.m. (10) Crash Of Silence (No class.)  
8 p.m. (6) Warlock (Unobjectionable for adults and adolescents)  
9 p.m. (10 & 12) Can-Can (Unobjectionable in part for all)  
**OBJECTION:** Suggestive costuming, songs and situations.  
9 p.m. (23) La Dolce Vita (Separate class.)  
**OBSERVATION:** Thematized this film is a bitter attack upon the debauchery and degradation of a hedonistic society of leisure and abundance; modern paganism with all its sinful catalogue of pleasure-seeking, hypocrisy, cynicism and selfishness is appallingly and overpoweringly exposed in the most unflattering possible light. By inference at least the film is also a denunciation of the creeping paralysis of decadence wherever it is taking hold in our modern

civilization. Although sometimes coarsely stated and perhaps exaggerated, this theme is animated throughout by a moral spirit.

11:15 p.m. (11) Father Takes A Wife (Unobjectionable for adults and adolescents)  
11:30 p.m. (5) A Man Named Rocca (No classification)  
11:30 p.m. (7) Rich, Young And Pretty (Unobjectionable for adults and adolescents)

### MONDAY, DEC. 30

10 a.m. (10) Come Fill The Cup (Unobjectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce.  
1 p.m. (6) Just For You (Unobjectionable for adults and adolescents)  
4 p.m. (5) Golden Falcon (No classification)  
4 p.m. (10) Lady On A Train (Unobjectionable for adults and adolescents)  
7:30 p.m. (6) Margie (Family)  
7:30 p.m. (23) The Balearic Caper (No class.)  
9:30 p.m. (6) Warlock (Unobjectionable for adults and adolescents)  
9:30 p.m. (23) Raw Deal (Unobjectionable for adults and adolescents)  
11:15 p.m. (11) The Saint Takes Over (Unobjectionable for adults and adolescents)

### TUESDAY, DEC. 31

10 a.m. (10) Pillow To Post (Unobjectionable in part for all)  
**OBJECTION:** This film contains an expression which has an obscene origin and reference.  
1 p.m. (6) Just For You (Unobjectionable for adults and adolescents)  
4 p.m. (5) Catmen Of Paris (Unobjectionable for adults and adolescents)  
4 p.m. (10) Born To Be Bad (Unobjectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce; suggestive sequence  
7:30 p.m. (6) Love In A Goldfish Bowl (Unobjectionable in part for all)  
**OBJECTION:** The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.

7:30 p.m. (23) Last Man On Earth (Unobjectionable for adults and adolescents)  
8:30 p.m. (4) The Mating Game (Unobjectionable for adults)  
9 p.m. (5 & 7) Come Back Little Sheba (Unobjectionable in part for all)  
**OBJECTION:** Tends to condone illicit actions  
9:30 p.m. (6) Warlock (Unobjectionable for adults and adolescents)  
9:30 p.m. (23) Man From Cocody (No classification)  
11:15 p.m. (11) Criminal Lawyer (Unobjectionable for adults and adolescents)

### WEDNESDAY, JAN. 1

10 a.m. (10) The Unfaithful (Unobjectionable in part for all)  
**OBJECTION:** Although there is an indictment against some types of divorce in this film, there is, nevertheless a presentation of divorce as the acceptable solution of some marital difficulties.  
1 p.m. (6) Warlock (Unobjectionable for adults and adolescents)  
4 p.m. (10) Every Girl Should Be Married (Unobjectionable for adults and adolescents)  
7:30 p.m. (6) Margie (Family)  
7:30 p.m. (23) It Happened In Rome (No classification)  
8:30 p.m. (5) The Desperate Hours (Unobjectionable for adults and adolescents)  
9 p.m. (10 & 12) Ride The Wild Surf (Fam.)  
9:30 p.m. (6) Love In A Goldfish Bowl (Unobjectionable in part for all)

**OBJECTION:** The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.  
9:30 p.m. (23) Miss Robin Hood (No classification)  
11:15 p.m. (11) Three, On A Spree (Unobjectionable for adults)

### THURSDAY, JAN. 2

10 a.m. (10) Janie (Unobjectionable for adults and adolescents)  
1 p.m. (6) Warlock (Unobjectionable for adults and adolescents)  
4 p.m. (5) Run For Your Money (Family)  
4 p.m. (10) Affectionately Yours (Unobjectionable for adults and adolescents)  
7:30 p.m. (6) Love In A Goldfish Bowl (Unobjectionable in part for all)  
**OBJECTION:** The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.  
7:30 p.m. (7) The D. I. (Unobjectionable for adults and adolescents)  
7:30 p.m. (23) Legend Of A Gunfighter (No classification)  
9 p.m. (4) Splendor In The Grass (Unobjectionable in part for all)  
**OBJECTION:** The visual eroticism of this film is excessive and without dramatic justification; moreover, its theme presents a confused pattern of moral behavior to young adults.  
9:30 p.m. (6) Margie (Family)  
9:30 p.m. (23) Voyage To Danger (No classification)  
11:15 p.m. (11) Nevada (Family)

### FRIDAY, JAN. 3

10 a.m. (10) Hollywood Hotel (Unobjectionable for adults and adolescents)  
1 p.m. (6) Warlock (Unobjectionable for adults and adolescents)  
4 p.m. (5) Circle Of Danger (Family)  
4 p.m. (10) South Of Suez (Unobjectionable for adults and adolescents)  
7 p.m. (5) The Savage Innocents (Unobjectionable for adults)  
7:30 p.m. (6) Margie (Family)  
7:30 p.m. (10) Bright Leaf (Unobjectionable in part for all)  
**OBJECTION:** Suggestive sequence  
7:30 p.m. (23) Open City (Unobjectionable in part for all)

**OBJECTION:** Deceit sympathetically treated; suggestive gruousness; suggestive costume and implications; use of narcotics.

9 p.m. (4) The Incredible Mr. Limpet (No classification)  
9:30 p.m. (6) Love In A Goldfish Bowl (Unobjectionable in part for all)  
**OBJECTION:** The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.  
9:30 p.m. (23) Danger Island (No classification)  
11:15 p.m. (11) Sister Kenny (Family)

### SATURDAY, JAN. 4

1 p.m. (23) Mensajeros De Paz (No class.)  
2 p.m. (6) Warlock (Unobjectionable for adults and adolescents)  
2:30 p.m. (23) La Picara Sonadora (No class.)  
3 p.m. (4) Jupiter's Darling (Unobjectionable for adults and adolescents)  
4 p.m. (6) Love In A Goldfish Bowl (Unobjectionable in part for all)  
**OBJECTION:** The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.  
8 p.m. (6) Margie (Family)  
9 p.m. (5 & 7) Father Goose (Family)  
9:30 p.m. (23) Marianela (No classification)  
11 p.m. (12) Carry On Regardless (No classification)  
11:15 p.m. (11) Gunsight Ride (Family)

with  
Tom Shafer  
every weekday  
morning

You  
Can  
Depend  
on  
us.

WVCG 1080

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Of  
Ralph Renick



## Why Not 'Jazz Up' Religious Broadcasts?

"Stay tuned to this station for the following show — a religious program."

I can't think of a more effective way to get viewers to leap to their sets to change the channel. People may attend church on Sundays but they feel the rest of the week is theirs to enjoy — sans labeled "religious" activity.

I'm sure you've experienced the same reluctance to expose yourself to overt religious programs. It might have been while riding in your car when all of a sudden the radio blurts out something like, "Welcome to the Holy hour." There's a swell of organ music, a choir begins singing something about Jesus Christ, and with quiet embarrassment you reach over and switch the dial to another station.

Why does this happen? Why do people who believe in God rebel at exposing themselves to public identification with the word of God?

Have we reached a level of "sophistication" where not only are religious radio and TV shows considered square but even the utterance of "God Bless You" is seldom heard in the home and marketplace?

A few days ago, in West Palm Beach, the National Conference of Christian Broadcasters assembled to seek out more effective ways to get the message of Christ on the airwaves of U.S. broadcast stations. Methodist, Presbyterian, Lutheran, Catholic and other denominational broadcasting representatives spent five days discussing how to make the word of God more palatable program fare appealing to larger audiences.

One speaker stressed a key factor in disseminating the Gospel message: Don't have it labeled as religion! Matthew, Mark, et al, didn't write their words as if they were going into a book which would gather dust on the shelf. The parables and Gospel wordage contained exciting, identifiable descriptions which attracted reader interest and stimulated the imagination and intellect.

What really appeals to people? What gets their attention? What can you give others in word and picture that is basically religious but doesn't suffer from stereotyped identification?

The secret of personal or mass communication is getting the message through. If you can get others to relate to what you are saying or doing—the message gets on that receptive wavelength.

If someone opens a conversation by saying, "Now, listen carefully—what I'm going to tell you will be good for you," the listener tunes out that wavelength. He may hear, but it's in one ear and out the other.

In broadcasting or in conversation, the trick to effectiveness is to avoid having labels tagged to the message.

The word of God is the triumph of good over evil. Programs, spot announcements or personal example can stress differences between right and wrong in such a way as to encourage others to emulate good and fight the bad. This is not overt religious programming but it conveys what religion should be all about—the presence of God in all things.

The Franciscan Fathers are producing 60-second telespots in Los Angeles which are commercials for morality done in a palatable way. Some 150 commercial TV stations are now airing the spots in prime viewing time.

In one film a father and his son are seen standing at a movie box office. The father says, "One adult and one child." The boy says, "But, Dad . . ." Then there's a closeup of the father kicking the boy's shin. The father repeats, "One adult, one child." Away from the box office window, the boy says, "Dad, you know I turned twelve last month." The father says, "What difference does a few days make?" The boy says, "You're smart. I wish I could cheat as good as you."

The message is simple; how much of the spirit is sold for 50 cents? In 60 seconds time, the viewer is exposed to an identifiable example of wheeling and dealing, lying and cheating —living less than life size.

The next time he's tempted to try and get a traffic ticket fixed, he's liable to remember that father's bad example to his son and resolve not to emulate such behavior in his own household.

That's the kind of religion we need more of off and on the screen!

# THE VOICE

## FEATURE SECTION



Reflection in Vietnam - A GI and a landing helicopter are reflected in a mud puddle near the Cambodian border, north of Saigon.

## One Way To Parliament: Start In A Novitiate

GEORGE  
SHUSTER'S  
VIEW

By DR. GEORGEN. SHUSTER

A young man sat down beside me in the Montreal airport. All flights were delayed by the weather. There was nothing particularly striking about him except that his eyes did not match in color. I recalled that Emerson's also had not. It may be that this is why we started talking to each other.

He was a Canadian and told me that just as he was finishing his senior year at a small Canadian college, he decided to become a Catholic. "Majoring in Canadian history had left me awed by the story of the Missions, especially by the Jesuit ones. After I became a Catholic, I decided to find out if I had a calling to the religious life.

"I'm methodical, so I read everything I could about religious communities and their purposes. One community impressed me because of the emphasis the founder placed on education. Since my only asset was my college degree, I opted for that outfit. After some correspondence I was invited to enter the novitiate.

"I did, after I looked up the word in several encyclopedias to find out what went on in one. During the first few days, everything moved along pretty much as I had expected. We went to Mass and shared in other religious exercises, were given chores, and did some required reading. The only bothersome thing for me was eating in silence while one of the novices read from a very mediocre book. But

after all, what was humility for?"

"Then we had our first meeting of the Council of Novices, to which one belonged whether one wanted to or not. To my surprise the Novice Master showed up with 'Robert's Rules of Order' tucked under his arm.

"The President of the Council rose to say that in accordance with renewal in the Church, the group would henceforth determine the rules governing the lives of the novices. Of course, this would be done, he said, with the affectionate cooperation of the Novice Master.

"It was then moved that everybody would wear blue jeans and sport shirts because they were cheaper than the clerical garb. The savings could then be given to the poor.

"The Novice Master demurred a little, observing that since the habits were handed down from generation to generation, they cost very little except for patching, washing and pressing.

"The Council was not impressed and the motion was passed. I did not possess any jeans but a boy sitting beside me whispered that he knew a place where they could be bought for practically nothing.

"After a few meetings, we had our first real row. It was moved and seconded that since the Latin Liturgy was way out of date, the Novices should buy a guitar and sing 'Deep River' at consecration time.

"The Novice Master said the idea was ridiculous. There was no guitar on the premises and no one who could play it. The motion-maker agreed that both these statements were correct. But he added that an uncle of his ran a music store in Sheboygan, Wisconsin, so he could get one

free and knew someone locally who would teach him to play.

"The Novice Master practically pushed 'Robert's Rules of Order' off the table and said only over his coffin and his corpse. Several Council members sided with him, but when the vote was taken the guitar won out. The situation was now a bit testy, and when 'Deep River' was finally sung, somebody, probably inspired by the Novice Master, drowned it out with organ music.

"Things went smolderingly quiet for a while. The Council decided that a tossed salad was nutritionally preferable to spinach. Then the climax came. A Committee of the Council reported that, having made a study of the Founder's life and writings, it had reluctantly concluded that something which might have been all right in the past was totally unsuited to the age of supersonic planes and Vitamin B.

"But he could not finish because the Novice Master rose to say that he would have to call the Provincial for guidance and declared that undoubtedly there were Communist agents in our midst. He was shouted down with references to the CIA. By no means all the novices were in favor of the Committee report. Ten opted to stay on the Founder's terms and the four authors of the document announced they were going to be 'relevant' by getting jobs with the OEO."

I asked my young friend what he had decided to do. He answered quite modestly that, having acquired so much experience in parliamentary procedure, he thought he would run for election to a seat in the Canadian Parliament.



SHUSTER

# Peace A Duty, Pope's Message Tells World

By JAMES C. O'NEILL

VATICAN CITY — (NC) — "Peace is a duty." This is the central theme of Pope Paul VI's message to the world in connection with the observance of the second Day of Peace, which he has called for on Jan. 1.

The message was released at a press conference (Dec. 18) and is an impassioned plea to all men to dedicate themselves to avoiding "the incalculable catastrophes should new armed conflicts occur."

The papal message is addressed: "To all men of good will, to all those responsible for the development of history today and tomorrow; hence to those who guide politics, social directions, culture, education, to youth, rising up in its yearning for worldwide renewal, with a humble and free voice which comes forth from the desert where no worldly interest is, we again proclaim this imploring and solemn word: peace."

## THEME REPORTED

Time and time again throughout the 1,700-word letter Pope Paul repeated his theme, "Peace is a duty."

Developing this theme he declared: "It is the duty of present history. Whoever reflects upon the lessons which past history teaches us will proceed at once to declare that a return to war, to struggle, to massacre, to the ruins caused by the psychology of conflicting arms and forces, even to the death of men who are citizens of the earth, the common fatherland of our life in time, that such a return is absurd. . .

"The necessity of war could be justified only in exceptional and deplorable conditions of fact and law, which should never be verified in modern world society. Reason and not might must decide the destinies of peoples.

"Understanding, negotiations, arbitration and not outrage, blood and slavery must intervene in the difficult relationships between men. No precarious truce, unstable equilibrium, fears of reprisals and revenge, successful conquest or fortunate arrogance, can guarantee a peace worthy of that name. Peace must be willed. Peace must be loved. Peace must be produced.

"It must be a moral consequence. It must spring up from free and generous spirits. A dream it may well seem, but a dream which becomes a reality by virtue of a new and superior human concept." The Pope paid special attention to the fact that this Day of Peace observance coincides with the 25th anniversary of the Universal Declaration of Human Rights and that the theme of peace day is "The Promotion of Human Rights, the Way to Peace."

Commenting on the intimate connection of the two concepts, the Pope said:

"Where human rights are not respected, defended and promoted, where violence or fraud is done to man's inalienable freedoms, where his personality is ignored or degraded, where discrimination, slavery or intolerance prevail, there true peace cannot be. Peace and rights are reciprocally cause and effect, the one of the other: peace favors rights and rights in their turn, favor peace."

## RELATIONSHIP TRACED

In the second part of his letter Pope Paul traced the relationship of peace to the Gospel of Christ and to Christians, especially noting "to the dignity of citizens of the world, the peace of Christ adds the dignity of sons of the Heavenly Father."

Summing up this relationship the Pope said:

"The peace of Christ which derives its spirit from redeeming sacrifice, is not a fear of might and resistance; the peace of Christ, which understands pain and human needs, which finds love and gifts for the little, the poor, the weak, the disinherited, the suffering, the humiliated, the conquered, is not a cowardice tolerant of the misadventures and deficiencies of man with no fortune or defense. In a word the peace of Christ is, more than any other humanitarian formula, solicitous of human rights."

Together with the papal message the Vatican also issued a "formula" or series of prayers designed to be read at various ceremonies and observances for the Day of Peace throughout the world. The formula expressed the individual's commitment to work for peace, to fight all forms of intolerance and to a great respect of the personal and social rights of all men.

# JUST WAR

By HUGH S. COUGHLIN, O.P.

IF, as has been said, violence is the mainspring of history, it should not be forgotten that it has many forms and can be a civilizing force. A war is simply massive violence and conceivably could contribute to the maintenance or restoration of justice among nations, just as a system of police, courts and prisons is intended to buttress the just relationships within a nation that law attempts to shape. The objective of the violence of a war and of the penal system is to create order, law and order to use the current catch phrase.

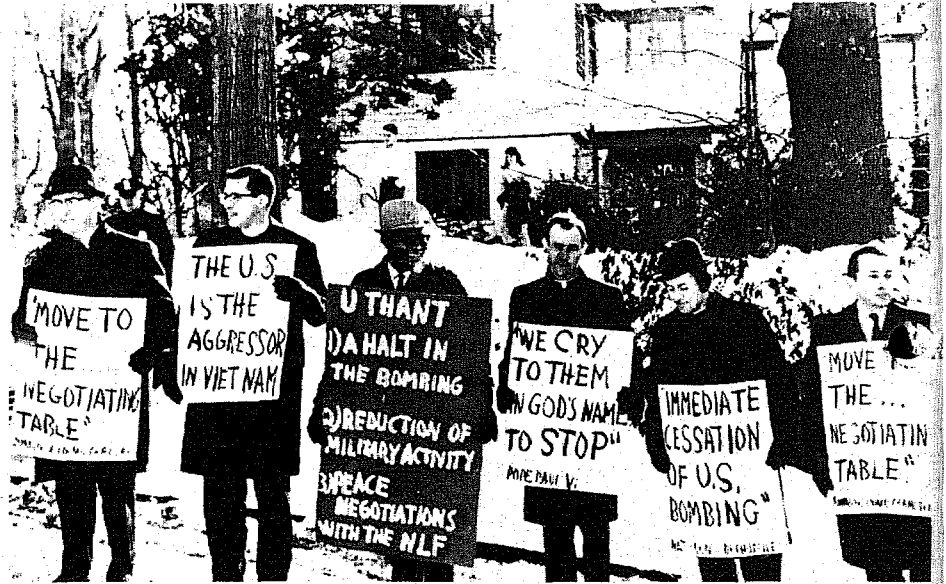
But violence, in so far as it is external pressure upon a person to act in a certain manner, need not be clothed in a uniform signifying the threat of physical force. A very powerful form of violence is public opinion, the pressure that society puts upon its members to conform, to be socially or morally acceptable. The danger in any of these forms of violence is that they may be pushing in the wrong direction and that, even if they are well aimed, they can of themselves only change the surface action of a person and not his heart. If violence is applied with too great a force against the unjust, anti-social behavior of individuals, groups or nations, and no attempt is made to understand sympathetically the root cause of that behavior, the situation can only be one of mounting violence. The threat of violence may be necessary in our society and our world, but it is not their hope.

Even a casual acquaintance with the Jesus of the Gospels should lead to the suspicion that the refusal to shed human blood has recurrently been held by some Christians to be an important part of Jesus' teaching. Recall the words about turning the other cheek to the man who has just struck you and the admonition to Peter that he who takes up the sword will die by the sword. Before the conversion of the Emperor Constantine which in Christianizing the Roman Empire cast the responsibilities of governing, of maintaining law and order, upon Christians, there was a strong current of pacifism in Christian theological writing. A young Christian "conscientious objector," the African Maximilian, refused as a follower of Christ to serve in the Roman army; the pagan Proconsul who condemned him to death remarked, perhaps cynically, that there were many Christians in the army. This situation is not without its parallel today.

## The Christian Tradition

Living after the union of the Roman Empire and the Christian religion, St. Augustine laid the foundation of the subsequent Christian theorizing about the legitimacy and morality of war. Although he held that killing in self-defense was permissible, he did not think that it could be required of a Christian. Augustine viewed war not as a simple collective exercise of self-defense but as the rightful course of a threatened nation, a moral entity with God-given authority. A

Father Coughlin is working on a Doctorate in Theology at the Graduate Theological Union in Berkeley.



## AT RUSK RESIDENCE

Remember to turn the other cheek

soldier then does not kill on his own behalf but in obedience to the legal authority willed by God to order society.

Following the lead of Augustine, Christian theologians including St. Thomas Aquinas, Suarez and Vittoria, set up certain principles which have traditionally been accepted as determinative of the moral quality of a war. It must be declared by a competent authority; just as vigilantes should not take the law into their own hands, so only the legally constituted authority of a nation can initiate a just war. Secondly, there must be a just cause for the war—in effect, today this comes down to self-defense or helping others attacked unjustly to defend themselves. Thirdly, the intention of the warring nation must be only to achieve any just goal and not range beyond this to, for example, exact retribution with a vengeance or to enslave the enemy's populace. It was basically this principle that led Pope Pius XII to speak out against the demand of unconditional surrender (which we espoused in World War II), as if a nation were composed of one unchangeable will which like an incorrigible individual criminal must be rendered totally captive.

Two other principles are also advanced: there must be a reasonable certainty that the just war will result in greater good than evil and there must be a reasonable chance of ultimate victory. Some Catholic moralists hold that our present war in Vietnam is immoral because it violates that last mentioned principle — apparently we cannot win the war in the manner we are waging it. And, to escalate either to nuclear weapons or by the invasion of the North would not only be illegal, it would also so endanger the world that, even presuming the justice of the cause, it is probable that the evil produced—possibly a world holocaust—would far outweigh any good desired in Vietnam.

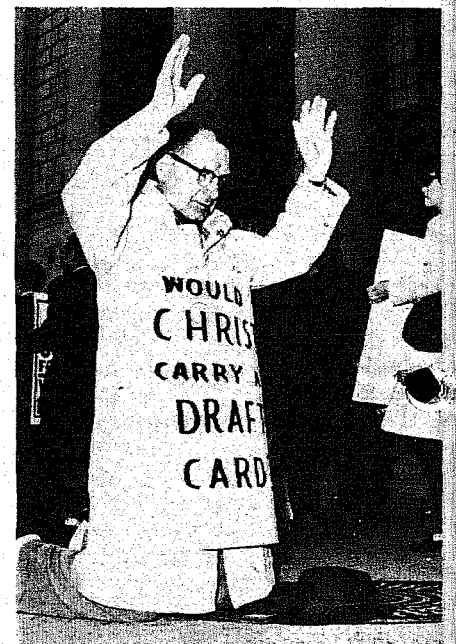
The grittiest problem in the means of modern warfare is perhaps the direct killing of civilians or, as international law refers to them, non-combatants. In the middle ages, theologians had argued

that it was permitted to use a catapult against a fortress even though it was probable that a relatively small number of non-combatants might be injured or killed in the attack; such deaths would be "accidental" to the main military objective. This principle received a dramatic updating when it was applied to the United States' bombing of military targets in North Vietnam. Though the word may sour in one's mouth, the unintended deaths of civilians caught near the bombed places can be termed accidental.

It would seem, however, that the damaging power of nuclear bombs, not to mention bacteriological weapons, cannot be restricted to military targets. To pretend that the destruction of a whole city and its population is "accidental" to the directly intended destruction of the actual war machinery in that city would be sheerest hypocrisy. Consequently, a number of moralists hold that the use, as well as the threatened use, of nuclear and other basically uncontrollable weapons is immoral.

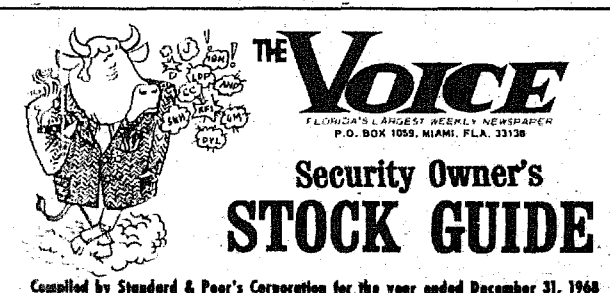
## The Effects of War

One of the most discouraging side-effects of a war is that, once em-



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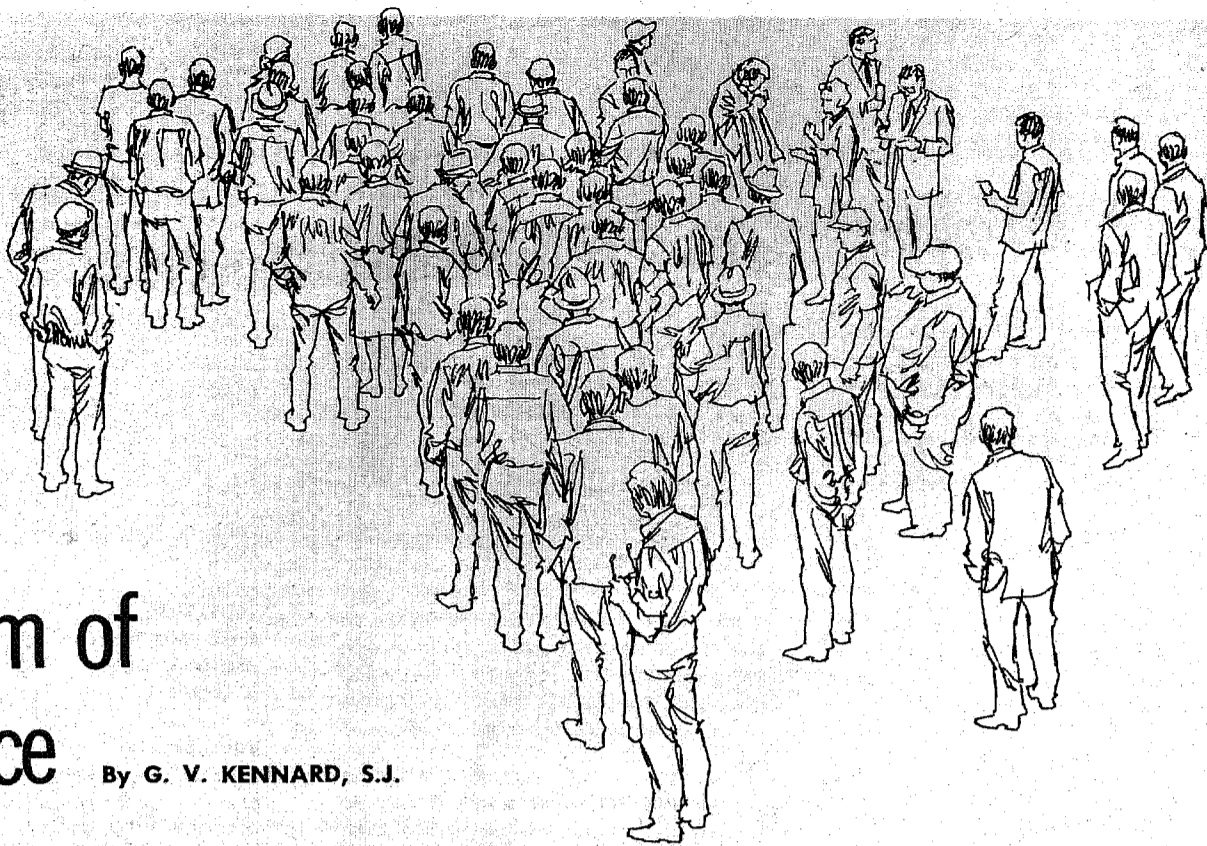
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arked upon in full earnest, apparently a nation's ability to exercise some moral restraint is drastically deteriorated. Hardly an objecting voice among Catholic bishops and theologians was heard when in World War II it was the policy of the Allies to attempt to demoralize the enemy civilian population by direct bombing attack. The saturation bombing of German cities and the atom bombing of Hiroshima are among history's greatest horrors. Dresden, a city of no military importance and known to be jammed with refugees, was wittingly transformed into virtually one furnace in which even the bomb shelters became ovens. It is a bitter irony that some historians claim that this direct attack upon German non-combatants, which occasionally killed up to 200,000 people in a single night, actually strengthened the resolve of the civilians to resist. Such evil is hardly likely to move us, to lead people to doubt the justice of their side. The public inauguration of the atomic age at Hiroshima unabashedly flaunted the traditional immunity of civilians from direct attack. That first bomb parachuted down upon a city of civilian commerce whose population was at 8:15 in the morning largely in the streets rushing to work. Those who defend that bombing as necessary to shorten a war terribly costly in American lives obviously have decided that all is fair game in war. But they also too easily presume that dropping that first bomb upon a military target or even over the sea within sight of an alerted mainland would not have also achieved the capitulation of the Japanese nation. The latter course would have been a gesture of magnanimity perhaps unrivalled in history.

To even sketch within the space of this short article all the more important complications in the moral aspects of modern warfare is impossible. Perhaps the principles of a just war must be intensely rethought; but if these principles and modern warfare seem incompatible, it would be perhaps a suicidal foolishness to find the fault in the principles. Pacifism that flows from a heart overly optimistic about human behavior, and that thinks that man can have peace and order without at least the threat of violent reprisals against injustice, seems utopian. But it may well be that our only hope for survival is in the realization that almost any war today brings us dangerously close to destruction. Law and order across the world can only be accomplished by extending throughout the world the dialogue that has to be exercised within an individual nation. Technology has made the world one and possibly self-destructing. The common good of all men is now the responsibility of all men.

The "no more war" of Paul VI may be more a prophetic demand than a hope or a plea. It was addressed to the nations of the world assembled not simply as a casually offered audience but as members of the United Nations, pledged to peace and to the rule of law. The violence of war as pursued by individual nations is now too uncontrolled to contribute to international justice; though it may demand magnanimity and occasionally some wounds to national pride, our sole hope must lie in our determination to work for peace and justice, to take our part in the war to end war. ■



## The Problem of Violence

By G. V. KENNARD, S.J.

Father Kennard teaches at the University of California, Berkeley.

ONE man's "police brutality" is another man's "law enforcement"; one man's "rioting" is another's "civil disobedience." Without general terms, arbitrarily applied, we could neither speak nor think. But the price we pay for them is high. But by putting the same label on things that are really different we muddle our problems; and by giving different labels to what is really the same we obscure the search and delay the cure of underlying causes.

When a tension-ridden, distressed community has a nervous breakdown, we call it a riot. When city police (often ethnocentric, like most of us) lose their temper and restraint, we call it police brutality. Both are bad and both are violent; but they are not the same, and their causes are different. They are not to be confused with armed insurrection or fascist repression, though all four are specimens of "violence." Neither rioting nor police brutality belong in the same bin with the fomenting of class warfare and anarchy as the calculated prelude to the overthrow of a social order. Those who watch riots on TV must keep their "cool," remembering that the swing of a billy club is photogenic in ways that planned provocation is not. There is a faction among us systematically intent upon teaching people to think of our police as "pigs." This faction and their leaders, well versed in the lore of insurrection, claim to be lovers of peace and freedom. But the taunts they teach can be more like weapons than words, with the same potential for assaulting human dignity as the night stick, the bayonet, and the fire bomb.

The problem of violence is clouded on another level when social critics equate the violent defense of self-determination with the violent assault upon it. Whatever the wisdom of our policy, American tanks in Vietnam are not on the same errand as Russian tanks in Czechoslovakia.

Language enables us not only to make different things seem the same, but to make same things seem different. Draft-card burners might not approve, but if their defiance of law is excusable as an act of civil disobedience, should we not

say the same of the conscientious Southerner who flouts court-mandated integration? Slum landlords who evade maintenance ordinances are no less lawless men than the tenants who burn their lucrative hovels down. Suburbanites banding together in "homeowners' associations" to keep neighborhoods white are conspiring to break the law of the land. Peace officers who set aside due process and the rules of their craft to roust and intimidate are the foes, not the protectors of order. Lawlessness makes strange bedfellows.

### Law or Order

No man is a friend of law and order who persists in verbal dodges to conceal his own preferred brand of lawlessness. When our activists point to the hidden violence of our gentlemen's agreements and double standards, they are serving nothing less than reason, morality and law.

The problem of violence, then, is insoluble until we stop abusing language. But even then its solution requires a coherent vision of justice, freedom, and law. Have we such a vision, and are we transmitting it through a credible national pedagogy? That is the question the frightened generation must ask itself. To educators who must unpack the mental baggage with which middle-class white America sends its children off to college, the answer is doubtful.

In understanding, if not "respect," for law, there is no generation gap. Our children are too much like us. Their reason for obeying the law turns out to be the same motive we apply to everything: self-interest. Things work better that way, and everybody profits. Laws we personally judge to be misguided ("unjust" laws) do not oblige in conscience. In any case, we have always the choice either of obeying the law or of disobeying it and accepting the consequences. Civil disobedience is not only an ever-present option; it is often enough the citizen's highest duty. Our country is founded on revolution. Government is the biggest enemy of individual rights, and there is too much of it. When lawful processes for getting our rights turn out to be too slow, we needn't wait. Since government rests on the consent of the gov-

erned, what we have not personally consented to has no claim on our actions. So goes the reasoning of the adolescent mind.

What escapes notice is that a state of affairs in which each member of society reserves the right to decide whether or not he will conform to society's legal decisions is not properly civil society at all. Its real name is the State of War. So it has been for centuries between nation states, knowing no law but their own self-interest, and no rule but their sovereign decisions.

### The Claims of Society

There is, of course, another tradition. But it has slipped out of sight behind the preoccupation with "our rights." Democracy's rhetoric does not encourage the notion that a right is nothing but a duly established obligation on the part of someone else. We have been taught to say "I have a right to . . ." when, in the absence of appropriate legislation, we ought only to say "I have a need of . . ." We have been so busy articulating the active roles of citizens as participants in government that we have failed to make clear the passive roles of citizens as subjects of government. But members of a body politic are not only agents, they are also subjects. The consent of the governed means in the first place that all parties consent to be governed, and that every member who remains in the city promises to impose upon himself the decisions of the city.

This other side of our tradition languishes in the dusty books: Plato's *Republic*, Hobbes' *Leviathan*, the Bible, the unread classics marking the path by which the Western world got civilized. We forget that the first hero of self-expression never dreamed of denying his city's right to try him for subversion. Socrates, under sentence of death from a rigged trial before a biased jury, spent his final moments soliloquizing on his duty not to evade the law by escape. To the Laws of Athens, he said, he owed everything he had and was. Though unjustly applied, he had a compact with them so binding that the just man must die before reneging.

So goes the tradition of civility, the vision of man as social animal, and the reason law has any majesty. Perhaps we had better look at it again. ■

### Out on a limb?

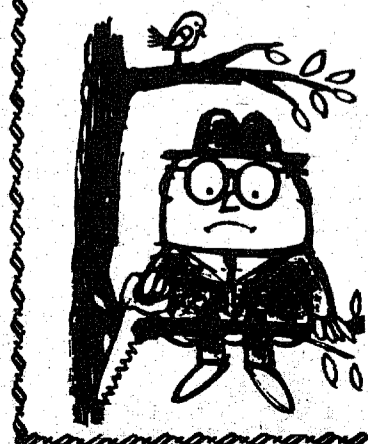
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### RETREAT DATES

December 27-29 . . . . . Youth Seminar  
 January 11 . . . . . Chairmen's Meeting  
 January 17-19 . . . . . Knights of Columbus (Miami) Marian Council  
 . . . . . St. Lawrence  
 January 24-26 . . . . . St. John The Apostle, Immaculate Conception,  
 . . . . . Our Lady of the Lakes, St. Monica  
 . . . . . Our Lady of Perpetual Help,  
 . . . . . Holy Redeemer, St. Francis Xavier

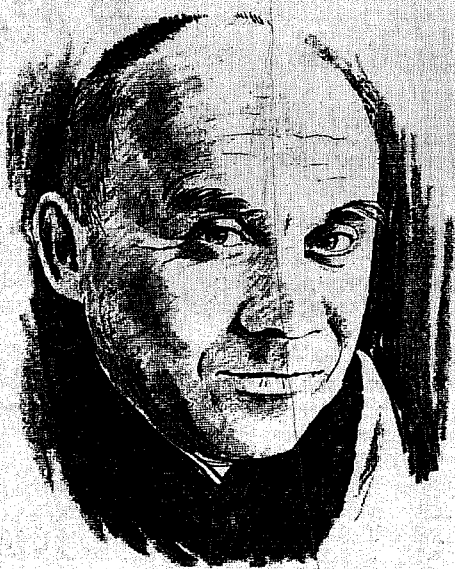
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## Profile

### Thomas Merton



Thomas Merton (Father Louis, O.C.S.O., in religion) — who died Dec. 10 a victim of accidental electrocution — was a Cistercian (Trappist) monk of Gethsemane Abbey, Kentucky. He achieved fame with his autobiography, "Seven Storey Mountain" (1950), followed by many other books of poetry, spirituality and monastic history. His early books were concerned with the need for contemplation in the modern world and they greatly influenced many young men and women in their choice of a religious vocation.

But in recent years, while he still had much to say of the values of the cloistered life, Thomas Merton became increasingly concerned with the forces of violence and wrong in the contemporary world and emphasized the essential need for Christian witness to heal the wounds of our society. In this he was much influenced by the life and writings of such men as Mahatma Gandhi and Martin Luther King who in their own lives embodied the Christian ideal of non-violence.

The contemplative vocation is notwithstanding at a time that calls for urgent action in pursuit of peace and justice. Rather does

it provide a constant reminder of the resources on which effective action must be more concerned — not less — than other men with the agonies of the world which he serves through his prayer and sacrifice.

Thus Thomas Merton's influence extended far beyond the frontiers of those who shared his religious faith. In himself he was a living witness to the work of reconciliation; he sought to unite and not to divide, to heal and not to wound. His writings — such as his recent book, "Conjectures of a Guilty Bystander" — reveal the width of his sympathies and the range of his concern. In his opposition to the hideous evils of racial discrimination, social injustice and the ungoverned appetite for violence, he affirmed the fundamental Christian message of peace.

Christian social action, for Thomas Merton, was "an attempt to elevate man to a level consonant with his dignity as a son of God, redeemed by Christ, liberated from the powers that keep him in subjection, the old dark gods of war, lust, power and greed."

**PEACE**, in St. Augustine's definition, is "the tranquility of order." The Hebrew word *shalom* means "to be whole," and peace is therefore seen as the harmony of the whole personality, individual or social. The biblical greeting, "Peace be with you!", wishes every kind of good, and above all the good that is the mark of God's friendship.

**JUSTICE** must always be linked with peace, for justice means giving to another his due and without it peace cannot be enduring.

**VIOLENCE** usually implies constraint, the excessive use of force, and as such invades the rights of the one who suffers it.

**NON-RESISTANCE** is the refusal to meet violence with the response of force. It was developed by Mahatma Gandhi as a technique of response to injustice, and *satyagraha* was the name given to the positive action he commended, based on fearlessness, the pursuit of truth and the refusal to answer force with force. It involved civil disobedience to unjust laws and inspired the non-violent campaigns of Martin Luther King to demand justice for Negroes and the American poor.

**CATHOLIC TEACHING ON PEACE AND WAR.** There is a long tradition of Catholic teaching on the limits of force and the need to promote international peace. Recent papal documents have increasingly emphasized the Church's duty to point out the moral evils of modern warfare, and in particular Pope John XXIII's Encyclical, *Pacem in Terris*, as well as many statements by Popes Pius XII and Paul VI, have insisted on the im-

perative need to work for peace. The Constitution on the Church in the Modern World of Vatican II has a long section on the maintenance of peace and the establishment of the international community. It declares that "every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man which merits firm and unequivocal condemnation."

**CONSCIENTIOUS OBJECTION** is the refusal to serve in the armed forces because of religious beliefs or ethical convictions. It is recognized as a right by Vatican II in its Constitution on the Church in the Modern World.

**PATRON SAINTS OF PEACE.** All the saints are men and women who seek the peace of Christ and bear witness to it in the world. But some have done so in a special way, such as Martin of Tours, a soldier who in the year 339 asked to be discharged from the army, for, he said, "I am Christ's soldier; I am not allowed to fight"; St. Francis of Assisi, who, sickened by civil wars and conflicts, gave up all things to follow Christ in poverty; Camillus de Lellis, a soldier of fortune and a gambler, who, after his conversion, devoted himself to the service of the sick; Benedict Labre, talking little, praying much and accepting abuse for the sake of Christ; Catherine of Siena, a mystic who tried to mediate in the conflicts of her time and helped prisoners on the scaffold; John Vianney, the patron of parish priests, who as a young man hid himself to avoid military service; Thomas More, who accepted execution rather than deny the rights of conscience.

## Prayers & Meditations

O God, source of holy desires, right counsels, and just actions, grant to your servants that peace which the world cannot give, so that our hearts may be wholly devoted to your service, and all our days, freed from the fear of our enemies, may be passed in quietness under your protection: through Christ our Lord.

Roman Missal

Lord, make me an instrument of your peace!  
Where there is hatred,  
let me sow love.  
Where there is injury, pardon.  
Where there is doubt, faith.  
Where there is despair, hope.  
Where there is darkness, light.  
Where there is sadness, joy.

St. Francis of Assisi

Tolerance is an important part of charity. Without it, it is difficult for two persons to get on together. Tolerance is the bond of all friendship, and unites people in heart and opinion and action, not only with each other, but in unity with our Lord, so that they may really be at peace.

St. Vincent de Paul

For the peace of Jerusalem  
pray:  
"Peace be to your homes!  
May peace reign in your walls,  
in your palaces, peace!"

Psalms 121

The way of peace is the way of truth. Truthfulness is even more important than peacefulness. Indeed, lying is the mother of violence. A truthful man cannot long remain violent. He will perceive in the course of his research that he has no need to be violent, and he will further discover that so long as there is the slightest trace of violence in him, he will fail to find the truth he is searching.

Mahatma Gandhi

Never again one against another, never, never again! Never again war, war never again! Peace, it is peace, which must guide the destiny of the peoples and of all mankind!

Pope Paul VI, addressing  
The United Nations Assembly

## The War that is Forbidden;

Peace Beyond Vatican II. (Pax: Box 139, Murray Hill Station, New York, N.Y. 10016: \$1.25)

A collection of essays by Tom Stonier, Gordon Zahn, James Douglas and Eileen Egan, with ten interventions at Vatican II (among them, those of Cardinal Ritter, Patriarch Maximos IV, Archbishop Flahiff, Bishops Butler and Ancel), which provides a valuable commentary on the Catholic tradition of war and peace. Vatican II demanded of Catholics "an evaluation of war with an entirely new emphasis." It further asked that "each person devote himself to the cause of peace with renewed vigor." This book provides some at least of the evidence that will enable Catholics to inform their consciences on the gravest issue of our time.

### RETREATS

- Dec. 28 - Jan. 1 Sisters
- Jan. 6-8 Liturgical Workshop for Clergy, Rev. Rene Gracida
- Jan. 11-12 Liturgical Workshop for Sisters, Rev. Gerald Austin, O.P.
- Jan. 17-19 Retreat for alcoholic women, Rev. Ross Garnsey
- Jan. 24-25 St. Peter Lutheran Teenagers
- Jan. 26 Day of Reflection—Spanish speaking women, Fr. Angel Villaronga, O.F.M.
- Jan. 31 - Feb. 2 Marriage Encounter



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

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# Has Liberalism Outlived Usefulness?

By Msgr. GEORGE G. HIGGINS

The "generation gap" was demonstrated with a vengeance earlier this month at a conference at Princeton University.



For five days some of the best known scholars and intellectuals of four continents met at Princeton to talk about the problems of the United States. Before they were through, they heard the whole conference denounced by a young American, Sam Brown, Jr., 25, who was invited to participate as a politically active spokesman for his own generation.

Mr. Brown went after the Liberal Establishment—in the person of former Ambassador George Kennan, historian Arthur Schlesinger, Jr., et al—with hammer and tongs.

He charged that the Americans invited to the conference were the "stereotypes of U. S. liberal intellectuals," and said they were incapable of coping with the nation's present ills. America's "liberal" institutions, he said, are heading towards a complete breakdown.

U.S. News and World Report sees in his confrontation between older "liberals" and the so-called New Left far more than a generation gap. "The young and their elders," it reports, "barely speak the same political language—and they disagree on almost everything."

### WHAT NEXT, THEN?

For all I know, the Sam Browns of the present generation may be telling it exactly as it is. In other words, the old "liberal intellectualism" of the Ken-

nans, the Schlesingers, et al, may well have outlived its usefulness as a viable political principle for America. If so, however, it would seem appropriate to ask, along with the editors of U.S. News and World Report: What's going to take its place? What comes next?

Mr. Brown didn't answer these questions at the Princeton conference. Under the circumstances, who can blame him for his failure to do so? He and his anti-Establishment contemporaries simply haven't had time as yet to develop an alternative philosophy and political program of their own.

Sooner or later, however, they will have to do so if they want to be taken seriously. They can't expect to make a permanent career out of puncturing liberal balloons—or throwing darts at Arthur Schlesinger. That's child's play—and, after a while, it can get to be awfully boring to the spectators.

It remains to be seen whether or not the young Turks of the New Left have the ability and the stick-to-itiveness to develop a viable political philosophy and political program of their own.

In other words, they have yet to prove themselves.

### LOSING OPPORTUNITIES

Some of them seem to have settled for what Arnold S. Kaufman of the University of Michigan refers to as "the politics of self-indulgence."

Prof. Kaufman, who is very sympathetic to the New Left, views the politics of self-indulgence as the stance of those who confuse conscience with conscientiousness and trade political effectiveness for what they call "authenticity."

For the sake of moral posturing, he feels, their political actions too often sacrifice real opportunities of securing or implementing important values.

Those who practice the politics of self-indulgence, he says, appear at times to be more interested in denigrating American liberals than in achieving political ends which they share with those liberals. (The Radical Liberal: New Man in American Politics, Atherton Press, New York, N. Y.)

Professor Kaufman doesn't tell us—and I certainly wouldn't have anyway of knowing—how many of the young Turks of the New Left have adopted this self-defeating stance.

I gather that Sam Brown has not, but I get the impression that a sizeable number of his confreres most certainly have.

If so, it seems to me they are wasting their time ridiculing the Liberal Establishment.

# He Condemned Political Idolatry

By FATHER

JOHN B. SHEERIN

Karl Barth died on Dec. 9. Dr. Eugene Carson Blake, general secretary of the World Council of Churches,



Father SHEERIN

paid him tribute, saying that his name would be kept alive by the way in which he kept calling the Church back and back again to the person of Christ "be it in the struggle for authenticity in the days of the nazis, be it in the struggle for openness in the days of the Cold War."

Blake has put his finger on the essential greatness of Barth. He saved many German Christians from idolizing Hitler. He saved many Americans from idolizing the American way of life.

Barth started life as an idolater of socialism. He felt it was somehow the Kingdom of God on earth if it could be translated into a successful political regime. But the first World War ended the dream. He began to realize that it was very wrong to identify Christianity or the Church with any political movement, for the Kingdom will come only when time ends.

A few years earlier he had become disturbed because he felt he was in an impossible position trying to preach the Gospel to people caught up in a web of sin. The first World War confirmed his hesitation about preaching the socialist gospel of the good life. For he saw millions of European Christians at each other's throats, and he concluded that since hu-

man society is sinful, sin will inevitably enter into the best-laid plans for the future.

### TRUST IN GOD

He then placed all his trust in God. He developed the theme idea that "God is wholly other" and that there is a vast and unbridgeable chasm between God and man.

This is a difficult theme for Catholics to accept for Barth seems to be saying that the gap between God and man is so vast that we cannot have a real encounter with God. He emphasizes the need to be receptive to God's grace but many Catholics, reading Barth, wonder is God so far off that we cannot really hear Him, cannot really love Him?

After the first World War, Hitler rose to power and it is easy to understand why Barth would oppose sinful humanity posing as super-human, divine. He refused to take the oath of allegiance to Hitler. Then, in 1934, he was chief author of the Barmen Confession in which German Christian leaders defied Hitler and declared their independence of him. Barth was arrested by the Gestapo and deported.

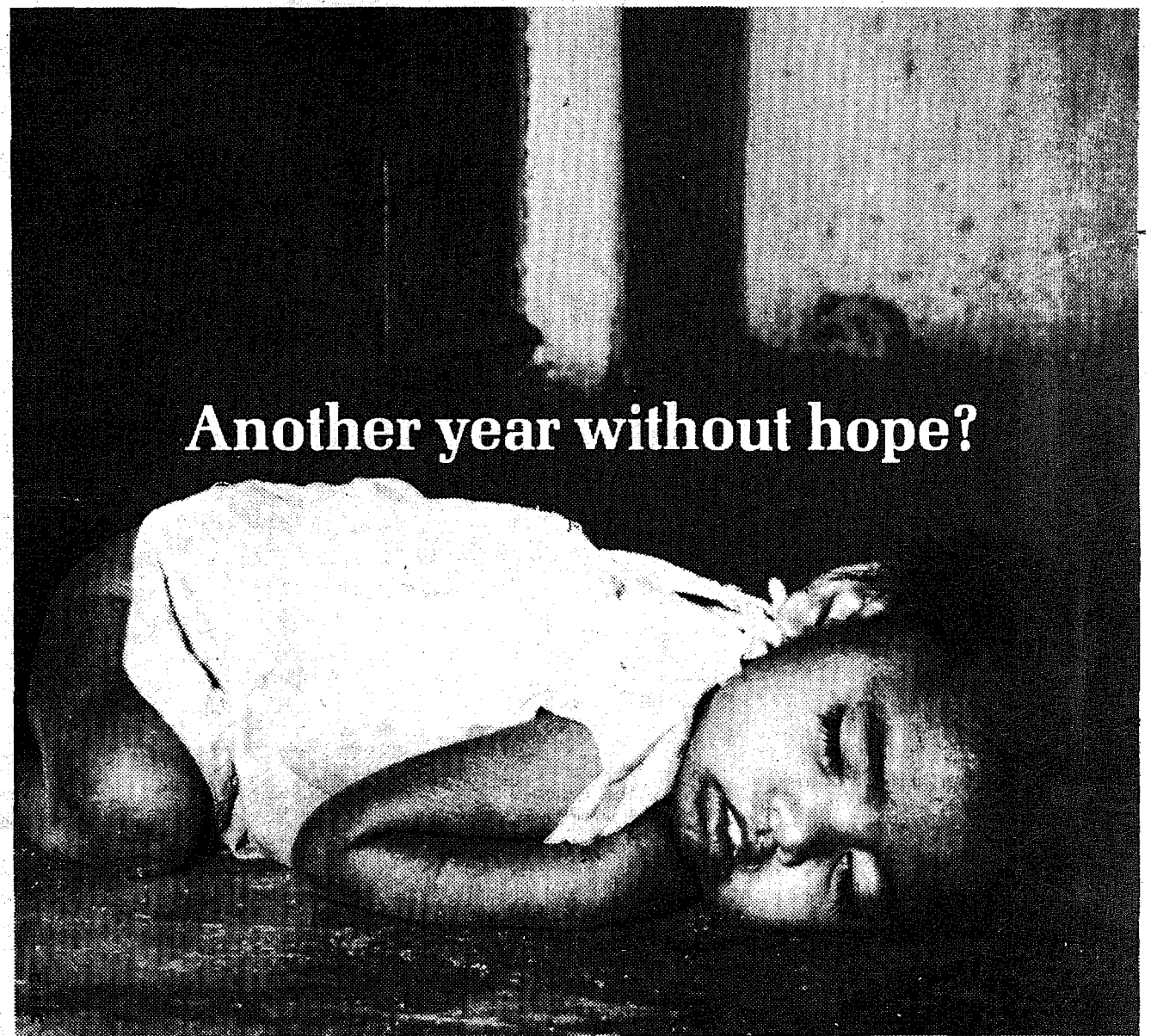
After the second World War, he angered Americans during the Cold War. He refused to condemn communism with the same verve as he had condemned nazism. Why? His position was: "A plague on both your houses." He felt that anti-communism was an attempt to identify God with the West, particularly with the American way of life, and that on the contrary, it was quite as idolatrous as communism.

Today, we Americans have been humbled by our misfortunes but we still find remnants of the cold war no-

tion that the American way of life is somehow sacred. We speak of our blessings but not of how we have abused our blessings in sinful fashion.

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## Prayer Of The Faithful

Sunday After Christmas

Dec. 29, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. As we commemorate in this Eucharistic sacrifice the mystery of Christ being born anew in us and our being re-born in Christ, let us also take note of our Holy Father's call for peace. Let us ask for the blessing of peace for all men and all nations.

LECTOR: The response for today's prayer of the faithful will be: Hear us, O Lord.

LECTOR: (1) That the Church of God may always bear witness to the Word-Made-Flesh and his Revelation, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (2) That all men of good will may unite more effectively in preserving and promoting peace, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (3) That crimes against humanity cease; that wounds and sores of hatred, bitterness, and prejudice will be healed, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (4) For artists, musicians, and writers, who have inspired us with the beauty of Christmas, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (5) For those persecuted, those imprisoned for their faith, their politics, or their religious convictions, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (6) For those who grieve and sorrow, especially for those who mourn for N. and N., who died this past week, and for all those who have died in accidents over the holidays, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (7) That the Christmas message will inspire the Christmas spirit to endure throughout the year, especially in our care and concern for others, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: O God, Father of Jesus Christ, look with favor upon your people as they pray to you. Grant what we ask for in faith through the same Christ Our Lord.

PEOPLE: Amen.

## The Octave Of Christmas

Jan. 1, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. On this first day of 1969 we seek God's blessing on ourselves and on all mankind today and throughout this new year.

LECTOR: The response for today's prayer of the faithful will be: Hear us, O Lord.

LECTOR: (1) For Pope Paul, Archbishop Carroll, and the whole Church of God that the Holy Spirit will guide and strengthen us throughout the coming year, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (2) For a new year of peace, for love and justice among nations and men, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (3) For those who begin this new year in poverty, in sorrow, and in suffering, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (4) That all men will resolve today to work diligently for a Christian solution to the racial, economic, and social problems of our time, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (5) For those who will be born and for those who will die in this new year, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (6) For all of us assembled here that some measure of the happiness we seek for ourselves and our families will come to us this year, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Father, guide us during this year with your light. Hear our petitions and bless us so that we may appreciate your gifts. This we ask of you through Jesus Christ, our Lord.

PEOPLE: Amen.

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## Farewell In Fiji

SUVA (Fiji) — (RNS) — For the first time in the Pacific an Anglican bishop has preached from a Catholic pulpit.

Bishop John C. Vockler, who is leaving the Diocese of Polynesia to enter the Anglican Order of St. Francis in England, preached at a farewell service held in his honor in the Cathedral of the Sacred Heart.

Bishop Vockler, 44, is unmarried. He has headed the Polynesia See for seven years.

# Poverty Many Things, All Ugly

## NOW-- Christianity

By FATHER  
DAVID G. RUSSELL

(The following interpretative piece on poverty was written by Father David Russell as a meditative idea during this holiday season.)

Poverty is working hard all week and earning just about enough for the rent but not enough for food for the children. It is underemployment more often than unemployment.

Poverty is coming home to an apartment without a hot shower and broken plumbing. It is walking to your apartment through halls stained with urine and carpeted with peeling paint. Poverty is lack of enforcement of the housing code.

Poverty is landing in jail for making a forbidden left hand turn because there is no money for the fine. (9,000 Dade Countians yearly are jailed two to 24 hours for improper left turns.)

Poverty is reporting gross health hazards in your tenement to the Board of Health only to then receive an eviction notice from your landlord. (120 families are evicted each week in Dade County.)

Poverty is going for a job that pays a little more but not being able to read half the words on the job application.

Poverty is being tested for

a simple skill you possess rather than your ability to learn a skill you do not have.

Poverty is being a pregnant mother who waits in line all day at the crowded public clinic, but does not get into to see the doctor. It is then going home and throwing up all night.

GRASS? NO

Poverty is not having any grass in your neighborhood, birds in your sky, sidewalks on your streets, and few working street lights on your block.

Poverty is getting up at 5:30 a.m. and spending two hours at bus stops and on buses to get to work. It is doing the same thing after a long day's work. It is walking a mile from the bus stop to your house when your legs and arms ache from manual labor.

Poverty is not being able to help your child with his homework because you can not read or write.

Poverty is doing the best you know how, and having the rich think all you want is a handout.

Poverty is leaving your children and wife because they can do better on a welfare check than on what you are paid. Poverty is leaving home because then there will be more bread for your children.

Poverty is being ashamed to go to Mass on Sunday

because there is no polish for your shoes, or money to have your only suit dry-cleaned.

Poverty is going to school and learning that all your ancestors were slaves and then going home to parents who still think of themselves as slaves.

Poverty is borrowing a few hundred dollars to pay your wife's hospital bill but paying a higher interest rate than the rich pay when they borrow thousands of dollars. It is never having had a cent to put in a savings account.

Poverty is trying to walk with your head high when your spirits are low. It is

being frisked on the street because you live in a neighborhood with a high crime rate. It is seeing fear or suspicion in other people's eyes when you walk in their neighborhood. It is being robbed of your human dignity and self-respect because poverty is written on your face.

Poverty is living in an environment filled with ugliness, threatening health conditions, fear for your safety, always in debt, robbed of self-respect, always under suspicion.

Poverty is helplessness and hopelessness. It is knowing no way out or anyone who will help you out. Poverty is hell.

## Calls Justice 'Top Concern'

TOLEDO, Ohio—(NC)—Make racial justice "the first concern of the entire Christian Church," Donald E. Dobbs advocated as he took office as president of the Catholic Interracial Council here.

Dobbs, a Marquette University graduate in industrial public relations work, said: "The racial problems can no longer be the concern merely of the so-called inner city or activist priests and nuns and CIC members, instead, we must impress on our fellow Catholics that it must be the first concern of the entire Christian Church."

"There is work for us all. Individually and collectively, through CIC and allied groups, we must work to end

racism and prejudice and build a new society of Americans based on Christ's command to love one another," he added.

Dobbs' message marked the 10th anniversary observance of the Toledo CIC, following a Mass. He said despite unparalleled advances of the past decade, sense of shame must be felt for neglected opportunities to further Christ's message of love.

"In our larger cities the Church has considerable influence on the power structure. In these same urban areas it has assumed a great portion of the educational process as well. Yet it is here in these vast crowded cities that the problems are most distressing," he said.

**CHEERS**

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**1969**



## Youth Fair Will Start On Jan. 21

MIAMI, Fla. — The annual Dade County Youth Fair, now South Florida's largest outdoor attraction, after quadrupling its attendance in the past four years, will be held Jan. 21-26 at the Dade County Fair Grounds, at 9475 North Kendall Drive, five miles west of South Dixie Highway.

Last year the Fair drew a record-breaking 154,000 visitors. Attendance for 1969, the 19th yearly version of the popular event, should be in excess of 170,000, according to Fair President Henry T. Christen, Sr. The phenomenal growth of the non-profit attraction is apparent when one considers the 40,000 visitors in 1963.

The purpose of the Dade County Youth Fair is to serve as a showcase for local government and state agencies with an emphasis on education, agriculture, industry and commerce.

Among the exhibitors who will show their crafts and their animals are members of 4-H Clubs, the Future Farmers of America and agricultural students from various regions of the state. In 1968, 2,000 exhibitors displayed more than 4,000 items and were awarded 3,800 cash prizes totalling \$4,000. This year the awards are being increased to between \$8,000 and \$10,000.



**WINNING A gold medal at the Hialeah Halloween Invitational, Lois Hampson, age 8, displayed her winning stroke.**



**DISPLAYING THE first place trophies he won at the Hollywood Invitational is 12-year-old swimming standout Pete McMahon who came to swimming prominence under the eyes of Seminarian Merkle.**

## Charlene Ricks Is Candidate

In last week's paper, the name of one of the candidates for archdiocesan CYO secretary was inadvertently left out of the list of nominees.

Charlene Ricks, who is presently vice-president of the St. Monica CYO, has been nominated for the secretarial post and will be listed on the ballot during the official voting on Dec. 30 at the annual convention.

## Seminarian Coaches Swimmers To Glory

WEST PALM BEACH—The Merkle Family takes to water like the proverbial duck, so it's no surprise to local residents that seminarian John Merkle has produced a prize-winning swim team for the Knights of Columbus Council here.

Starting in the summer of 1966 with 17 eager young swimmers, Merkle, a second year philosophy student at St. Vincent de Paul Major Seminary in Boynton Beach, has coached them to state championships and recruited enough new talent to enter the 1969 season with 121 competitors ranging in age from five to 19.

Last June when Merkle entered his team in the Florida Gold Coast AAU Association, most people didn't expect them to make a great showing. Since then they have proved their depth to be among the best in the states and they have won seven of 10 dual meets in which they competed.

Most recently they beat the highly-touted Jack Nelson Swim Club of Fort Lauderdale, in a meet for swimmers 14 years of age and under.

John's brother, Ed, 19,

swam for the team and won himself a swimming scholarship to LaSalle College in Philadelphia.

But the success of the young Merkles comes as no surprise to their mother, Mrs. Hugh Merkle, who was a swimmer and has coached at Cardinal Newman High School here.

Her late husband was a swimmer and a coach, too. And all of the kids in her family have hit the water almost before they were steady on their toddlers' feet.

Among the outstanding swimmers on Merkle's K. of C. team — which now practices and competes year round — are Pete McMahon, who has emerged as a top notch breast-stroker in the 11 to 12-year age group, and Lois Hampson, who swims the freestyle in the eight-and-under age group.

A relay team of Julia Cleary, Mary Ann Trunk, Patty and Kathy Merkle (John's younger sisters) set two Gold Coast records this year in the 13-14-year age group.

So, when people tell the Merkles that they're "all wet," they're apt to be absolutely right.

## Trophies Awarded In Speech Tourney

The first annual Immaculate-LaSalle speech tournament for archdiocesan elementary schools was held recently and students from 14 schools competed for the trophies.

St. Rose of Lima took the first place sweepstakes trophy and was followed by Immaculate Conception and Holy Rosary in second and third places, respectively.

In the original oratory competition, first place was copped by Arthur Hernandez, St. Rose. He was ahead of Daniel Amat, St. Theresa, second place, and Mary Janet McMonagle, Holy Rosary, third place.

Taking the top award in the declamation competition was Michelle Dolan from St. Rose. She beat out Carmen Blanco, second place, and Graciela Celaya, St. Timothy, third place.

Kim Davis, St. Rose, walked off with the first place trophy in extemporaneous reading. Second place honors went to Moira Higgins, St. Theresa, and third place to Kathy Reeves, Immaculate Conception.

Schools competing in the

tournament included St. Brandon, Corpus Christi, Holy Redeemer, Sacred Heart, St. Theresa, Holy Rosary, St. Timothy, Immaculate Conception, St. James, St. Mary's Cathedral, St. Michael, Sts. Peter and Paul, Blessed Trinity and St. Rose of Lima.

## Goodfellows To Hold Benefit

MARATHON — A benefit dinner and dance under the auspices of the Goodfellows Club of San Pablo Church will be held Saturday, Dec. 28, at the Indies Inn on Duck Key. Proceeds from the event will be used to help renovate and enlarge the old church facilities, providing an area which will serve as a youth center.

Dr. Mark Wynn will serve as master of ceremonies and Alan G. Schmitt will lead in the singing of favorite musical selections. Murray Booth is in charge of guest reception and invitations are being handled by Mrs. R. S. Barrows, Mrs. Carl Conkey, and Mrs. E. E. Leonard.

## Hundreds To Attend Convention Of CYO

Archbishop Coleman F. Carroll will be the guest speaker during the banquet at the annual Archdiocesan CYO convention Monday, Dec. 30, at the Fontainebleau Hotel, Miami Beach.

Hundreds of teenagers from the various parish CYOs are expected to attend the day-long convention which will open with a special Youth Mass and include a luncheon, elections for archdiocesan CYO officers, and a coronation ball.

Principal concelebrant of the 9 a.m. Mass at St. Patrick's Church will be Auxiliary Bishop John J. Fitzpatrick, who will concelebrate with 17 priests. Bishop

Fitzpatrick will also deliver the homily.

During the evening banquet—which starts at 7—the annual Pro Deo et Juventute Award, Eagle of the Cross Award and Archbishop Coleman F. Carroll Award of Honor will be given.

The coronation ball for the queen—chosen for their cooperation, leadership, example, service and initiative in the parish CYO program—will begin immediately following the banquet.

Those CYOers who have not pre-registered for the convention should contact the Archdiocesan CYO office for information on registering during the convention.

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# South Florida Women Made News In 1968

South Florida's Catholic women played leading roles in Church and community activities during the year 1968, both as individuals, and as members of the Archdiocesan Council of Catholic Women.

Mrs. M. Athalie Range, Miami City Commissioner, and member of Holy Redeemer parish, received the Leonard L. Abess Human Relations award in recognition of significant contributions toward improving the climate of inter-group relations in Dade County . . . the ACCW Family Affairs Commission sponsored its first Family Affairs Symposium attracting couples from South Florida parishes . . . Mrs. Raymond Collins of Fort Lauderdale, Catholic Charities chairman of the ACCW Broward Deanery, was cited by the Pompano Beach Sun-Sentinel for her volunteer service at Holy Cross Hospital . . . Dr. Susan B. Anthony, assistant professor of theology at Marymount College, Boca Raton, was a guest speaker to the congregation of St. Philip Episcopal Church, Coral Gables. . . Women of St. Clare parish, North Palm Beach, organized as "Helpers" to welcome new families to the parish . . . ACCW members provided volunteers for registration during Communications Conference of the National Catholic Office for Radio and Television at Miami Beach.

Mrs. Wendell K. Gordon, Little Flower parish, Coral Gables, was elected sixth president of the Archdiocesan Council of Catholic Women. . . Catholic Daughters of America held state convention in Key West. . . Mrs. M.L. Maytag McCahill, St. Patrick parish, Miami Beach, was awarded an honorary degree of Doctor of Humanities by St. Francis College, Loretto, Pa. . . Mrs. G. Lewis King assumed the presidency of the Miami Catholic Welfare Bureau Auxiliary. . . Mrs. Lucille Mahoney, St. Francis of Assisi parish, Riviera Beach, was cited by the Archdiocesan CYO for her efforts as an adult advisor. . . Mrs. Marjorie Wessel, past president of the Catholic Teachers Guild, was cited by The Miami Herald as a Dade Countian of the Week. Mrs. Avelina Malizia was named director of the Archdiocesan Latin American Affairs office in downtown Miami. . . Mrs. Thomas F. Palmer, NCCW director representing the Province of Miami, was elected third vice-president of the women's national federation. . . Holy Cross Hospital Women's Auxiliary was named "Club of the Year" by The Fort Lauderdale News. . . Mrs. Thomas F. Palmer and Mrs. Wendell K. Gordon issued statements urging President-Elect Richard Nixon to retain current programs for the disadvantaged and poverty-stricken. . . Mrs. Edward Keefe, Holy Family parish, vice president of the ACCW was appointed to the advisory committee of the Volunteer Service Bureau of Dade County. . . ACCW co-sponsored the Fifth Annual Leadership Conference on Birth Defects in Miami. . . Provincial Council of the NCCW was organized under the direction of Mrs. Thomas F. Palmer and includes the Miami ACCW and the diocesan councils of Orlando, St. Petersburg and St. Augustine. . . Mrs. Wendell K. Gordon was selected as a regional nominee for the newly established United States Catholic Conference Advisory Council.



STIRRING THE rum into her holiday recipe is Mrs. Mary Caroline Marchesseau.

## Cross Awarded Mrs. Miciak

WEST HOLLYWOOD — Mrs. Stanislaus Miciak of Anunciation parish has been awarded Free Poland's Gold Cross of Merit in recognition of her work in behalf of Polish culture and a Free Poland.

The Florida Culture chairman of the Polish Millennium Committee in 1966, Mrs. Miciak will be honored

on Sunday, Jan. 12, when a testimonial banquet is held at 5 p.m. in the Polish Home, 2144 NE Second Ave.

An attorney, she is married to a retired Naval officer and industrial engineer. They have three children, including Michael, a student at St. John Vianney Minor Seminary; Mary and Stephen.

# Rum Ball Recipe For The Holidays

The little lady who sent us this holiday recipe is from New Orleans, La., and so very French that she learned English after she learned French.

That may sound strange in this day and age, but to Mrs. Mary Caroline Marchesseau, who is 88 years old, that's the way she spent her childhood.

She has lived in Florida — Pensacola, Tampa, St. Petersburg and Miami — for 54 years. Her late husband Rene was a lieutenant in the Spanish-American War.

The mother of four children, Mrs. Marchesseau has six grandchildren and seven great-grandchildren.

She also claims an illustrious grandfather who invented Bordeaux wine many years ago in France.

With a family as large as that, Mrs. Marchesseau, who is a member of St. Hugh parish, doesn't have any

trouble finding tasters for her rum ball recipe.

### BOURBON OR RUMBALLS

- 2 cups of raisins, finely chopped
- 1 lb. of vanilla wafers, rolled to fine crumbs (about 4 cups of crumbs)
- 1-1/2 cups sifted confectioner's (powdered) sugar
- 2 tbs. cocoa
- 1/3 cup light corn syrup
- 3/4 bourbon or rum
- 1/2 cup confectioners sugar
- 1 tsp. instant coffee
- 2 cups chopped pecans

Combine the raisins, pecans, vanilla wafer crumbs, 1-1/2 cups confectioner's sugar, cocoa, corn syrup and bourbon or rum. Shape the mixture into 1-inch balls.

Roll the balls in the 1/2 cup confectioner's sugar which has been mixed with the instant coffee. Makes about six dozen balls.

## Here Are Some Tips For 1969 Resolutions

It's that time again — when you'll be making New Year's resolutions — and an excellent time to consider your personal role in the success of your affiliation of the Archdiocesan Council of Catholic Women.

As you reflect on your activities during the year 1968 the following may serve as a guide to your involvement in the future.

Are you an active member,

The kind that would be missed, Or are you just contented, That your name is on the list.

Do you attend the meetings?

And mingle with the crowd, Or do you mostly stay away,

And crab both long and loud?

And do you take an active part To help your Auxiliary along,

Or are you satisfied to be

The kind that just belong?

Do you ever have suggestions

That are both good and slick, Or leave the work to just a few

And talk about the Clique?

There's quite a program scheduled That means success if done,

And it can be accomplished,

With the help of everyone.

So be regular at meetings

And help with hand and heart,

Don't just be a Member,

But take an active part

And if you live too far away,

But have some time to spare,

To introduce new Members,

With help you do your share.

If you're not in good standing,

We're sure you'd want to be,

So dig up the amount you owe, And send along your fee.

Now think this over, Member,

Are we right or are we wrong? Are you a real live Member,

Or, do you just belong? Anonymous

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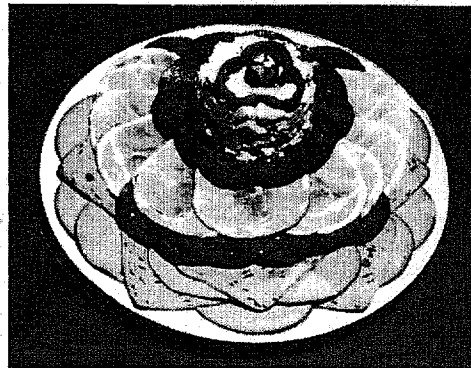
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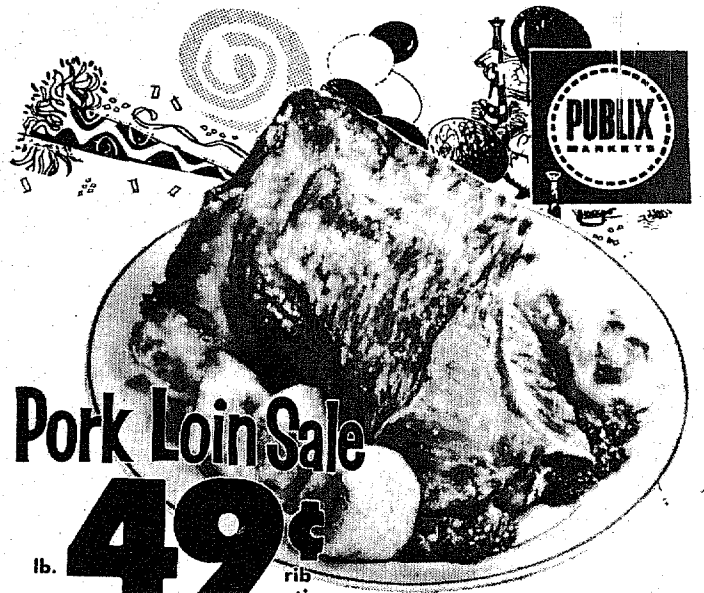
QUART CONT.



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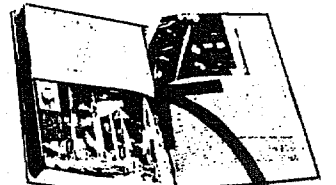
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# 'Cristo es Nuestra Esperanza'

CIUDAD VATICANO "Cristo es la verdadera, la suma esperanza de la humanidad" porque sólo por El puede la humanidad salvarse de sí misma.

Este fue el tema central del Mensaje de Navidad del Papa Paulo VI al mundo. El Papa advirtió que hoy "todo se mueve y se cambia en el signo y con la fuerza de la esperanza" y añadió:

Estamos en la época de la esperanza. Pero esta es la esperanza en el reino de la tierra, la esperanza en la suficiencia humana...

"Y precisamente en nuestros días tal esperanza está pasando por una gravísima crisis."

Un fenómeno grandioso y complejo se delineó ante la mirada desfavorada del hombre contemporáneo. Sobre todo, el mismo bienestar que la inteligente y fatigosa actividad humana va suscitando se convierte fácilmente en fuente de nuevas necesidades y a veces de un malestar más grave: el mismo progreso crea en ciertos campos peligros enormes y espantosos para toda la humanidad. El empleo que el hombre moderno puede hacer de las fuerzas mortales de las que se ha hecho dueño, despliega sobre nuestros horizontes no ya la esperanza sino nubes cargadas de terror y de locura. La paz de los pueblos, o, para decir mejor, la existencia de los hombres sobre la faz de la tierra está en peligro. El poder destructor del hombre moderno es incalculable y la fatal probabilidad que tal poder tenga para devastar la ciudad humana depende de causas trágicamente libres, que ni la ciencia ni la técnica pueden dominar por sí mismas. Ocurre entonces que a nuestra esperanza sigue la angustia.

"Desgraciadamente, también por otro camino, nuestra generación llega a análogo resultado. El hombre de hoy se ha dado cuenta de que toda la construcción del sistema económico y social, que fatigosamente está construyendo con soberbios resultados prácticos, amenaza con convertirse en su prisión y con privarlo de su personalidad, para asemejarlo a un instrumento mecánico de la grande máquina productora la cual, mientras ofrece numerosas y maravillosas mejoras externas, lo sujeta a un colosal aparato dominador. Nacerá así una sociedad rebosante de bienestar material, satisfecha y gozosa pero privada de ideales superiores que dan sentido y valor a la vida y casi sorda al gemido de los pobres vecinos o lejanos, pero que también sellan hombres y son hermanos. Los ojos de algunos jóvenes en especial, normalmente de visión clara y profética, han quedado oscurecidos por la falta de enseñanza de principios absolutos y por la difusión sis-

temática de la duda y del agnosticismo. A un cierto punto la contestación se ha puesto de moda, con la tentación de degenerar en revolución, en violencia, en anarquía. Incluso en este campo social e ideal la esperanza humana se degrada y se extingue."

Vemos con dolor que, por causa de estas irreflexivas desviaciones colectivas, se pierden valores históricos, culturales, morales, todavía válidos y dignos, con daño de toda la comunidad civil. Vemos con estupor como tantos ciudadanos sanos y honestos, no encuentran en sí mismos energías para defender y revivir genialmente un patrimonio de civilización, ganado con inmensos sacrificios y abierto al goce común, y para ahorrar a a sociedad, a las generaciones futuras especialmente, las consecuencias de inútiles y ruinosas des-

trucciones materiales y morales. Y vemos igualmente con angustia que frecuentemente el presunto remedio a estos desórdenes, actuales y temidos, se reduce al recurso a una dura represión de la libertad legítima, o a la privación general de los derechos civiles, o al desconocimiento de las implorantes necesidades de la gente pobre. También aquí la esperanza está herida."

Agrega el Santo Padre que "nuestro presuntuoso afán de salvarnos sólo aumenta al final la constatación de nuestra radical incapacidad". Y añade:

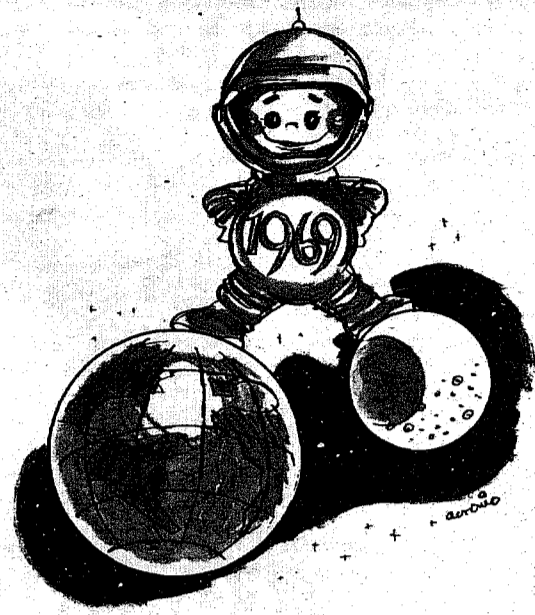
"Tenemos necesidad de un Salvador, de un Mesías" y señala a Cristo como ese salvador advirtiendo que necesitamos su poder divino "porque ningún otro poder vencería nuestros males."

El Papa recordó entonces la frase de San León, el Pontífice del Misterio de Cristo, "Si Cristo no fuera verda-

dero Dios, no podría proporcionar remedio. Si no fuera verdadero hombre, no nos serviría de ejemplo."

Es por esto, dijo el Papa, que el anuncio de la Navidad, después de veinte siglos, conserva toda su actualidad.

"No es un vano anuncio, porque no será vana la esperanza que pondremos en él. El Cristo que aquella noche feliz, por medio de la virginal maternidad de María, ha entrado en la historia y en los destinos de la humanidad, vive todavía. Vive en la plenitud de una gloria, todavía para nosotros sin nombre posible y sin concepto adecuado, en la vida celestial pero desde allí vive también aquí, en medio de nosotros, renaciendo continuamente, como manantial en su fuente, en su cuerpo místico, que es la Iglesia, y todavía difunde en el mundo su verdad y su gracia."



Los niños del Nursery del Centro Hispano Católico interpretan una representación teatral alegórica de la Navidad. Villancicos, juegos, piñatas, regalos de Santa Claus, llenaron las fiestas de la navidad para estos pequeños.



Las Cámaras de televisión captan la alegría infantil de las festividades navideñas del Centro. La sonrisa de esos niños entró así en miles de hogares, llevando con ellas un poco del espíritu navideño.

## Alegría de Navidad

Una vez más el Centro Hispano Católico llevó horas de alegría y felicidad a la niñez latina de Miami en estas navidades.

Los familiares de los pequeños que asisten al "Nursery" del Centro Hispano disfrutaron de las dotes artísticas de sus pequeños al admirar su actuación en representaciones navideñas y en corales que cantaban al nacimiento del Señor con sus tiernas voces.

Para centenares de niños, en su mayoría refugiados cubanos, el Centro ofreció su tradicional fiesta de navidad plena de regalos, golosinas y juegos que hicieron una tarde deliciosa para la niñez.

Para muchos de los pequeños que acudieron a la fiesta de navidad del Centro, esta fue la primera oportunidad en sus tiernas vidas de disfrutar de una fiesta tal. La primera vez que oían cantar a otros niños en torno al Niño Dios, la primera vez que recibían juguetes de un Santa Claus, la primera vez que la alegría navideña llegaba a ellos, porque muchos de esos niños proceden de un país donde la belleza de la navidad quiere opacarse, donde no se deja a los niños entonar tiernos villancicos, donde se les priva del júbilo de estas fiestas.

## Expropiación de Tierras

Bogotá —(NA)— El Instituto de Reforma Agraria expropió recientemente 487,314 hectáreas de tierras, la mayor parte de las cuales pertenecían a la Congregación de las Hermanas de las Escuelas Cristianas. Esas tierras están ocupadas por colonos que ahora las recibirán en propiedad.

## ORACION DE LOS FIELES

Domingo Después de Navidad

29 de diciembre

**CELEBRANTE:** Oremos. Al observar en este sacrificio eucarístico el misterio de Cristo naciendo de nuevo en nosotros y nuestro propio renacer en Cristo, meditemos en el llamado de paz de Nuestro Santo Padre. Imploramos la bendición de la paz para todos los hombres y naciones.

**LECTOR:** La respuesta a las oraciones de hoy será "Escúchanos, Oh Señor."

1. Que la Iglesia de Dios sea siempre testimonio del Verbo hecho Carne y de su Revelación, oremos al Señor.
2. Que los hombres de buena voluntad se unan más efectivamente en la promoción y preservación de la paz, oremos al Señor.
3. Que cesen los crímenes anti-humanos, que se cierren las heridas y dolores producidos por el odio, el rencor y el prejuicio entre los hombres, oremos al Señor.
4. Por los artistas, músicos y escritores que nos han aportado su inspiración en la belleza de la navidad, oremos al Señor.
5. Por los perseguidos, por los que hoy guardan prisión por la defensa de su fe o de sus convicciones políticas y religiosas, oremos al Señor.
6. Por los que se sienten afligidos y tristes, especialmente por los que hoy están de luto ante la muerte de N y N, así como por todos los que han perecido en accidentes de tránsito durante estas fiestas, oremos al Señor.
7. Que el mensaje de la Navidad haga que el espíritu de este tiempo perdure durante todo el año, especialmente en nuestra preocupación y cuidado hacia nuestros semejantes, oremos al Señor.

**CELEBRANTE:** Oh, Dios, Padre de Jesucristo, mira con piedad a Tu pueblo que ora a Ti. Concede lo que imploramos con fe. Por el mismo Cristo, Nuestro Señor.

**PUEBLO:** Amén.

### Octava de Navidad

1 de enero de 1969

**CELEBRANTE:** El Señor sea con vosotros.

**PUEBLO:** Y con tu espíritu.

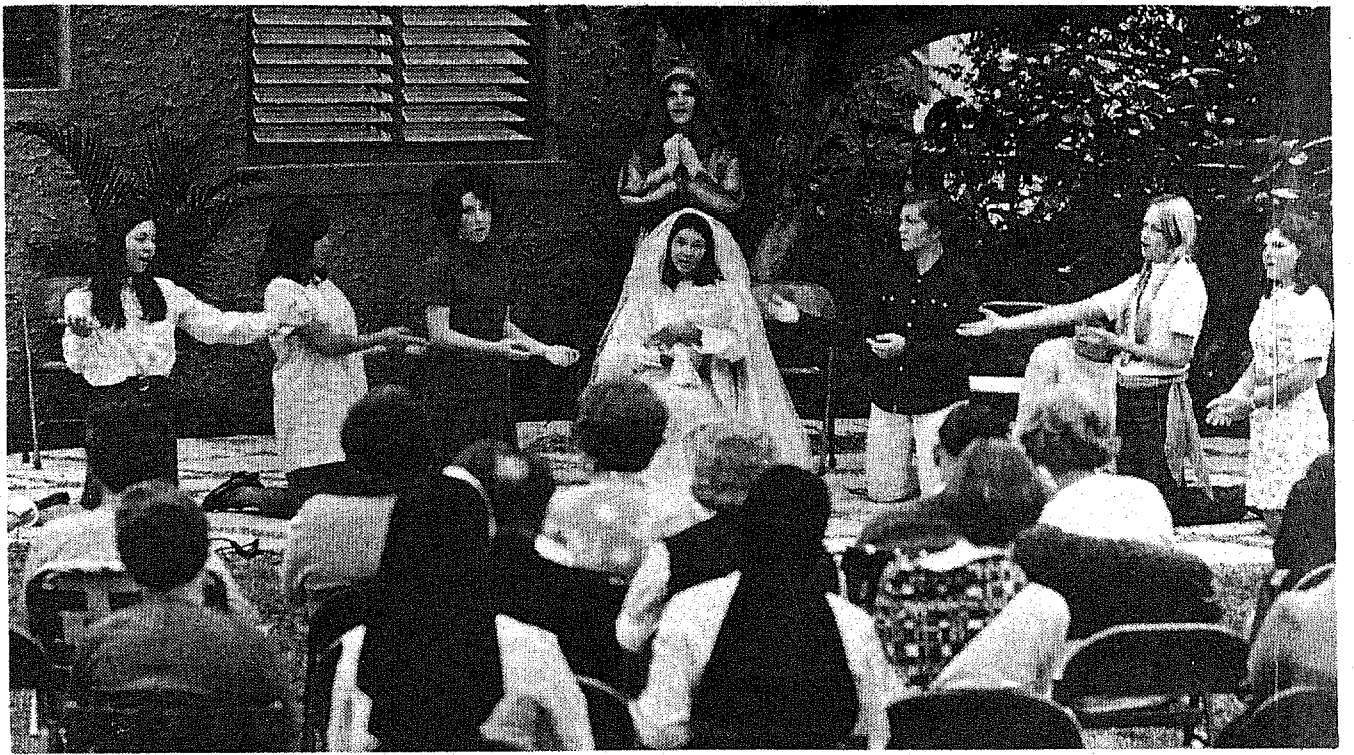
**CELEBRANTE:** Oremos. En este primer día de 1969 imploramos las bendiciones de Dios para nosotros y toda la humanidad durante todo este nuevo año.

**LECTOR:** Las respuestas a las oraciones de hoy serán: "Escúchanos oh Señor."

1. Por el Papa Paulo, el Arzobispo Carroll y toda la Iglesia de Dios para que el Espíritu Santo nos guíe y fortalezca durante el año que comienza, oremos al Señor.
2. Por un año nuevo de paz, de amor y justicia entre las naciones y los hombres, oremos al Señor.
3. Por aquellos que comienzan este nuevo año sumidos en la pobreza, el sufrimiento o la tristeza, oremos al Señor.
4. Que todos los hombres resuelvan hoy trabajar diligentemente en pos de una solución cristiana a los problemas raciales, económicos y sociales de nuestro tiempo, oremos al Señor.
5. Por todos los que nacerán y todos los que morirán en este nuevo año, oremos al Señor.
6. Por todos los aquí congregados, para que la felicidad que buscamos para nosotros y nuestras familias se nos dé este año en alguna medida, oremos al Señor.

**CELEBRANTE:** Padre, guíanos durante este año con tu luz. Escucha nuestras súplicas y bendícenos para que podamos apreciar tus dones. Te lo pedimos por Cristo Jesús, Nuestro Señor.

**PUEBLO:** Amén.



Las jovencitas que viven al cuidado de "Bethany Home" celebraron la navidad con fiestas y representaciones vivientes de la navidad. Esas muchachitas, que tienen su hogar en esa institución Arquidiocesana vivieron así el espíritu de la navidad.

## Unirse al Papa Para Celebrar 'Día de la Paz' Pide Obispo Boricua

San Juan, Puerto Rico (NA)—El arzobispo Luis Aponte, de San Juan, exhortó a todas las personas de buena voluntad en este país a unirse al Papa Paulo VI en la celebración del Día Mundial de la Paz.

Hablando a nombre de la Conferencia Episcopal, de la cual es presidente, el arzobispo Aponte anunció además que ha designado al Padre Tomás Dorney, jesuita, coordinador de las actividades que se organicen para dicha celebración.

El Padre Dorney, director del Centro Puertorriqueño de Paz, ha sido encargado además de comenzar las gestiones para la formación de una Comisión Puertorriqueña Pro Justicia y Paz. El Centro Puertorriqueño de Paz es una asociación apolítica y no-confesional que orienta y asesora a los objetores por conciencia al servicio militar por razones religiosas o de cualquier otra índole.

El Papa Paulo VI fijó el año pasado el 1 de enero como Día Mundial de la Paz con el fin de "alentar a todos los fieles de la Iglesia Católica para que unidos con todos los hombres de buena

voluntad, busquen los caminos que conducen a la paz y adquieran mayor conciencia de las exigencias del mensaje evangélico".

El arzobispo Aponte ha exhortado a todos los católicos, a todos los cristianos y a las autoridades civiles, a promover y fomentar la paz con actividades propias para tal fin, expresando además la esperanza de que los hermanos separados se unan a él en algún acto ecuménico pro-paz.

El prelado puertorriqueño pone de relieve los siete

principios y derechos de la documentación de la Santa Sede que ha sido enviada a los obispos de todo el mundo. Los derechos enumerados son los siguientes:

El derecho a la vida, a la libertad religiosa, al acceso a los bienes de la educación, instrucción y cultura; a no ser discriminado por razón de color, raza, origen étnico, sexo, edad o grupo social; a una justa participación de las responsabilidades socio-económico-políticas de la comunidad; a la información objetiva y a la libre expresión de las opiniones y el derecho a la inmigración y a la emigración, lo mismo que a la protección de los derechos de los refugiados y a las personas desplazadas.

Según los documentos de Roma, "la Jornada Mundial de la Paz 1969 estará consagrada a la promoción de los derechos del hombre, ya que la construcción de la paz se ve hoy constantemente impugnada por las continuas violaciones de los derechos del hombre."

## 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., 7:45 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** 4500 West 1 Avenue, Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.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. Chaminade Dr., Hollywood, 6 p.m.

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

**SANTA ANA** Naranja, 11:00 a.m. y 7 p.m.

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

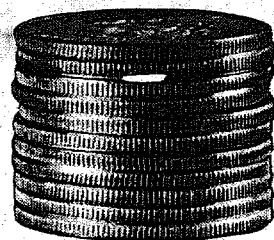
**GUADALUPE** Immokalee, 8:30, 11:45. Misión Labelle, 10 a.m.

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# La Vida Humana En Nuestros Dias

Continuación

## Nuevas Tensiones, Nuevas Necesidades

Los cambios culturales y tecnológicos han traído con ellos complejos problemas nada fáciles de resolver. Algunos traen presiones externas y otros internas a la familia. Por ejemplo, aún la familia hoy se encuentra en la necesidad de desarrollar nuevos canales de "comunicación"; ésta es una palabra formidable para describir las relaciones dentro de la comunidad íntima como debe ser la familia humana. Sin embargo, el problema se hace real por las circunstancias profundamente cambiadas bajo las cuales cada miembro de la familia busca ahora establecer una identidad mientras preserva el cálido sentido de la unidad y orgullo familiar. La armonía familiar en nuestros días, depende justamente de esta "comunicación" según los padres tratan de resolver el dilema entre autoridad y obediencia con sus hijos en crecimiento. Más aún, la reformada "comunicación" dentro de la familia es necesaria si los múltiples recursos educacionales de la vida familiar en sí misma han de complementar la educación formal de los hijos.

La familia individual está ahora llamada a nuevas responsabilidades para con la pluralidad de familias que comprenden la nación, la comunidad humana y la Iglesia. Por tanto, las familias cristianas conscientes de su participación en el progreso de la más amplia familia humana han de querer compartir no sólo su legado espiritual sino también sus recursos materiales con las familias menos privilegiadas. Ellos buscarán por su propia iniciativa el suplementar la acción gubernamental teniendo conciencia cabal de que en nuestra nación muchas familias son víctimas de la pobreza, la enfermedad y un inadecuado nivel de vida.

Informados observadores del acontecer social aseveran que la inestabilidad familiar en las áreas urbanas de Estados Unidos es resultado, al menos en parte, de nuestro fracaso en adoptar una adecuada y realista política sobre la familia en lo que va de siglo. La quiebra de la familia tiene causas intrínsecas, algunas de ellas morales, pero éstas han sido agravadas por la indiferencia o descuido de la sociedad y por las consecuencias de pobreza y racismo. El objetivo de una sabia política social no es sólo el bienestar físico de las personas, sino su estabilidad emocional y su desarrollo moral, no como individuos, sino, siempre que sea posible, dentro de unidades familiares.

En principio la teoría social americana siempre ha reconocido que la familia normal disfruta una real autonomía; sólo la anormal inadecuación de una familia en particular, pone a sus miembros bajo la competencia de nuestras cortes. Incluso entonces, siempre que sea posible, es disposición de nuestros organismos públicos el suplementar los defectos de la naturaleza proveyendo a los niños desamparados, delincuentes o sin hogar con el sustituto más parecido posible a la vida y formación en un ambiente familiar. Los norteamericanos tienden a preferir, de manera especial en años recientes, el sistema de hogares sustitutos donde la función de los padres naturales puede ser suplida de alguna forma en el desarrollo de la persona dentro de una familia humana. Nuestra teoría en todos estos aspectos ha sido admirable. Su implementación en la legislación y en la práctica no siempre ha estado a la altura de los problemas que ponen a prueba la teoría. La actual crisis urbana es una muestra de ello. Aunque las familias — como el hombre mismo — no sólo viven de pan, sin pan sufren y mueren. Los programas de alimentación necesitan todavía una orientación familiar. Las malas condiciones de vivienda, y éste es otro ejemplo, tienen un efecto adverso en la estabilidad familiar. Urgimos una ampliación de los programas de vivienda propia para familias de bajo y moderado nivel económico, especialmente las familias más numerosas que son frecuentemente olvidadas en estos planes y también un programa para casas de bajo alquiler y de rehabilitación de viviendas.

Los programas diseñados para ayudar a las familias menos afortunadas deben evitar a todo costo la ruptura de la unidad familiar. Una grieta lamentable se produce cuando las madres tienen que separarse de sus hijos en busca de un ingreso económico adicional. Quiebras y rupturas han sido frecuentemente el resultado de ciertas políticas de asistencia social que consciente o inconscientemente han destruido más que afianzado la estabilidad familiar. Hemos hecho notar una de estas políticas en nuestra referencia a la regla del "hombre en la casa" cuando en una reciente declaración hablamos del problema social nacional; pero podríamos citar otras. Cada miembro de cada familia tiene el derecho de ser cuidado no como persona aislada sino como persona que pertenece y depende de una familia. Favorecemos la corriente de considerar los programas sociales, las cortes de relaciones familiares y el trabajo social infantil buscando soluciones familiares más bien que individuales.

Cuando una familia se ve degradada, la sociedad es la que pierde. No hay familias insignificantes, como no hay personas insignificantes. Si las familias han de funcionar tan perfectamente como lo requiere la sociedad, cada una debe tener un ingreso en proporción a sus necesidades.

Los salarios en nuestro país se basan usualmente en la labor realizada más la productividad. Poca o ninguna consideración se da a la situación familiar del individuo, su estado civil, o el número de hijos que tiene. No debe ser normalmente necesario para el padre de familia buscar más de un empleo para poder mantener a su esposa e hijos. Los solteros y los casados con familia reciben el mismo salario por la misma labor. Como resultado un sector de la población soporta una parte desproporcionadamente grande de la carga económica de mantener a la población infantil, — la nación

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del mañana—, a excepción de los beneficios del impuesto sobre la renta (income tax) que desafortunadamente se ven grandemente anulados por los impuestos de consumo. La solución efectiva que queremos puede requerir un sistema de subsidio familiar en los Estados Unidos similar al adoptado por Canadá, muchas de las naciones europeas, Australia, Nueva Zelanda, y algunos gobiernos de América Latina. Estamos dispuestos a apoyar una legislación adecuada en este sentido.

Los retos y amenazas a la vida familiar contemporánea pueden a veces parecer insuperables. Sin embargo, los recursos de esta nación son más que suficientes para alcanzar la seguridad y prosperidad de nuestras familias en el hogar, mientras nos facilita cumplir nuestros deberes de caridad y justicia hacia otros pueblos del mundo. Los medios científicos, educacionales y financieros de nuestra nación no pueden tener utilización mejor que en la defensa y desarrollo de la familia. El futuro de la civilización misma depende del uso creativo de nuestros recursos. Nuestra preocupación en mejorar las condiciones sociales y las políticas públicas de protección a la familia incluye el reconocimiento de los méritos especiales de algunas familias. Secundamos el tributo de la Constitución Pastoral del Concilio a los padres de familias

numerosas; añadimos otro tributo a aquellos padres que, siguiendo una tradición del catolicismo norteamericano, han previsto a sus hijos, —frecuentemente mediante un gran sacrificio— de una educación de inspiración religiosa desde los años preescolares hasta los altos estudios.

Tenemos en mente a aquellas familias con hijos con problemas tales como invalideces físicas y mentales, y a las familias que mediante la adopción asumen la plena responsabilidad de niño que no han nacido de ellas. La adopción responde a un profundo instituto humano. Da hogar al desamparado y padres al huérfano mientras que al mismo tiempo recompensa el amor con el que una familia da la bienvenida a una vida que originalmente no estaba destinada a su cuidado.

Igualmente digna de elogios es la falta de egoísmo que lleva a personas cualificadas a convertirse en padres sustitutos de niños que necesitan ayuda material, emocional o espiritual en algún punto de sus vidas. Finalmente ofrecemos una palabra de aliento a nuestros hermanos y hermanas en Cristo que cuidan de la prole en familias con sólo uno de los padres. Los sacrificios requeridos para proveer el bienestar físico y el desenvolvimiento psicológico de los niños bajo estas circunstancias resulta a veces extraordinario. Aquellos que se entregan al servicio de la vida y el amor dan testimonio al mundo y a la Iglesia de una generosidad que no puede dejar de inspirar a otros y de santificarlos a ellos mismos.

Continuad.

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Service Station Guide Service Station Guide

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# WANT ADS

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## 5 Personals

Mail order advertising book \$3.95 Explains profit making at home. AA Services 112 S. W. 19 Avenue, Ft. Laud. 33312.

DRIVER of white and red truck who witnessed accident in Hialeah area 9:30 a.m., Tuesday, Nov. 19 please contact Bernice Bayne at 888-1547 til 5 P.M. or 751-5892, att. 6. Need help desperately, no witness spoke English.

HOME MADE GRANDMOTHER QUILTS. Only \$8.50 - \$12.00. 1320 S. W. 15th St. 373-3575.

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Young woman wanted to share my home with same in Miramar area. References exchanged. Write Box 63, The Voice 6201 Biscayne Blvd., Miami 33138.

Lady, retired, wishes to share home of same So. Miami, C. Gables area. Call 665-4893.

## 9 Lost & Found

Missing school pin, red cross shape BHTS - 31. Vicinity Little Flower Church, Doctor's Hospital, Coral Gables 444-7052.

## 17 Help Wanted-Female

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## 17 Help Wanted-Female

STENOS, typists, key punch. Temporary work, to fit your schedule, day, week, month, more. Kelly Girls. 306 Roper Bldg. FR3-5412.

Wanted, part time recreational worker, Friday, Saturday, Sunday. Experience with teenagers helpful. Write Box #63, The Voice, 6201 Bisc. Blvd. Miami 33138.

Housekeeper, \$30 to start. Care for 2 and 5 year old. Household duties, live-in, permanent. Write Box 66, The Voice, 6201 Bisc. Blvd. Miami 33138.

Middle age, congenial to live in. Care for elderly lady in pleasant one family home. Southwest location. St. Timothy Parish. Fair wage. Own room. Time off. 221-1340.

Cleaning woman needed 2 days a week. Own transportation. \$15 Call 947-7634

## 18 Help Wanted-Male

Maintenance man wanted for local work. Moderately skilled in one or more trades. Usual benefits. Reply to Voice Box 61, The Voice 6201 Bisc. Blvd., Miami 33138.

## 19 Help Wanted-Male & Female

Science and Social Studies teacher in departmental grades 5-8 needed at St. Ann School, Naples. Salary for qualified person is \$5,800. Send resume to: St. Ann School, P. O. Box 1945, Naples, Fla. 33940.

## 31 Automobiles For Sale

Chrysler, 6 cyl., 4 door, good condition. Auto, trans., heater, tag, sticker, good tires & paint. \$135 See at Trinidad Trailer Park, 61 N. W. 79 St. Space C 307.

'60 Volkswagen Carmine Ghia sports car, excellent condition. Good tires, battery, \$500 cash or make offer. 1161 N. W. 84 Terr. Hollywood.

## 38 Pets For Sale

Cairn & Scotties  
AKC, champions at stud. Florida's top winners. 821-4564.

## 40 Household Goods

Free - affectionate kitten, male. House broken. For good home. Phone 635-9967 after six.

## 49 Air Conditioners

Warehouse Clearance '68 models. Reverse cycle and straight cooling. All sizes 947-6674

## 40-A Wearing Apparel

"THE BEST FOR LESS" at BUDGET BOUTIQUE, 2322 Biscayne Boulevard. New and nearly new casuals, cocktails and formal, \$3 up. Sweaters, blouses, slacks, \$1 up. Free gift with purchases \$3 or more. Bring this ad and 10% of your sale price will go to your favorite charity.

## 42 Miscellaneous For Sale

Hand made knit sweaters all sizes and colors, also made to order. Hand embroidered table cloths, pillowcases, scarfs and afghans. 1390 S. W. 17 St. after 4 in the afternoon.

## 43A Musical Instruments For Sale

Small baby grand piano. Full keyboard. Antique white and gold. Like new. \$750 754-4731

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Hammond A-100 2 Dandy's. Save Hammond Church model. Good buy Wurliizer console \$1395 Practice organ - start \$195 Hanos & Grand S - start \$195 Call Hale Hano used Dept. Open 9 to 9 Sat. till 5 p.m. Phone 358-2726

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Zenith color TV \$250 Call 681-8296 after 5 p.m.

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## 60 Apartments For Rent

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## 63 Rooms For Rent

Season. Near Barry. Beautifully furnished twin bedroom for 2 people. 171 N. E. 117 St.

## 67 Business Opportunity

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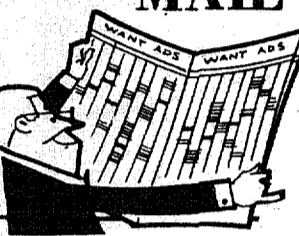
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3 LINE MINIMUM-COUNT 5 WORDS PER LINE

PLEASE PRINT

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## School OK's Group's Interreligious Program

BENNINGTON, Vt.—their unanimous approval to a "periodic released time" program sponsored here by an interreligious group.

### Shared Church Plan Proposed

LONDON—(NC)—The Anglican Primate, Archbishop Michael Ramsey of Canterbury, introduced a bill in the House of Lords here to enable the main religious denominations to share churches and auxiliary buildings.

The bill which comes up for a second reading (agreement in principle) on Jan. 30, applies only to England and Wales where the Church of England has special privileges, but as the established Anglican body is always subject to parliament.

It would open the way for agreement between the Anglican, Catholic, Baptist, Methodist and Presbyterian Churches. The bill would allow joint approved services and ministers of one church taking part in those of another.

Special provisions are made for the consecrated churches of the Church of England, which can only be shared if they remain in the sole ownership of the Church of England.

It also enables shared churches to be registered for non-Anglican as well as Anglican marriages.

The bill as proposed had been agreed to by the churches concerned.

Under the plan, students will be released periodically, as their schedules permit, to take religion courses at an Ecumenical Center across the street from the high school.

The Center is operated by the Bennington Religious Education Foundation (BREF), formed in 1967 and now including representatives from nine Roman Catholic, United Methodist, Episcopal, United Church of Christ, and Church of God congregations.

Taught by area clergy and a Josephite Sister employed part-time by the Foundation, the courses cover beliefs and traditions of the participating Churches, Science and Religion, Religion and Literature, Jewish-Christian dialogue, and Cases in Conscience (sex, marriage, civil rights, war and peace, alcohol and drugs).

In addition to the released time program, the Center offers evening classes for adults. This year some 45 students and about 40 adults are enrolled in the courses.

The by-laws of BREF stipulate that "no teacher may solicit the change of a student's religious affiliation... No coercion, other than the moral suasions inherent in religion itself, may be used by religious groups to induce attendance." The "power of the public school" should not be used to support or impede the Foundation, the by-laws declare.

## Nun Takes NCC Post

NEW YORK—Sister Ann Patrick Ware, S.L., the first Roman Catholic nun to be elected to the staff of the National Council of Churches, is the NCC's new assistant director of the Department of Faith and Order.

The appointment was announced by Dr. R.H. Edwin Espy, general secretary of the Council composed of 33 Protestant and Orthodox Churches.

Sister Ann Patrick had for several months been a theological consultant to Church Women United, an NCC related agency.

One of her initial responsibilities with the faith and order unit will be a two-year study on inter-communion, which the department plans to publish for use by Protestant, Catholic and Orthodox Churches.

The nun was previously a professor at Webster College, Webster Groves, Mo.

### Albert Shuhler Dies At 73

HOLLYWOOD—Funeral services will be held in East Greenville, Pa., for Albert Shuhler, brother of the president of Biscayne College, who died Sunday at the age of 73.

A retired accountant, he came here seven years ago with his wife Ann. He is also survived by a son, Albert, Jr., Father Ralph Shuhler, O.S.A., and eight other brothers and sisters.

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## Church Highlights, 1968

(Continued from Page 8)

Day" pastoral reaffirming support of Pope's encyclical banning artificial birth control methods and dealing with war and peace matters.

Number of bishops criticized mass media for misrepresenting pastoral's stand on birth control. . . Sen. Eugene McCarthy, Minnesota, spoke at Washington rally supporting Washington archdiocese's dissenting priests, on eve of bishops' meeting. . . Pope Paul criticized segment of Catholic press as "obliging echo" of protest in Church.

Holy See ordered clarification of some sections of controversial Dutch catechism. . . Holy See lifted 1967 excommunication of John Leahy, 40, who left priesthood, married widow with five children. . . Augustin Cardinal Bea, S.J., 87, leader in Christian unity movement, died. . . Father (Capt.) Angelo J. Liteky, M.S.S.T., Army chaplain, became second chaplain in history (first was also Catholic priest) to be awarded Medal of Honor for heroism in Vietnam.

DECEMBER: Bishop William G. Connare of Greensburg, Pa., Vatican-appointed observer in dispute between Archbishop Robert E. Lucey of San Antonio and 68 of his priests, opens investigation in San Antonio. . . Dutch bishops agree to issue a supplement on controversial New Dutch Catechism containing corrections suggested by the Holy See. . . Richard Cardinal Cushing of Boston denies rumors of Catholic school closings in archdiocese. . . Australian bishops assail widening of area of legal abortion in that country. . . Alfredo Cardinal Ottaviani, prefect emeritus of Doctrinal Congregation says encyclical, Humanae Vitae, badly received because of long delay in its issuance. . . Acquittal of former Nazi judge charged with the murder of seven persons, including two Catholic priests, provokes a flood of protests in West Germany. . . Thomas Merton, Trappist monk-writer, dies from accidental electrocution.

mer Nazi judge charged with the murder of seven persons, including two Catholic priests, provokes a flood of protests in West Germany. . . Thomas Merton, Trappist monk-writer, dies from accidental electrocution.

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