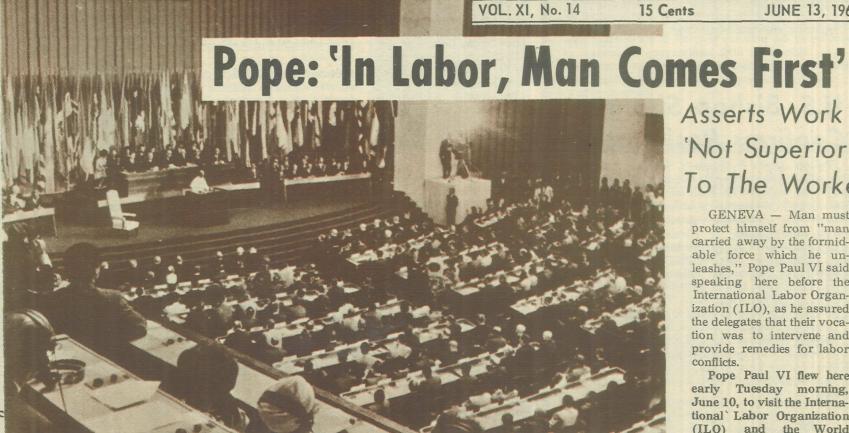
"Man must be prevented from becoming only the mechanized caterer to a blind machine which devours the best of himself, or of a state tempted to subject all energies to its service alone."

Pope Paul VI at Geneva, Switzerland



Pope Paul is shown (inset) as he addressed sessions of the International Labor Organization in the Assembly Hall of the United **Nations Palace** in Geneva. During his unprecedented visit the Pope also met with Dr. **Eugene Carson** Blake and other leaders of the World Council of Churches.



Bishops Probe Inter-American Problems At Caracas Meeting

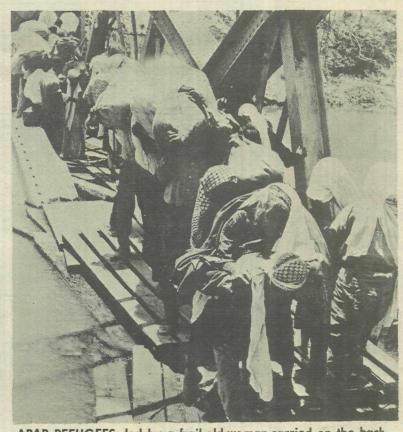
Members of the U.S. hierarchy returning from a three-day Inter-American meeting of Bishops in Caracas, described the conference as "a sharing—not as a giving."

Mutual concern for the well-being of the Church and the people of God, especially the poor, the uneducated and all those in need brings the prelates of North and South America together for the series of meetings held in the U.S. as well as in Latin America.

See page 4,5,6

Some Schools Expand, Bucking 'Gloom' Trend

Inside This Issue Fathers And Their Day P. 11 Individuality In Community Life . . . P. 11 What About Vindictive Newsmen? . P. 16 Are Hippies Immature ? P. 18



AKAB KEFUGEES, led by a trail old woman carried on the of a young Arab, cross the bombed Allenby Bridge to seek a new home following occupation of the west bank of the Jordan River during the "6-Day War." Turmoil in the mid-east is discussed in a copyrighted article on page 8.

Asserts Work 'Not Superior' To The Worker

protect himself from "man carried away by the formidable force which he unleashes," Pope Paul VI said speaking here before the International Labor Organization (ILO), as he assured the delegates that their vocation was to intervene and provide remedies for labor conflicts.

Pope Paul VI flew here early Tuesday morning, June 10, to visit the International' Labor Organization (ILO) and the World Council of Churches (WCC).

At Geneva airport, he was greated by Ludwig Von Moos, president of the Swiss Confederation and by the mayor of the city. After exchanging good wishes for a visit that is historic because of Geneva's tradition as the bastion of the Protestant Reformation, the Pope was driven to the United Nations building - the old League of Nations - where he addressed the ILO.

THE IMPACT

Speaking in French, the Pope delivered his almost 4,000-word long address in a quiet steady tone. While the Pope's speech perhaps did not have the dramatic impact of his speech to the United Nations in New York in October of 1965, it nevertheless was a solid demonstration of the Church's continuing concern and interest in the working man and in the need for his better-

"In labor, it is man who comes first," said Pope Paul VI. "Never again will work be superior to the worker, never again will work be against the worker; but always work will be for the worker, work will be in the service of man, of every man and of all of man," he declared.

He told the ILO delegates that they must support the development of weak peoples and control the rights of the strong by creating "a real international law of labor" that is "not only theoretical but practical."

(Continued on Page 10)



CHILDREN OF CFM members enjoyed supervised recreation during their parents' all-day meeting last Sunday at the Seminary of St. Vincent de Paul in Boynton Beach. See stories and photos. P. 22.



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





Geneva Hails Pope;

Pope Paul VI, most traveled Pontiff in modern Church history, was welcomed warmly on his visit to Geneva, city of the great Protestant leader, John Calvin. Thousands greeted him, hundreds coming from France and other nearby countries.

The Holy Father's visit to the headquarters of the World Council of Churches, it appeared, overshadowed the primary purpose of his one-day visit - to address the 50th anniversary celebration of the International Labor Organization.

U.S. Bishop Shannon **Confirms Resignation**

Bishop James P. Shannon, who wrote to Pope Paul stating he was unable to assent to the Pontiff's encyclical dealing with birth control, confirmed he had resigned as auxiliary bishop of St. Paul and Minneapolis and also as pastor of St. Helena's parish, Minneapolis.

In a statement addressed to Willmar Thorkelson, Minneapolis Star religion editor, the bishop asserted that Archbishop Raimondi, the Apostolic Delegate, advised him to exile himself to a foreign country upon his resignation. The bishop said he intended to continue teaching at St. John's College, a nondenominational institute in Santa Fe, N.M.

Bishop Shannon attended the Yale University commencement, where on June 9 he received the Wilbur Lucius Cross medal for achieving eminence in church governance from the university graduate

Medal To Justice

At a ceremony in the U.S. Supreme Court building in Washington, Associate Justice William J. Brennan, Jr., was presented with the coveted Laetare Medal of the University of Notre Dame. The presentation was made by Father Theodore C. Hesburgh, C.S.C., university president.

'Black Sunday'

A group of black activists interrupted a Mass in a Catholic church in a middle-class suburb of St. Louis and announced it was the first such event in a summer-long series of "Black Sundays" planned for the area. The St. Louis archdiocesan human rights commission in a communication to pastors, advised that incidents be avoided if disruptions occurred in their churches.

Nine Convicted

The Catonsville 9 were convicted in Baltimore County Circuit Court in Towson, Md., on charges stemming from breaking into a Catonsville, Md., draft office and destroying draft records last year. The 9 were convicted of charges growing out of the incident in Federal Court last year. Aplea of double jeopardy in the second trial failed.

Judge Kenneth G. Proctor meted out the following sentence to run concurrently with the federal court sentences; Father Philip Berrigan, S.S.J., and Thomas Lewis, 3-1/2 years; Father Daniel Berrigan, S.J., George Mische, and Thomas Melville, former Maryknoll Priest, three years; Melville's wife, Marjorie, a former nun, Mary Moylan, Brother David Darst, F.S.C., and John Hogan, two years.

Defiance Ends

After a week's defiance of the U.S. Supreme Court ban on prayers in public schools, 75 pupils of a little red schoolhouse in the town of Leyden, Mass., surrendered to demands that the practice be stopped. The demand came from Commissioner Neil V. Sullivan of the Massachusetts Department of Education, empowered to withhold funds for infractions of departmental regulations.

Bloody Minded

In a two-volume report, the presidential National Commission on Causes and Prevention of Violence characterized Americans as "a rather bloody-minded people" and asserted forms of violence in the 1960s are unprecedented in the history of the nation.

Anti-Abortion Law

In a decision of widespread importance, the Massachusetts Supreme Court upheld the constitutionality of the state's anti-abortion law. In Wilmington, Del., Bishop Thomas J. Mardaga, in full page ads in two Wilmington daily papers, warned against the proposed relaxed abortion legislation pending in the Delaware Legislature, emphasizing that one bill would remove abortions from the criminal code and place the matter under the medical practices act.

Anti-Abortion Law Affirmed In Mass.

BOSTON - (NC) - Thestate supreme court here unanimously reaffirmed the validity of the Massachusetts anti-abortion law.

The court acted on appeal of Dr. Benedict Kudish of Newton, whose medical license had been revoked by the State Board of Registrations in Medicine after he pleaded guilty in Suffolk Superior Court on a charge of violating the abortion law and was sentenced to a threeyear probation.

Dr. Kudish held that he was not involved in any malpractice that the medical board could act upon because the abortion law is "unconstitutionally" vague and does not clearly define what is "unlawful."

DECLARATION

Chief Justice Raymond S. Wilkins, who handed down the unanimous opinion, declared that any "uncertainty" in the law, which dates back to 1845, "has been made sufficiently definite by decisions of this court."

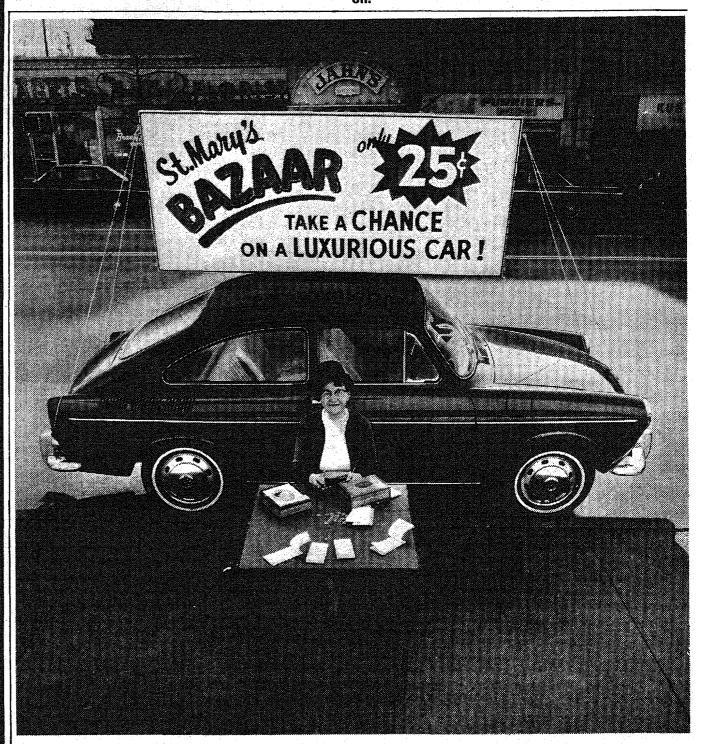
He noted that in previous rulings the court "stated over the years that a physician may lawfully perform an abortion if he acts in good faith and in honest belief that it is necessary for the preservation of the life or health of the woman."

Justice Wilkins indicated that Dr. Kudish "demonstrated neither the existence of any peril to the woman nor his good faith in performing the abortion, both of which are fundamental to exoneration."

The chief justice also ruled pleaded guilty in superior court his action was sufficient to justify the medical board's revocation of his license.



A PLAQUE commending Archbishop Coleman F. Carthat because Dr. Kudish roll for his untiring work with the Cuban Refugee program was presented (left) by Brother Osvaldo Morales, F.S.C., (right) on behalf of the alumni of LaSalle schools, in Cuba, while Msgr. Bryan O. Walsh, director of the Spanish-speaking apostolate looks



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knows how much for oil and antifreeze.

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Conn. Legislature OK's Nonpublic School Help

HARTFORD, Conn. -Connecticut's House of Representatives state payment of part of the olic leaders that their schools has approved a bill which would provide \$6 million in nonpublic schools for no public assistance was direct aid to parochial and other non public schools.

The measure received Senate approval earlier and Gov. John N. Dempsey is

Under its provisions the state would pay 20 per cent institute court challenges of of the salaries of teachers its constitutionality prior to teaching "secular" subjects in private schools. No funds would go to teachers of Liberties Union, which has religion classes.

A higher salary rewould be provided at schools having high enrollment of pupils from low income families. Fifty per cent of the salaries would be paid proportion to the amount when one-third of the students are from such families and 60 per cent when two-thirds of the children are "educationally deprived."

BIG ENROLLMENT

There are 360 private schools in Connecticut and of these 228 are parochial elementary or diocesan high schools. Catholic schools have a total enrollment of bill followed four months of

would be made before 1970. expected to sign it into law. However, one provision would allow taxpayers to payments.

The Connecticut Civil opposed the bill, is expected to bring a court suit against mbursement by the state it on the grounds that it is unconstitutional.

> Another provision would require open enrollment regardless of religion in of state aid given the particular school.

> The measure has been compared to a law enacted in Pennsylvania last year and currently being challenged in the courts there which also provides for "purchase of secular serv-

WARNINGS ISSUED House approval of the

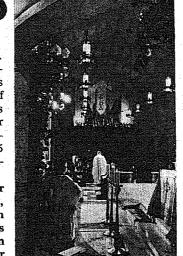
discussions and hearings. The bill also provides for Repeated warnings by Cathcost of textbooks used in the might be forced to close if secular subjects. If signed forthcoming was a major by the governor the measure argument in favor of its paswould become effective on sage. It is estimated that 55 July 1, but no payments per cent of the state's population is Catholic.

In a joint pastoral letter read in all Catholic churches, Connecticut's three diocesan bishops urged parishioners to write their legislators in support of aid. In their letter the bishops noted that unless state aid was given "the overburdened public school system would have to do the identical service for the state at several times the cost." This was interpreted by some as a threat to close the schools.

annual cost to public educaestimated at \$56.4 million bitter battle. annually.

to close within two years. kind.

Today Double Anniversary For Miami Archdiocese



Today (Friday) marks the first anniversary of the establishment of the Province of Miami and the elevation of Archbishop Coleman F. Carroll to the rank of Metropolitan.

Just one year ago today ecclesiastical dignitaries from North, South and Central America joined religious leaders of other faiths, civic leaders, priests religious, and laity, during historic rites in the Cathedral of St. Mary where Archbishop Luigi Raimondi, Apostolic Delegate to the United States, promulgated papal documents establishing

Included in the Province are the Archdiocese of Miami and the Dioceses of St. Augustine, St. Petersburg and Orlando.

Launch Plan For Religious School Aid

BOSTON-(NC)-Initial approval of a plan to amend the Massachusetts Constitution to provide public assistance for "religious The estimated additional schools" has been voted by a joint session of the legislation in the event that Catholic ture, thus setting the stage of schools did close was what could be a long and

The state Civil Liberties According to the bishops, Union (CLU) immediately Catholic schools in Con-served notice it will take necticut had an operational whatever steps are necessary deficit of \$4 million in the to block the use of public past year and "a substan- tax monies for support of tial number" could beforced religious schools of any

schools in Vermont.

mentioned "religious schools" but it is generally conceded that Catholic schools will be the principle beneficiaries. No other denomination has indicated a need for public aid.

The CLU called the action of the legislature "a shocking disregard of a principle that is basic to American democracy - separation of church and state."

It is said the First Amendment to the Constitution prohibits the use of public funds

The wording of the bill in support of religious enterprises.

> Supporters of aid to nonpublic schools have claimed this will save tax payers money in the long run. They have warned that widespread closings of financially hardpressed parochial schools will mean a major boost in tax rates as the children enter public schools.

If public funds were voted for non-public schools, it was expected that this would not become effective until 1973 at the earliest.

<u> 2000 от принастиния принаст</u> School Expansions Buck The Gloom

mann of Cleveland an not to let the financially hardnounced that more than \$15 million had been collected in the diocesan high school campaign fund and said all the monies will be spent for the expansion of existing school facilities and the building of some new ones, including a \$3 million high school in Independence.

But he also said that due to spiraling costs and the present inability of religious communities to sustain their share of the burden, "not all the high schools originally planned can be built.'

In Chicago, meanwhile, Father Robert Clark, superintendent of the archdiocesan system, said fewer retrenchments in Catholic school operations are expected there this fall than were feared a month ago.

If the Cleveland-Chicago appraisals did not signal a renewal of Catholic school expansion, they at least indicated the determination of

Bishop Clarence G. Issen- Catholic leaders and laity pressed system go down the

> St. Thomas Aquinas, the first Catholic school in ing St. Anna, they made Nevada, closed this month. Three priest-graduates of the school, who conducted its final graduation exercises, included the chancellor and the vicar general of the diocese of Reno. The school was started in 1931.

The hard work and eighth graders. determination of a pastor and some parents in St. Anna, Wis., granted St. Ann parish school there a new lease on life.

St. Anna is just north of the boundary which separates the Green Bay diocese from the archdiocese of Mil-

When residents of the small farming community learned last spring of the diocesan board of education's decision to close the

school, they banded together to find a solution. Knowing that the Milwaukee archdiocese had announced plans to consolidate four schools in the area surroundinquiries into the feasibility of joining the effort.

Two elementary schools in downtown Los Angeles closed, but in conjunction with the fall opening of the archdiocese's first "middle school" for seventh and

The Burlington diocesan school board approved subsidies for Catholic high



Archdiocese of Miami Weekly Publication

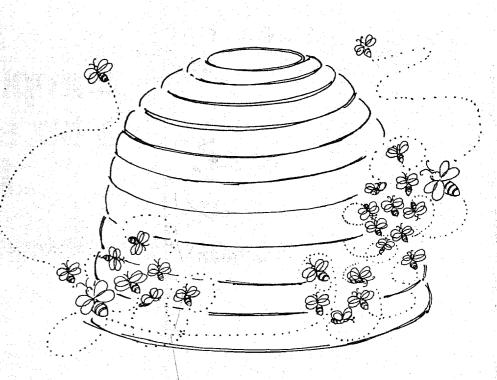
Second-class postage paid at Second-class postage paid amiami, Florida. Subscription rates: \$5.00 a year; Foreign, \$7.50 a year; single copy 15 cents. Published every Friday at 6201 Biscayne Blvd., Miami, Fla. 33138.

be granted an additional unexpected The board recommended

that each school receive \$50 per pupil from diocese funds largest public and parochial and that one school, which mont. Unless there are some open on schedule this fall. is facing a serious deficit,

\$18,000 emergency money. ments during the summer, it Burlington has both the now appears that the four Catholic high schools and education systems in Ver- 24 elementary schools will





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Says 'Mutual Efforts' Needed For Problems

CARACAS, Venezuela -Calling for more throughly trained and oriented missionaries from North America to Latin American nations, a Dominican vicarprovincial here told the Interthat only through mutual effort could they find a way of preserving "what is deeply Christian in both the workcentered and the leisurecentered cultures, while care-

Pope Names Coadjutor To Cardinal M'Intyre

WASHINGTON - (NC) Bishop Timothy Manning, of Fresno, Calif., has been named coadjutor archbishop with right of succession to James Francis Cardinal McIntyre, archbishop of Los Angeles. The Holy Father also named Msgr. Francis J. Dunn, chancellor of the Dubuque archdiocese, to be titular bishop of Turris Tamalleni and auxiliary bishop to Archbishop James J. Byrne of Dubuque.

The actions of the Holy Father were announced here by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

Irish-born Bishop Manning, a former auxiliary bishop to Cardinal McIntyre, was appointed by Pope Paul to be titular archbishop of Capreae.

Archbishop-designate Manning was born in Ballingeary, County Cork, Ireland, on Nov. 15, 1909. He was educated at Mungret College in Limerick, Ireland, and at St. Patrick's Seminary, Menlo Park, Calif. He was ordained to the priesthood on June 16, 1934, in Los Angeles.

After ordination, he studied at the Pontifical Gregorian University in Rome from 1935 to 1938 and earned a doctorate in canon law. He was serving secretary to the late Archbishop John J. Cantwell of Los Angeles in August, 1946, when he was appointed to serve as auxiliary bishop of Los Angeles.

He was consecrated a bishop

on Oct. 15, 1946. When Pope Paul divided the Monterey-Fresno diocese into separate Sees on Oct. 25, 1967, he appointed Bishop Manning to serve as bishop of Fresno. Bishop Manning was installed in Fresno on Dec. 15, 1967.

Cardinal McIntyre, who will observe his 83rd birthday on June 25, has been archbishop of Los Angeles for 21 years. He was serving as coadjutor archbishop of New York when he was named to succeed Archbishop Cantwell as head of the Los Angeles archdiocese and was installed on March 19, 1948.

Bishop-designate Dunn was born March 22, 1922, in Elkader, Iowa, the son of Josephine Feeney Mrs. Dunn and the late Peter A.

He was educated at Catholic elementary and high schools in Elkader; at Loras College in Dubuque, and Kenrick Seminary, St. Louis, Mo. He was ordained to the priesthood on Jan. 11, 1948, then studied canon law at Angelicum University in Rome. He has been chancellor of the archdiocese since 1960 and previously served as vice chancellor, archdiocesan director of the family life bureau and director of the archdiocesan cemetery, in addition to various parish duties. He has been a notary since 1956 and a member of the archdiocesan admini-

American Bishops' Meeting fully avoiding the excesses of both."

> Speaking before the prelates assembled for the fourth meeting of the special series which was initiated by Archbishop Coleman F. Carroll, chairman of the U.S. Bishops' Committee for Latin America, Father Chrysostom Gaerets, O.P., vicar-provincial of the Dominicans in Bolivia, emphasized the need for wellmotivated missionaries. He warned that "Latin

America can be completely paganized in this generation if the process of secularization and materialism is allowed to run its course without a renewed Christianity as its selective host in a changing scale of human and social values."

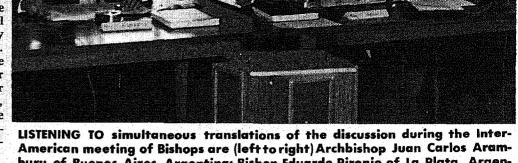
Delivering his paper to the joint meeting of Latin and North American hierarchy, Father Gaerets pointed out that the "role of the U.S. missionary effort is that of helping the Latin Churches reach full Chrisitan maturity as rapidly as possible through the developing process of self-help and confidence. The dynamics of a developing Church in developing countries are very different from those of an effective pastoral in the United States."

Describing the qualities which should be embodied in

Suit Challenges Aid To Schools

PHILADELPHIA-(NC) A suit filed in U.S. District Court here attacked state aid to non-public schools as an unconstitutional promotion of racial segregation.

The suit, filed by six religious, civil rights and educational groups, asked the court to stop any payments under Pennsylvania's 1968 aid to non-public schools



buru of Buenos Aires, Argentina; Bishop Eduardo Pironio of La Plata, Argentina, secretary general of CELAM; and Archbishop Marcos McGrath, of Panama, vice-president of CELAM.

the U.S. missionary to Latin America, Father Gaerets cited "dedication, interest and capacity to do the type of work which the pastoral situation demands.'

He added that a person "who is sympathetic to the Latin culture, history and mentality has made a good beginning in the necessary adaptation" to the missionary life.

Above all else, however, the missionary — the Church in the United States sends 500 each year to the countries of Latin Americashould have a firm "philosophic grasp of the main

differences between the Latin leisure-centered way of life and the U.S. work-achievement-orientated life."

He said that "a special training in the social apostolate or some other apostolic field is important. At least, all personnel should be well trained in conciliar and post-conciliar theology with a heavy pastoral emphasis."

The provincial also asked that the Inter-American bishops make an "attitude study" of the missionary effort from the U.S., through interviews and evaluation of work accomplished.

"It can be safely stated that the 10 to 15 year effort has been neither a complete success nor failure. Much good has been done for the People of God in both continents and many mistakes have been made. Now is the time to make as complete and objective evaluation as possible in order to do the work of Christ better than before," the priest explained.

He concluded that there "is growing pressure within the U.S. to take care of the crisis within its won Church and civil society before sending large numbers to other countries."

Judge Weeps Sentencing

MILWAUKEE-(NC)-Eleven members of the "Milwaukee 14" were sentenced to two years in the state prison for burning draft records here Sept. 24, 1968.

In an emotional sentencing in which even the judge broke down at one point the Vietnam war protesters were also given four years probation to follow their prison terms. They will be eligible for parole after

Judge Charles L. Larson,

the sentencing of Father Anthony J. Mullandy, 39, a Benedictine monk from St. Anselm's College in New Hampshire. Obviously under strain, the judge took out his handkerchief and brushed away tears.

Several of the defendants had trouble controlling their emotions during their final statements and members of their families wept as they were led, shackled together, out of the court room.

Twelve of the group of 14 Catholic, paused during were found quilty on May

26 of state charges of burglary, arson and theft for destroying draft records taken from a downtown Selective Service office. The two other defendants are to be tried separately. The Rev. John Higgenbotham requested his sentencing be delayed to June 9 so he could confer with counsel.

The 11 were sentenced to two-year concurrent terms for arson and theft, and probation on the burglary charge. They had faced a maximum penalty of 18



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U.S., Latin Bishops Meet In Caracas

Venezuela which turned away one recent Latin factfinding group from the U.S. gave a warm welcome to another that included top-ranking leaders of the Catholic Church in the United States.

A committee of U.S. bishops met with counterparts from Latin American nations here at the same time as the scheduled visit of Gov. Nelson A. Rockefeller of New York. Fears of student and guerrilla activity let the Venezuelan government to ask Rockefeller to postpone his visit. Some observers here felt that the anti-U.S. demonstrators might turn their attention to the Church sessions. But the ample press verage of the bishops' eting produced only favorable reaction from public commentators.

Choice, training and performance of foreign personnel for the Church in Latin America were among the main subjects of study during the three-day meeting. The personnel includes priests. Brothers, Sisters and laymen. Nearly 5,500 from the United States are working in the area, and more are expected in the near future.

WIDE PROBLEMS

The meeting touched on wide problems in inter-American relations, such as the question of social justice in trade practices, foreign investments, and aid pro-This discussion, grams. however, was reported as turning quickly back to specific areas in which the Church leaders felt they could make a practical im-

of Chicago em-

A lighter moment during the somber talks.

Bishops Eduardo Pironio, Humberto Medeiros and Joseph



James Walsh of Miami is Archbishop Pirozzi Felice. Apostolic Nuncio to Venezvela.

sionary role should be that of a messenger of Christ, not of a sociologist or an economist. The primary function of the aid provided by the Church in the United States to the Church in Latin America, he said, is that of bringing the Gospel.

Cardinal Cody added that if there were any question as to the seriousness of this purpose, the fact that the high officials of the United States National Concame for the meeting gave definite assurance of their interest and commitment.

were, besides Cardinal Cody, who is the treasurer of of the NCCB, John Cardinal ficial" performance. Dearden of Detroit, its president, John Cardinal Krol the Latin American delegaof Philadelphia, vice-presi- tion was to ask Catholics dent, and the general in the United States to try secretary, Bishop Joseph Bernardin.

Also there were members of the Bishops' Subcommittee for Latin America: Archbishop Coleman F. Carroll, Thus, John Cardinal of Miami, chairman; Bishop Joseph H. Hodges of Wheelphasized that the U.S. mis- ing, W.Va.; Bishop Joseph

iliary Bishop Joseph M. Breitenbeck of Detroit; Bishop Humberto S. Medeiros of Brownsville, Tex.; and Auxiliary Bishop Jerome J. Hastrich of Madison, Wis.

Training of U.S. personnel, it was asserted by the conferees, should follow three stages: first probably at Washington, on language and general orientation courses; second at Mexico City, at an institute being established now for that SPEAKING with Msgr. purpose, on specific courses of pastoral work related to the general region to which the missionary is assigned; and third at a national training center in the country involved.

The consensus was that it is the obligation of the Latin American bishop to provide pastoral centers for local training, for a closer "integration" of the foreign missionary to the people he intends to serve. A permanent attachment, not a passing visit, is the key to the missionary's contribution to the Church in Latin America, it was stated.

TOTAL DEDICATION

Examples were given of ference of Catholic Bishops total dedication by U.S. priests who have left a deep imprint in the lives and faith of thousands of the Latin Attending the meeting American faithful. But also mentioned were a few cases "colonial" or "super-

An attitude noted among to influence policy making by government agencies and private concerns regarding



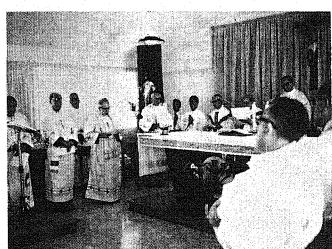
PANEL of prelates from the United States and Latin America listens as Archbishop Avelar Brandao Vilela of Teresina, Brazil, president of CELAM, explains the purposes of the conference to newsmen at Caracas last week. Archbishop Coleman F. Carroll of Miami is seated third from left.

Latin America, and build among these leaders an international social justice approach, not a political or financial profit motivation.

Such an approach is influenced by the Medellin guidelines - a set of recommendations made by the second general assembly of Latin American bishops at Medellin, Colombia, last September, on Church renewal and social reform.

The recommendations outline programs in the fields of social action, peace, family life, population, education and youth, and tie social reform with foreign

(Continued on Page 28)



CONCELEBRATED Mass was offered by Bishops of the Americas on first day of their meeting at the Salesian Seminary of San Antonio de los Teques in Caracas.

Spirit Of Collegiality Emphasized In Joint Statement Of Conferees

CARACAS, Venezuela - An official statement issued jointly here by U.S. and Latin American bishops on Church cooperation stressed "the spirit of collegiality" as a prelude to deeper commitments.

Some 40 participants met for three days here "to discuss problems and challenges facing the Church in the two continents," the statement said. It listed the main areas of discussions as follows:

1. "The pastoral guidelines of the Second General Assembly of the Latin American Bishops (held in Medellin, Colombia, last September) as a basis for renewal in Latin

2. "Socio-economic problems, which were considered within the framework of the principles as outlined in (the encyclical of Pope Paul VI), The Development of Peoples, and as adapted to the Latin American situation by the Medellin guidelines."

3. "Personnel: first, the role of personnel from the United States in today's Church in Latin America, and second, the training required by that role."

these grave problems, took steps to continue the dialogue Bishops' Sub-committee for Latin America. between the representatives of the two continents," the joint

"In a final action, they recommended to the Latin American Bishops Council and to the National Conference of Catholic Bishops of the United States, that the two bodies, through a special commission to be appointed immediately for this purpose, continue to study the problems in depth with the assistance of experts, and be prepared to offer more specific proposals for their solution.'

The statement also reported that the next meeting, at



PRESIDENT OF the U.S. Catholic Conference, John Cardinal Dearden speaks with Archbishop Carroll, chairman of U.S. Bishops' Subcommittee for Latin America, and John Cardinal Krol, vice-president of the USCC.

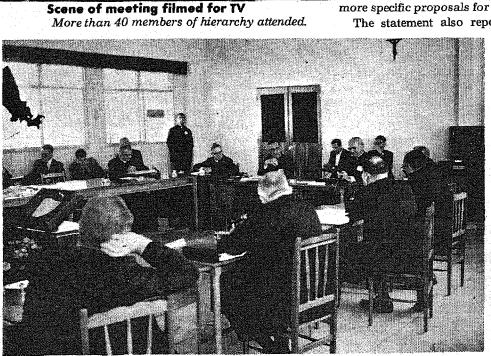
which such proposals will be considered, will take place in February, 1970, at Miami, at the invitation of Archbishop "The bishops, after three days of intensive discussion of Coleman F. Carroll, who is the chairman of the U.S.

"Although bishops from Latin America and the United States had met three times previously, this was the first time they met on a full inter-conference level," the joint statement noted. The three meetings were held since 1965 at Santiago, Chile, Miami and Detroit.

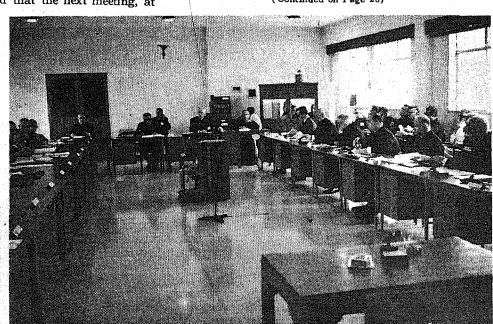
The text of the joint statement follows:

"Representatives of CELAM and several Episcopal Conferences of Latin America met with representatives of the National Conference of Catholic Bishops of the United

(Continued on Page 28)



Questions of vital concern to Church in both hemispheres were discussed.



Overall view of conference as the three-day sessions got under way.

Optimism, Winner At Caracas Confab

Against a background of unrest, threatened riots and the recurring pessimistic view that a time bomb is ticking away, highest ranking United States and Latin American bishops met in Caracas, Venezuela.

The meeting had unusual significance inasmuch as it was the first full inter-conference gathering with top officers present from both the United States Catholic Conference of Bishops and CELAM, the organization representing all Latin American countries.

The statement issued at the final meeting emphasized that the complex problems facing the Church in both continents require continuing dialogue. Hence special committees were appointed to make in depth studies of conditions before their next meeting in Miami, early in 1970.

According to the comments of participants, the meeting was conducted in a spirit of optimism despite pessimistic observations from some of the experts. Time and again the complexity of the situation was stressed in the reminder that Latin America is not one country, but a score of nations differing radically in culture, aims, resources and even in language. Bolivia is as unlike Brazil as Argentina differs from Uruguay. Potential solutions to socio-economic problems were seen to be complicated by government control by the rich who are unwilling to recognize a crisis and institute needed social reforms. Some experts found little hope for the future since the rich countries still seem to be getting richer and the poor countries poorer.

However despite these very real handicaps, the bishops found reason for optimism in the pastoral insights provided by the now historic encyclical of Pope Paul, Populorum Progressio, in dealing with socio-economic reform. Moreover the pastoral guidelines established at Medellin last August when Pope Paul opened the Latin American Conference have proven to be of great value in charting a course for the future

value in charting a course for the future.

The preoccupation of the bishops with the proper selection and training of personnel can lead to the avoidance of mistakes often made in the past. A man or woman of good will can hurt the cause considerably, as happened frequently, by not knowing the language or appreciating the culture of a place, by not being sympathetic to local customs and attitudes, by refusing to adapt to the traditions of the people. There is something to the charge that some well intentioned missionaries were strong promoters of the U.S. and thereby lost their chance to be messengers of Christ.

Some experts censure severely the American businessman for ruthless attitudes in his business dealings in Latin America. They claim there is no time now for the bishops to attempt on a wide scale to form a Christian mentality among those outsiders who are in decision making positions in Latin industry. Others claim the businessmen can be awakened if they are given to understand that their own commercial interest can collapse in the anticipated social upheaval unless they share in the attempt to eradicate poverty and to correct injustice.

No one who has even a slight knowledge of Latin America can feel that the problems are well on the way to solution. But it is encouraging to know that the meetings of the two hierarchies have brought concerned leaders to grip with the most pressing problems, a knowledge of which will be made available to all their people. There is therefore reason to hope that the responsibility of mutual help from both continents will be shared by a great many more than ever before.



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TRUTH OF THE MATTER

Archbishop Carroll Discusses Talks By U.S. And Latin American Bishops

Archbishop Coleman F. Carroll, chairman of the U.S. Bishops' Committee for Latin America, attended the recent Inter-America Bishops' meeting at Caracas. Below is an interview with the Archbishop by Msgr. James J. Walsh, who accompanied him to the three-day session.

By MSGR. JAMES J. WALSH

Q. What is the background of the series of meetings between the bishops of North and South America?

A. For a number of reasons it was felt that a meeting of the U.S. Bishops Latin American Committee with bishops representing CELAM could be of great benefit to the Church. CELAM is an organization that speaks for the episcopal conferences of all the Latin American countries. The first meeting took place in Miami in June of 1967. It proved so enlightening for both groups, it was unanimously agreed that further meetings would produce better understanding among the bishops of both continents. It was then proposed and agreed upon that the meetings be held twice a year, alternating from the southern hemisphere to the north.

Q. What was it primarily which brought you together?

A. Primarily our mutual concern for the well being of the Church and all the people of God, especially the poor, the uneducated, and all those in need. This was in keeping with the spirit of the Vatican Council in which bishops became concerned not merely with the needs of their own dioceses or with their own country, but with the problems and needs of their brothers everywhere. Moreover, Pope Paul had already taken the lead in this area, having appealed many times for worldwide assistancefor those who are disadvantaged. You will recall he put special emphasis on this and his visit to Bogota last summer. These concerns motivated the U.S. and Latin American bishops to get together regularly.

Q. Have original hopes been fulfilled, to some

degree at least A. I think the good effects have been gradually unfolding. At the first meeting in Miami, June 1967, the closer ties of friendship and better understanding made it easier to approach delicate problems. Necessarily, much of the discussions at that time were of a general nature, more or less indicating in broad outlines the areas of mutual concern. At the following meeting in Santiago, Chile, I believe the U.S. bishops came to a clearer understanding of Latin American problems from personal contact with the people and conditions. Discussions there certainly led to a clarification of the background and the cultures and the socioeconomic problems. The third meeting in Detroit more or less did for the Latin American bishops what the visit to Santiago, Chile, did for us namely an opportunity to see at first hand some of the problems of the Church in the United States and the approaches being made to find solutions. At that time committees formed to study specific problems began in-depth research, which provided the basis for recent discussions.

Q. Does this means that the recent meeting in Caracas, Venezuela, can be considered fruitful?

A. It can indeed. For one thing, the Caracas meeting followed the historic conference at Medellin, which was opened by the Holy Father after the Eucharistic Congress last August. At that time the bishops of the 21 countries produced pastoral guidelines based on sound principles, which seem destined to shape the course of the Church for a long time to come. Their documents have been very enlightening as well to the bishops of the United States.

With that as a background and with the good effects of our three previous meetings, the gathering in Caracas lastweek was able to set itself to more specific problems than had ever been placed before the group.

Q. From the news reports it would seem that the bishops are getting involved in the economic and political problems of Latin America. Is this true?

A. Obviously bishops must be concerned with the well-being of all men. That is, with the dignity of man and his rights as a human being; for example, his right to an education, to a decent living, to job opportunity and so on. Protection of these rights necessarily involves moral problems. We can see from our own experience in the United States in facing up to the problems in the inner city, for instance, they are very definitely socioeconomic. In a broad sense one might call this involvement in the political area, but only to the extent that these matters are basically and fundamentally moral. It is the responsibility of the Church to apply its teachings, its moral persuasion in every area to induce people to bring about the radical, basic changes necessary for man to retain his dignity and to safeguard his rights as a human

Q. It's often charged that business interests of North America are hurting social reform programs in LatinAmerica or they are impeding the local economy.

A Judging by what one observes, there is a great deal of truth in this. The business interests from the United States which invest money there hopefully do so with the expectation of realizing a better than average profit. It would seem in many cases the basic reason for such investment is based on the hope of high profits rather than that of cooperation in the efforts to bring about justice in the countries of the Southern hemisphere.

Q. How could these business interests assist in the Latin American programs— programs which eventually would also benefit the U.S.?

A. They could do so first of all by being very realistic. They ought to admit that the problems are extremely critical and can eventually involve the United States as well as Latin America. Realism in this regard would impel them to seek a betterment of social conditions, if only to avoid the kind of revolutionary reprisals which can wipe out all-business interest.

Q. Are the Latin American countries doing something positive in order to limit the influence of businessmen from outside the country?

A. Some countries seem to be taking steps in this direction. It would appear that Peru, for example, has indicated by its recent actions that it is thinking along this line. It would seem that since Peru has the raw materials and many other materials which U.S. industry needs, that it could lay down terms of cooperation, certain conditions which would favor the well being of its own country. However, I must say that it would be presumptuous of me to attempt to offer specific solutions for any of these problems. The actual solution, of course, is in the hands of the people of Latin America who must chart their own course with those who enter their countries primarily with motives of profit or motives of cooperation. I say it again that it is basically a matter of justice. This also involves the problem of distribution of wealth in such a way that those who have will not continue to have more and those who have not will not continue to have less.

Q. What about the complex problems of personnel — the kind of people needed in Latin America from other countries?

(Continued on Page 28)



EIGHT YOUNG women who will be honored during the Sixth Annual Miami Presentation Ball, Dec. 28 are shown above with Mrs. Maytag McCahill, center, chairman; and Mrs. B. Boyd Benjamin, right, a co-chairman. Left to right are Elizabeth Bravo, Paulette Lewis, Patrice Nagel, Kathryn Renick, Maria Elizabeth Zambrana, Mary Ellen Verdon, and Kathleen Korge.



Presentees and their mothers were guests for coffee last Saturday at the home of Mrs. Maytag McCahill. Mrs. Ralph Pelaia, Fort Lauderdale, a co-chairman, chats with Mrs. Philip Lewis, Palm Beach.

Msgr. Trainor Jubilee June 15

ST. PETERSBURG BEACH — Msgr. Patrick Trainor, who served as an assistant at the Church of the Little Flower, Coral Gables, in the early 1940s, will observe the 25th anniversary of his ordination to the priesthood on Sunday, June 15

The jubilarian will celebrate a Mass of Thanksgiving at 6:30 p.m. in St. John Church, of which he has been pastor since 1953. A reception will follow in the parish auditorium.

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Laetare Medal To Brennan

WASHINGTON — (NC)
— Supreme Court Justice
William J. Brennan, Jr., was
presented with the University
of Notre Dame's highest honor, the Laetare Medal, at a
ceremony here.

Father Theodore M. Hesburgh, C.S.C., university president conferred the award in the Supreme Court's east conference room in the presence of some 125 invited guests.

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You can't hear her laugh in a letter.
That's one of the reasons long distance calls feel so good.

Mid East Refugees Admire 'El Babaweya' (Pope)

By ROBERT HOLTON

COPYRIGHT, 1969, BY THE VOICE, MIAMI, PLA., AND CATHOLIC FEATURES COOPERATIVE

JERUSALEM — Mention the words "El Babaweya" Monsignor Nolan admits when asked that for a to the average Arab refugee here or elsewhere in the Middle When Pone Pine VII set up the commission. East and his face will break into a wide grin.

El Babaweya, he is a very good man," they usually say. "He has deep pity in his heart and he speaks for

peace, love and justice.'

El Babaweya is Arabic for The Pope—one of the most popular figures among the 1.5 million Arab refugees living inside and outside camps in this area.

The papal popularity—among Christians as well as Muslem Arabs from Palestine—is based in great measure on the work being done on the refugee's behalf by the Pontifical Mission for Palestine.

The favorable image Pope Paul enjoys among these people also can be attributed to his repeated demands and only Christians. Arab Muslems, as well, benefit from the appeals for a just settlement of the Middle East crisis and

"He speaks as a man of peace, justice, and love," said Laurence Michelmore, commissioner general of the United Nations Relief and Works Agency. "These people in their materials," Msgr. Foster said. misery look to the Pope to influence others in their thinking." A SYMBOL

"They also know that much of the assistance they receive to make life more bearable comes from the mission in the name of the Pope. He is a symbol to them in one way and a helper of a very practical sense," he said in an interview.

The Mission was established in 1948 by Pope Pius XII on the advice of the then-Monsignor John Montini, now Pope Paul, after the latter had toured the area to determine the needs of the refugees.

The mission is currently headed by Monsignor John G. Notan, an up-state New York secular priest who has parlayed limitless energy, an Irish sense of humor and a keen business acumen into a real, going concern.

Although he would not volunteer the information, Monsigner Nolan admits when asked that for all practical

When Pope Pius XII set up the commission, he called on the American Catholic hierarchy to fund it and provide the key personnel for its operation.

And through direct mail subscriptions and appeals to corporations, funds and other units, the Americans have been carrying the ball quite well.

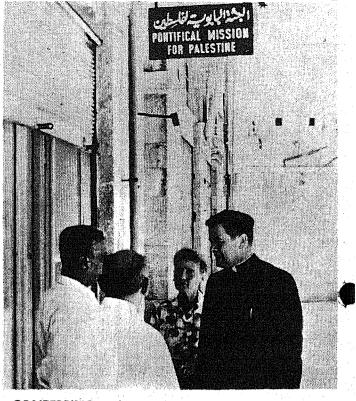
"The mission completely supports religious, cultural and educational programs in the two all-Christian refugee camps at Dbayeh and Jisrlel Pasha in Lebanon," explained Msgr. Edward C. Foster, of Vermont, special assistant to Msgr. Nolan as president.

But the work of the agency does not begin and end with commission's work.

'In all the camps we can, we supplement what the United Nations can't afford to do in the way of feeding and providing for other needs such as medicine, clothing and other

Because the commission is not officially registered with any government, it has freedom of movement in the Israeli as well as the Arab countries where it has built schools in many camps and supplied books and other materials for use in them.

What Msgr. Nolan attempts to do is "provide the little (Continued on Page 26)



CONFERRING with some of the staff of the Jerusalem Office of the Catholic Near East Welfare Association is Msgr. John G. Nolan, of New York, President of the Pontifical Mission for Palestine.

1.5 Million "Without A Country" Constitute Human Powder Keg

By ROBERT HOLTON COPYRIGHT, 1969, BY THE VOICE, MIAMI, FLA., AND CATHOLIC FEATURES CO-OPERATIVE.

AMMAN, Jordan - In the Middle East today there are about 1.5 million Phillip Nolans — men, women and children without a country.

On the record books they are listed merely as refugees from Palestine.

In the mind and heart of anyone who can identify with human misery they are a pitiful collection of human beings who have been degraded to the level of near animals.

Ironically, they came into being as the result of a fierce struggle to eliminate for another peoples the very plight which they now endure.

They are a by-product of the Jew's successful effort to stop roaming the face of the earth and settle in a land he can call his own.

The Israelis stubbornly refuse to accept any blame for the creation of the Arab refugee problem.

The Arab leaders deny charges that they are using the refugees as pawns to strengthen their hand in a deadly game of diplomacy.

The refugees themselves generally say very little, content instead to sit and stare

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Clothe the naked Shelter the homeless in stoney silence as they brood about their predicament and wonder what will come next.

For many the nightmare of exile began two decades ago when the Arabs and the Jews decided to resolve their territorial dispute in a war.

It is estimated by United Nations and other agencies that about half-a-million of the camp inhabitants are ly become anti-Jewish. minors who were born and raised there.

There is little doubt in the mind of this reporter after an intensive, two-week, onthe spot survey of the camps inside and outside occupied Palestine that a certain measure of blame must be refugee camp is a deeply shouldered by all parties.

The Israelis did drive many of the refugees from their homes and in some cases made life for those who chose to remain behind so the camps varies according intolerable that they eventually joined the exodus.

be proud of the role they now inmates. are playing in caring for the

In line also for a share of the blame are the big power nations that have been supplying the military hardware

the war to continue.

So too, in this reporter's opinion, must the United Nations and church and other

Field workers, and many times top echelon personnel of these organizations, too often so emotionally identify with the problems of the refugees that they unwitting-

during this reporter's visits the assistance of Christian to camps in Jordan, Lebanon, Israel and Gaza to hear such workers off- and he many times is more handedly refer to the Israelis as "the enemy."

To work in or visit a emotional experience. To be consigned to one as a resident is a tragedy.

CAMPS VARIED

The physical makeup of to the country in which they are inhabited by Christians Nor can the leaders of the or Muslems, how long they Arab States, particularly have been in existence and Egypt's Nasser and the what outside financial oprulers of Syria and Jordan, portunities are offered to the

> In the State of Israel, the camps are more liveable generally, than those in Jordan, occupied Gaza or Lebanon.

This can be attributed to

that makes it possible for several factors, among them refugees from the six-day the fact that camps in Israel war of 1967, are the most are usually the oldest, many unbearable of the lot. dating back to shortly after the opening of hostilities in relief groups admittoerrors. 1948, and the fact of their proximity to the actual farms where these refugees once

The Christian camps in Lebanon and Jordan are a cut above the Muslem camps for at least two It was not uncommon reasons. The Christian gets Church groups to a greater degree than does the Muslem educated and higher skilled than his Muslem fellowrefugee.

> However this is not to say that Christian Church groups do not assist Muslems in camps. They do, but perhaps not to the same degree as they assist their own.

The most recently-restablished camps, those set up handle the influx of

TENT CITIES

Most of these today still are mere tent cities where anywhere from 20,000 to 40,000 men, women and children are packed six, eight and ten into tents built to accommodate two or three adults.

The older camps in Jordan, Syria and Lebanon have more of a permanency about them. In these camps the refugees are sheltered either in pre-fabricated, small one and two-room huts or in individual shelters constructed of adobe-like brick and roofed over with tin or tar-paper.

The older camps sometimes have large community shower centers. Drinking and cooking water is within a short walking distance. In the emergency camps a refugee can go for weeks

(Continued on Page 26)

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Attorney Heads Broward Serra

FORT LAUDERDALE - An attorney, Francis B. O'Connor is the new president of the Broward County Serra Club.

Also elected at a recent meeting were William J. Doheny, Patrick J. Nee and Leon C. Nickels, vice presidents; E. F. De Gance, Jr., treasurer; and William Kuipers, secretary.

Around The Archdiocese

St. Bernadette

Annual parish picnic will be held on Father's Day, June 15 on the church grounds. Games, music for dancing, and outdoor basketball game between the CYO and the Men's Club will highlight activities. Proceeds will be donated to ne building fund for the Sarish hall.

Coral Gables

Dauthters of Isabella will meet Monday, June 16 at 8 p.m. in the K. of C. Hall, 270 Catalonia Ave.

CDA

Court Holy Spirit will install new officers at 1:30 p.m. today (Friday) at St. Elizabeth Gardens, 801 NE 33 St., Pompano Beach. The Court meets at St. Elizabeth Gardens on the second and fourth Fridays of each month.

K Of C Communion breakfast of Father Michael J. Mullaly General Assembly will be served Sunday, June 15 at Marina Inn, 17th St. Causeway, Fort Lauderdale, following 8 a.m. Mass in St. Sebastian Church.

Annual charity benefit "Broadway Show show. Time 1969," will be staged by the Coral Gables Council at 7:30 p.m. today (Friday) and Saturday in the Council Hall, 270 Catalonia Ave.

A ham dinner will be served in the Pompano Beach Council Hall, 2025 NE 49th St., from 6:30 to 9 p.m., Saturday, June 21. Adults and children are wel-

Memorare Society

Meeting at 8 p.m. today (Friday) in St. Brendan parish hall, 3200 SW 87 Ave. Interested Catholic widows and widowers invited to attend. Further information may be obtained by calling 226-8037.

St. Matthew

executive board of the Wom- retary; and George Mcen's Club will begin at 8 p.m., Tuesday, June 17 in the Hallandale Recreation Hall. Guests should bring their own cards.

St. Stephen

Mrs. Albert Barrett has been installed as president of the Council of Catholic Women. Other new officers are Mrs. Marie Hammond, vice president; Miss Frances Perlinger, secretary; and Mrs. June Nicoletti, treasur-

Women of the parish will participate in a retreat from June 20 to 22. For complete information and reservations call 983-0308 after 6

St. Edward

Members of the Guild have reelected the following officers for a second term: Mrs. Franklin P. Wilson, president; Mrs. Juan Montalvo, Mrs. James N. Peterson, vice presidents; Mrs. Bernard B. Kaywell, recording secretary; Mrs. William H. Davis, corresponding secretary; and Mrs. Arthur J. Poisson, treasurer.

School Selects Teacher-Of-Yr.

HIALEAH — Capt. Bert Electure hall. Barrer of Immaculate Conception parish has been Year by the student body, faculty and administration Course Slated of the Miami Military Academy.

As a special tribute to the basketball coach, who received an engraved plaque during recent campus ceremonies, the school's yearbook, "The Recall" was dedicated to him, pointing out that during his eight years of service at the Academy he has become a "friend and inspiration" to thousands of young men who know and respect him.

Barrer is referee in the Florida State Association of Basketball officials. He and his wife are the parents of two sons and a daughter.

Annunaminanining Offer Masses In School

POMPANO BEACH-Sunday Masses are being celebrated in the newly established St. Henry parish at Northeast High Fort Lauderdale.

Father Brendan Grogan, parish adminis-trator, offers Masses at 9 a.m. and 11 a.m. in the

honored as Teacher of the Speech, Hearing

ភិពពេលនេះបានសមានសមានសមានសមាន

Eight-week summer sessions of the Barry College Speech and Hearing Center open Monday, June 23.

Under the direction of Dr. Frederic J. Schaefer, in charge of special services at the college, the center teaches speech to the deaf and hard of hearing; stutterers with delayed speech development; children with cleft palate and

Those interested should call PL-8-3992 for appoint- John R. Ring, certified ment for diagnostic evalua- public accountant and memtion to determine the cause of the speech difficulty.



\$21,500 has been donated to the new Villa Maria Nursing and Rehabilitation Center by members of the women's auxiliary. Mother Helen Mary, S.B.S., superior, is shown receiving a donation of \$17,000 last week from Mrs. Elmer S. Johnson, president, accompanied by Mrs. J. B. Stewart, past president, center; and Mrs. Albert Will, treasurer, at right.

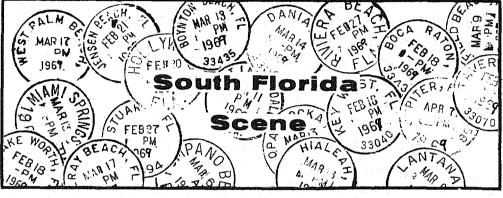
other functional and organic Ring To Head Miami Chamber Of Commerce

KEY BISCAYNE ber of the Archdiocese of

Miami School Board, will assume the presidency of the Greater Miami Chamber of Commerce on July 1.

A native Miamian, who is a member of St. Agnes

Church, Ring is a past president of the United Fund of Dade County and has held positions of leadership in many local, state and national civic and trade associations.



St. Clare

hours monthly in the school tained by calling 635-3645. clinic are urged to enroll in a 12-hour First Aid Class scheduled to be held in August. Further information 848-9096 or 848-9561.

St. Philip

Annual bazaar will be held on the church grounds, 15700 NW 20 Ave., Bunche Park, from noon until 10 p.m., Saturday, June 13. A variety of activities will be Monday, June 16 in the featured and refreshments served.

St. Kevin

Denis Bergquist is the new president of the parish Holy Name Society. Other officers are George Hill, vice A card party hosted by the president; John Carrier, sec-Loughlin, treasurer

Christ The King

Mrs. Richard Stern was recently installed as president of the Women's Guild. Father Edward Bowes, S.S.J., pastor, also installed Mrs. Robert Taylor, vice president; Mrs. Conrad Frank, treasurer; Mrs. Ann Do not call the police to Bailey, recording secretary; and Mrs. Stephen Csotty, corresponding secretary.

Catholic Singles

Virginia Anderson is the new president of the club. Other officers recently installed are Shirley Simpson, vice president; Josephine Sakele, treasurer; Edward Armstrong, Public Relations; Carolyn Jones, corresponding secretary; Jan Kotrba, recording secretary; Joyce Green music and religious chairman; Robert and destructive." membership Perreault, chairman.

club will be held at 7:30 way that a serious diap.m., Saturday, June 14, at logue is generated." the Town Athletic Club, Emmanmannammanname

10725 NE Sixth Ave., Miami They Assist In Shores. Social hour will fol-Ladies of the parish will- low. Information regarding Camp Program ing to donate three to six membership may be ob-

St. Vincent

Annual family picnic will may be obtained by calling be held from 2 to 5 p.m. on the parish grounds, 2000 NW 103 St. Sunday, June

Hialeah

St. John Council of Catholic Women will sponsor a white elephant" auction parish hall, 479 E. Fourth the parish are urged to choose children from Dade donate items to be sold at

Hallandale

Monthly card party under the auspices of St. Charles Borromeo Catholic Women's Club begins at noon, Monday, June 23 at Moose Hall, 2907 Taylor St., Hollywood.

Advise 'Don't Call Police'

NEW YORK-(NC)-Eput down disruptions of church services, the National Council of Churches (NCC) advised its 33 member denominations in a statement issued by its Division of Christian Life 🗏 and Mission.

nized that legal recourse is available if services are disrupted, but added:

"Recognizing these

☐ protections of the civil law, we urge the churches not to invoke them unless the disturbance is dangerous

The statement urges that demonstrators' com-The next meeting of the plaints be heard in such a

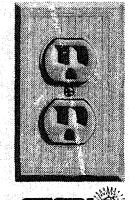
A social worker of the Archdiocese of Miami Catholic Welfare Bureau and a member of the Archdiocesan Council of Catholic Women are serving as members of the selection committee of The Miami Herald's "Senda-Kid-to-Camp" program.

Sister Miriam, O.P., director of central community services for the Welfare Bureau; and Mrs. Mayme Williams, past vice president of Christ the King Women's Guild, are two of a five-per-St. at 7:30 p.m. Women of son committee who will County.

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always remember who made it possible.

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Thinking of the months ahead, why not send us your Mass requests right now! Simply list the intentions, and then you can rest assured the MASS Masses will be offered by priests in India, the Holy Land and Ethiopia, who receive no other income. . . . Remind us to send you information about Gregorian Masses, too, You can arrange now to have Gregorian Masses offered for yourself, or for another, after death.

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Pope Paul: 'In Labor, Man Comes First'

Warning of the dangers of contemporary industrial society and the frequent depersonalization involved in modern technological developments, the Pope said that man must always remain the master of technology "and dominate its evolution."

Man, he told the ILO, "must be prevented from becoming only the mechanized caterer to a blind machine which devours the best of himself, or of a state tempted to subject all energies to its service alone."

to protect man against himself:

"It is man that you must by the formidable force which he unleashes and as it work, man swept along by the irresistible current of his inventions and, as it were, stunned by the growing contrast between the prodigious increase of the goods at his disposal, and their distribution, so easily made unjust-

ly, between men and between peoples."

PROTECTION

Pope Paul told the ILO that its vocation is to intervene and to supply remedies for labor conflicts, to give aid to victims, work out new protection against new dangers, improve the conditions of workers, "struggle against segregation which gives birth to inferiority for whatsoever motive, whether slavery, caste, race, religion or class.

Quoting the words of the first ILO director-general, Albert Thomas, Pope Paul And he urged the ILO said: "The social factor must overcome the economic factor."

He said that the task of the protect, man carried away ILO becomes more urgent every day. "How many and what terrible evils, how were, swallowed up by the many deficiencies, injustices, gigantic progress of his sufferings, laments, still rise up from the world of labor!" he exclaimed.

PREPARATION

The world of tomorrow will be built up by the youth of today, he said, and then he told the ILO that it is up to it to prepare them for this.

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Braised Tender Lamb Shank, Dressing & Mint Jelly 2.45 Old Fashioned Chicken and Dumplings . THURSDAY

Baked Short Ribs of Beef.

Baked Pork Chop with Dressing and A.S.2.35

with Tartar Sauce SATURDAY

Roast Leg of Lamb with Dressing & Mint Jelly......2.65 Baked Fresh Fla. Grouper

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FRIDAY

have no meaning for them, and the monotonous repeti- of the attention here. tion of which may indeed secure profit for them, but cannot suffice to give them hall, the Rev. Dr. Eugene a reason for living, to satisfy their lawful aspirations to take their place as men in society."

He explained that he had come to the ILO conference to give it his encouragement and his agreement and to invite it to persevere in its mission of justice and peace and to assure it of his sincere fellowship.

MEETINGS

On concluding, the Pope was given a standing ovation. Following the formal speech, the Pope met privately with a variety of people and delegations. Among these were a group of workers, employers, government officials, and the diplomatic corps accredited to the U.N. To each group, he addressed a few words stressing the Church's interest in work and in peace.

Although the Pope's talk

"Many of them receive to the ILO was considered an insufficient training, and important event, his visit to have no real possibility of the very modern ecumenical learning a trade and find-center of the WCC - deing work," he pointed out. scribed as a "visit of Chris-Many too fulfill tasks which tian fellowship" by the WCC was the center of most

> In his address of welcome in the center's conference Carson Blake, an American Presbyterian and the WCC's general secretary, told the Pope that his coming there signified "the growth of the ecumenical movement."

ECUMENISM

Dr. Blake also said that the Pope's visit to the WCC proclaims to the whole Church and the whole world that the ecumenical tide flows on ever wider, ever deeper towards the unity and renewal of Christ's church as He wills it.

Noting that the office of the WCC-Catholic joint committee on Society, Justice and Peace (SODEPAX) - whose secretary is U.S. Jesuit Father George Dunne — is located in the center, Dr. Blake said that such common efforts "will deepen and strengthen the efforts for peace of all men of good

the Catholic Church to become a member of the WCC.

After raising the question of whether the Catholic member of the WCC, Pope Paul declared:

"In fraternal frankness, we do not consider that the question of membership of the Catholic Church in the World Council is so mature that a positive answer could or should be given."

Throughout the Pope's travels, around the city of Geneva, he was greeted by relatively light crowds, in contrast to the fervent and near-riot welcomes on such trips as that to the Holy Land, to Fatima and to Bogota.

CARDINAL

Welcoming him in Geneva was Charles Cardinal Journet, the only Swiss member of the College of Cardinals.

The Pope's party included Jean Cardinal Villot, papal Secretary of State; Eugene Cardinal Tisserant, dean of

Julius Caesar Lusardi

At the World Council of the College of Cardinals; Jan Churches headquarters Pope Cardinal Willebrands, pres-Paul gave assurance that he ident of the Vatican Secrewas praying for an end of tariat for Christian Unity; divided Christianity, but and Maurice Cardinal Roy added the time is not ripe for of Quebec, president of the Pontifical Commission for Justice and Peace.

Also aboard the plane was James Norris of the Church should become a U.S., assistant director of Catholic Relief Services.





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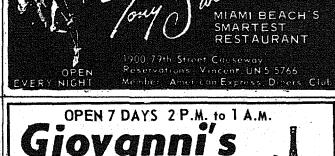
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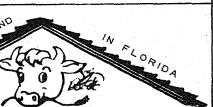
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Cheers Are Due Father And His Day--On Sunday

By JOHN J. WARD

Next Sunday, June 15, is Father's Day. It is always observed on the third Sunday of the month of June.

Being the father of seven-five boys and two girls—and the grandfather of 25-14 grandsons and 11 granddaughters—it might seem appropriate for me to serve as cheerleader for Father's Day. So I'll modestly say:

"Here's to good old Dad."

Webster's dictionary defines a father as being "a male parent."

But the Catholic dictionary refers to another kind of "Father" who most certainly deserves all the honor and tribute which can be paid to him on any "Father's Day." Its definition of the word is this:

"A title now given to all priests in Englishspeaking countries. Since a priest is the ordinary minister of the Sacrament of Baptism, by which Christians are reborn to the supernatural life of grace, he can appropriately be called a spiritual

"Many seem to think that Catholics, in calling their priests "Father," are violating the injunction of Christ: 'Call no one on earth your father; for one is your Father, who is in heaven.' (Matt. 23-9).

"However, from the context it is clear that this is not an absolute prohibition of the titles of Rabbi, Master, or Father (all of which are put on the same level), but is a criticism of the Pharisees, who sought these tittles from a motive of pride. Even St. Paul did not hesitate to call himself the spiritual father of his converts (1 Cor. 4:15) and spoke of Timothy and Titus as his sons. According to Eph. 3:15, all fatherhood takes its name from the universal fatherhood of God."

Then we must not forget either Pope Paul VI, who is the "Holy Father" of all Christendom.

The title of Pope itself means "father" and it is given to the Bishop of Rome who is the successor of St. Peter and as such the vicar of Christ, the visible head of the Church and the teacher of all the faithful. A decree of Gregory VII in 1073 reserved this title for the supreme pontiff and in very early time it was a special title for bishops.

St. Peter, whose primacy over the whole Church was established by Christ (Matt.16:18-19) and John (21:15-17) founded his see in Rome about 42 A.D. The connection between Rome and the papacy is attested by St. Ignatius, St. Irenaus and other early witnesses, and was ordained by Christ.

As the successor of St. Peter, the Pope is the supreme ruler and teacher of the faithful, exercising supreme and universal authority. When, as supreme head of the Church, he defines truths of faith or morals to be held by the Universal Church his pronouncements are infallible.

Hats And Pews In News

By JOSEPH A. BREIG

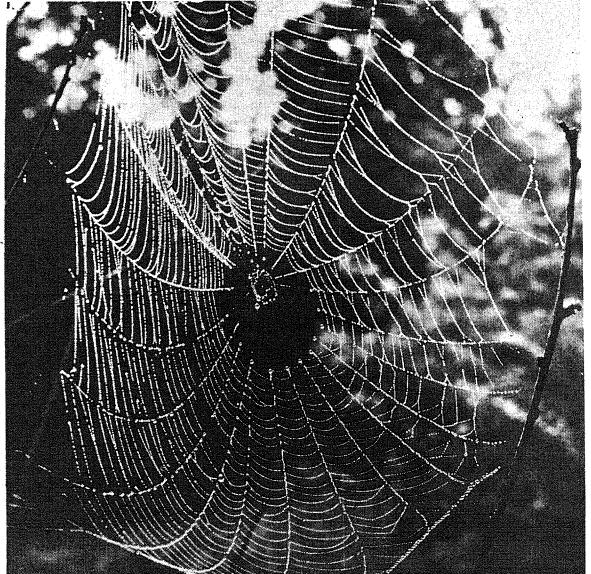
That the press, radio and TV are interested in religion is cause for rejoicing; and as a religious person I rejoice in it. But as a journalist I must say that surely it is high time that journalists and newscasters who report religious events should start doing their homework, and should acquire some background of knowledge in the subjects about which they write and speak.

Millions of people today believe that Pope Paul recently repealed the regulation about women covering their heads in church. He did nothing of the kind, but the newspapers, radio and TV excitedly assured everybody that he did. And the reason for the error was that the reporters didn't know that the rule about hats is not in the Mass book, which is to be revised, and never has been.

The regulation is in canon law (Church law). It is found in Canon 1262-which also contains the long outmoded and disregarded recommendation that men and women (including husbands and wives) should be separated in church, in pews on opposite sides of the church.

If the reporters had known that -or even if they had bothered to interview somebody who did know -they would likely also have been aware that an extensive revision of canon law is also in progress, and that when the revision is completed, the hat rule may be gone, along with the separate-pews idea.





"His confidence is but a gossamer thread and his trust is a spider's web. He shall rely upon his family, but it shall not last; he shall cling to it, but it shall not endure." (Job 8:14, 15)

Religious Life Feeling **Shock Of Personalism**

By ANDREW M. GREELEY

One frequently hears that the religious life is finished — that it is no longer "relevant" to the modern world.

In a secular scientific society, we are assured, and the best members of the religious community may as well seek for relevance and chal-

lenge elsewhere. One may be pardoned for FR. GREELEY expressing some doubt.



The religious life in one form or another has survived for more than a millennium and a half. It does not seem very likely that man has changed so much in the last quarter of a century that he is no longer capable of finding appeal in that which did have appeal for 1,500 years.

Furthermore, there is enough interest in gurus, mysticism, contemplation, fasting, and community life on the college campuses today to make one wonder exactly how incompatible with the modern world the elements of the traditional religious life really are.

NEW FORMS

Thus, instead of the religious life's disappearing, it seems most probable that it will survive, though it may survive in quite different forms than the ones we presently know. However, whether the new forms will be more different from the present ones than, let us say, the Society of Jesus is from the Monks of Desert, remains problematic.

If one views its whole history, the religious life has remained remarkably flexible; it can take on very different forms in different eras. Some of the existing religious communities - indeed, perhaps many of them - may vanish, but they will vanish, one suspects, simply to be replaced by a new form of religious life which responds to the challenges of the present era.

What will the new forms look like? Having recently encountered several Trappists wearing ties, I am prepared for almost anything. But then a reading of the history of the religious life would produce exactly the same reaction.

Indeed, one need only read the history of the Benedictine tradition (of which the Trappists are a part) to realize that within that tradition almost anything can happen, and in fact, already has. A Trappist with a tie, one supposes, is no more surprising than St. Bernard sitting in his monastery writing long letters advising the Pope how to run the Church — and his own life too, for that matter.

PERSONALIST SPIRIT

But it does seem to me that one element that we can surely count on in the religious life that will emerge, as the present century draws to a close, is that it will strongly stress the dignity, uniqueness, freedom, and growth of the individual's own personality. The personalist spirit is too strong in the present age for the religious life to be able to ignore it.

And in fact, it ought not to try to ignore it, because personalism is rooted in the Lord's promise of life and "life to the

fullest." The personalist revolution could only occur in a society which has heard the resurrection of promise. If the religious life does prove able to integrate the personalist thrust of our times into its own development, then it will simply be proving true to the best of its own first principles.

In the past it has frequently happened that whatever the theories have been, the individual has existed for the good of the community, in practice. To the extent that this happened, the religious life departed from its own instincts and proved false to the spirit of the Gospel.

Much in the present canonical regulation of the religious life seems to emphasize order and stability. Such an emphasis was perhaps necessary in an age very different from ours. In our own age where order and stability are quite impossible unless they are rooted in a strong sense of personal identity, then order and stability imposed from the outside by rules and constitutions is bound to be self-defeating.

The critical challenge for the religious life as the second millennium after Christ draws to a close is whether it can reform itself in such a way as to find its main strengths and its critical community ties founded not on external regulations, but rather, on internal commitment and on a profound sense of identity among the individual persons who make it up.

Anyone willing to predict that the religious life in some of its manifestations will not be able to respond to the challenge of the : present times, is betting against very heavy odds. It has never failed before.

Tomorrow's Christian

TOMORROW'S CHRISTIAN, By Ed Marciniak, Pflaum, 180 p., \$5.95.

In the Church of the future the People of God, each individual with his own charism and calling, will be light shinning in the world, and that light will be known not by an administrative proclamation from above but by the actions of men and women who love. This is the encouraging thesis of Ed Marciniak's study of contemporary trends and their hopeful consequences in Tomorrow's Christian.

As proof of the best that's yet to be. Marciniak points to people in the Church today-both clerical and secular leaders—who give their lives direction in the midst of resistance and radicalism and who are already building tomorrow's Church in city ruins, meeting houses and synagogues, in slums and city halls. To insure a safe passage to that future. the author addresses himself to today's Christians and deals out some sound and practical advice.

His ogre is the amateur who rushes in with picket sign or racial prejudice, proclaiming instant cures and causing endless chaos. His hero is the professional "insider" who is in the Church

and the world but whose talents are hardly being used, because his presence is largely ignored, except as a fund raiser, by those in authority.

The first item of business, he says, is to rid Christianity of gobbledygook. No matter how noble the cause, clerics must not toss around sanctimonious references to "the Church" as a magic mantle worn only by themselves. To pretend to speak for a parish or diocese without sounding the true feelings and opinions of its members is both presumptuous and deceiving.

Any attempt to throw one's clerical weight around, to rely on "collar power" to solve the world's ills, is vanity and is doomed. The gap between those above and those below is only widened by such tactics. The priestly mission is to change hearts and to serve consciences.

Marciniak writes: "Whenever anyone avers that the church teaches or that the church serves or that the church leads, he must truly mean that somehow the entire Christian community has been involved, that responsibility has in some manner been shared." The idea is not new, but how often is

How to involve the entire Christian community, then, is the task the hierarchy must set for itself if it is to continue the work of Christ in time. Tomorrow's clergy will not be worldly amateurs, but expert teachers, students of the past who listen in the present and help others arrive at personal decisions. They will lead in worship but step aside to allow the insiders to work. These priests are already on the scene, true servants of others, models of Jesus Himself, who divided the responsibility for His mission among twelve men and through them expanded it a thousandfold. Marciniak pleads for the multiplication of such priests.

Tomorrow's Christian is today's citizen and witness, who is involved because the need is there and he is the man who answers to it. Ed. Marciniak clearly defines and describes him.

As a commissioner for community development in Chicago, he speaks with inside knowledge of social action and, more important still, with spiritual insight and complete honesty. He has written a book that pulls no punches.

JAMES F. COTTER

9 p.m. (10 & 12) Computsion (Unoajectionable for adults)
11:15 p.m. (11) Dangerous Mission (Fam.)
11:15 p.m., (51) Allotment Wives (Unobjectionable for adults and adolescents)
11:30 p.m. (4) Deep Blue Sea (Objectionable in part for all)

OBJECTION: Tends to create undue sympathy for immoral actions.

THURSDAY, JUNE 19
9:30 a.m. (10) New Faces Of 1937 (Fam.)
2 p.m. (6) Law Of The Lawless (Family)
4 p.m. (5) Tight Little Island (Unobjectionoble for adults and adolescents)
4 p.m. (10) The Las Vegas Story (No class)
8:30 p.m. (23) Daisy Kenyan (Objectionoble in part for all)

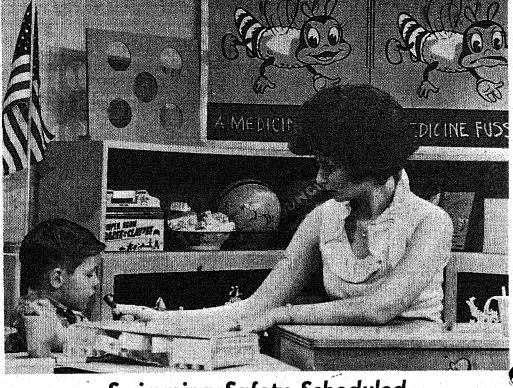
objection: Lightfreatment of marriage; reflects the acceptability of divorce. p.m. (4 & 11) The Hellions (Unobjection-able for adults and adolescents)

9 p.m. (6) September Affair (Objectionable

OBJECTION: Reflects the acceptability of

divorce.
11:15 p.m. (11) The Thing (Unobjectionable for adults and adolescents)
11:15 p.m. (51° Sweepings (No class.)
11:30 p.m. (4) Jeopardy (Objectionable in part for all)

OBJECTION: Tends to endone immoral



Swimming Safety Scheduled

American National Red Cross, Romper Room - presented each afternoon weekday from 2:30 to 3 on Ft. Lauderdale's Channel 51 - will present a water safety campaign for children starting June 23 and continuing into July.

The programs will include discussion of swimming "do's and don'ts" and films on artificial respiration and teaching children to

OBJECTION: Tends to condone immoral

oble for adults and adolescents)

p.m. (4 & 11) Kisses For My President
(Unobjectionable for adults)

p.m. (6) September Affair (Objectionable in part for all)

OBJECTION: Reflects the acceptability

SATURDAY, JUNE 21

12:30 p.m. (51) Trailin' West {Family}; followed by Laugh And Get Rich (No classification)

2 p.m. (10) They Drive By Night (Objectionable in part for all)

OBJECTION: Double-meaning and suggestive dialogue

OBJECTION: Bouble-meaning and suggestive dialogue
2:30 p.m. (4) Million Dollar Mermaid (Fam.)
2:30 p.m. (12) Son Of Hercules In Land
Of Darkness (No classification)
3 p.m. (11) Pistol Harvest (Family)
3 p.m. (51) Widow From Chicago (No class.)
4 p.m. (6) September Affair (Objectionable in part for all)
OBJECTION: Reflects the acceptability
of divorce

6 p.m. (6) Pony Soldier (Family) 8 p.m. (6) September Affair 9 p.m. (5 & 7) Fear No Evil (Unobjectionable for adults and adolescents) 11 p.m. (10) The Naked Maja (Unobjectionable for adults)

Crete (No classification)
11:15 p.m. (51) The Life Of The Party
(Family)

of divorce p.m. (6) Pony Soldier (Family) p.m. (6) September Affair

actions 8:30 p.m. (23) The Evil Eye (Unobjection-

IN COOPERATION with the swim, as well as a teach-in on wading pool safety and a teach-in on swimming.

> In the picture above, Miss Lee of Romper Room chats with Freddie Pertler of Pembroke Pines, whose mother saved his life by mouth-tomouth respiration after he fell into the family pool at

age two. She learned the technique from an earlier Romper Room show.

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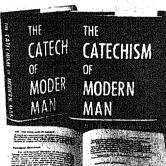
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4 p.m. (5) Rebel Flight To Cuba (No class.)
4 p.m. (10) God Is My Co-Pilot (Unobjectionable for adults and adolescents)
8:30 p.m. (23) Junior Miss (Family)
9 p.m. (6) Pony Saldier (Family)
9 p.m. (10 & 12) Compulsion (Unobjection-

FRIDAY, JUNE 13

9:30 a.m. (10) In Name Only (No classifica-

2 p.m. (6) Vagabond King (Family) 2 p.m. (23) Sword Of Damascus (No classi-

fication)
4 p.m. (5) Executioner Of Venice (No classification)
4 p.m. (10) Brother Rai (Unobjectionable

for adults and adolescent

7 p.m. (5) The Redhead And The Cowboy (No classification)

(13) The Terrar (Unabjectionable for adults and adolescents)

p.m. (4 & 11) The House Of The Seven

Hawks (No classification)

9 p.m. (6) The Trap (Unobjectionable for adults and adolescents)

11:15 p.m. (11) China Doll (Unobjectionable for adults)
11:15 p.m. (51) The Brigand (Objectionable

OBJECTION: Tends to condone immoral

actions; suggestive costuming. 11:30 p.m. (4) Mystery Street (Unobjectionable for adults and adolescents)

SATURDAY, JUNE 14

12:30 p.m. (51) The Fargo Kid (Family); followed by "Sh! The Octupus" (Family); followed by "Sh! The Octupus" (Family); p.m. (10) Marked Woman (Unobjectionable for adults and adolescents); 2:30 p.m. (4) While Feather (Unobjectionable for adults and adolescents); 3 p.m. (11) Border Treasure (Family); 2 p.m. (11) Border Treasure (Family); 2 p.m. (11) Halp Elegan (Unobjectionable); 2 p.m. (12) Halp Elegan (Unobjectionable); 2 p.m. (13) Halp Elegan (Unobjectionable); 2 p.m. (14) Halp Elegan (Unobjectionable); 2 p.m. (15) Halp Elegan (Unobjectionable); 2 p.m. (15) Halp Elegan (Unobjectionable); 2 p.m. (15) Halp Elegan (Unobjectionable); 2 p.m. (16) Halp Elegan (Unobjectionable); 2 p.m. (17) Halp Elegan (Unobjectionable); 2 p.m. (17) Halp Elegan (Unobjectionable); 2 p.m. (18) Halp Elegan (Un

p.m. (51) High Flyers (Unobjectionable for adults and adolescents) 4 p.m. (a) The Trap (Unobjectionable for

adults and adolescents)
6 p.m. (6) Strange Love Of Martha Ivers
(See rating of this film Monday, 9 p.m.)
8 p.m. (6) The Trap (Unobjectionable for

adults and adolescents)

9 p.m. (5 & 7) The Art Of Love (Unobjectionable for adults and adolescents)

1 p.m. (10) The Man With Nine Lives (Objectionable in part for all) OBJECTION Tends to condone and defend the murderous actions of the leading

situations)
11:15 p.m. (51) Stars Over Broadway (No

classification) 11:30 p.m. [12] Missouri Traveler (Family)

SUNDAY, JUNE 15 9:YA.M. (51) Haunted House (Family) 1:30 p.m. (4) 300 Sportans (Family) 1:30 p.m. (11) Warning From Space (No

classification)
2 p.m. (6) Strange Love Of Martha Ivers
(Objectionable in part for all) 2 p.m. (6) Strange Love Of Martha Ivers (Objectionable in part for all)
OBJECTION: Inadequate moral compensation, sordid atmosphere; plot solution by suicide.
2 p.m. (10) Gentleman Jim (Family)
3 p.m. (51) Man Of Iron (No classification)
4 p.m. (6) The Trap (Unobjectionable for adults and adolescents)
6 p.m. (6) Strange Love Of Martha Ivers (See rating for this film, listed at 2 p.m.)
8 p.m. (6) The Trap (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Bunny Lake Is Missing (No classification)
11:15 p.m. (12) Son Of Hercules In Land Of Darkness (No classification)
11:30 p.m. (7) Thunderbirds (Family)
11:30 p.m. (11) Affair With A Stranger

11:30 p.m. (11) Affair With A Stronger (Unobjectionable for adults and adole-scents)

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MONDAY, JUNE 16
9:30 a.m. (10)Roughly Speaking (Objectionable in part for all)
OBJECTION: Reflects the acceptability of

able in part for all)

able in part for all)
OBJECTION: Suggestive costuming, situations and dancing
9 p.m. (6) Pany Soldier (Family)
11:15 p.m. (11) Journey Into Fear (Unobjectionable for adults and adolescents)

OBJECTION: This superficial expose of "false revivalism" contributes nothing to the cause of true religion and in its

WEDNESDAY, JUNE 18 :30 a.m. (10) Once Upon A Haney-maon (Objectionable in part for all) OBJECTION: Reflects the acceptability

character.

11:15 p.m. (11) Indian Fighter (Suggestive 2 p.m. (6) Law Of The Lawless (Family) 2 p.m. (23) Hercules And The Black Pirates

divorce

p.m. (6) Law Of The Lawless (Family)
p.m. (23) Hercules Against The Mongols
(No classification)
p.m. (5) The Testament Of Dr. Mabuse
(No classification)
p.m. (10) Night Unto Night (Unobjectionable for adults and adolescents)

able for adults and adolescents)
8:30 p.m. (23) Terror Calls At Night (No classification)
9 p.m. (5) The Plainsman (Family)
9 p.m. (6) Pony Soldier (Family)
9 p.m. (7) Miracle in The Rain (Unobjectionable for adults and adolescents)

p.m. (10) Jim Thorpe — All American (Unobjectionable for adults and adole-

11:15 p.m. (11) Station West (Family)
11:15 p.m. (51) Blonder At Work (Family)
11:30 p.m. (4) The Proud Ones (Family)
TUESDAY, JUNE 17

TÜESDAY, JUNE 17
9:30 a.m. (10) Swing Time (Family)
2 p.m. (6) Law Of The Lawless (Family)
2 p.m. (23) Colossus And The Amazon
Queen (No classification)
4 p.m. (5) Train Of Events (Unobjectionable for adults and adolescents)
4 p.m. (10) Slim (Family)
8 p.m. (4) Never Let Me Go (Family)
8:30 p.m. (23) Deep Waters (Family)
9 p.m. [5 8.7) The King's Pirate (Objectionable in part for all)

11:15 p.m. (51) Arizona Legion (Family) 11:30 p.m. (4) Angel Baby (Objection-able in part for all)

treatment resorts to highly sensational

& SUN.

able in part for all) **OBJECTION: Tends to condone immoral**

9:30 a.m. (10) You'll Find Out (Family) 2 p.m. (6) Law Of The Lawless (Family) 2 p.m. (23) Taur The Mighty (No class.) 4 p.m. (5) The Reckless Moment (Objection-

actions; suggestive sequence

4 p.m. (10) Joan Of Paris (Unobjectionable for adults and adolescents)
7 p.m. (5) Quebec (Objectionable in part

Girls-Age 13 through 18

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'The Newlywed Game' Sports More Leers Than 'Laugh-In'

Rickles sound like a sentimentalist, and it features more husband-wife arguments than "Divorce Court."

For an all-expenses-paid trip to the Federal Communications who complain about all the sex and violence on televi-

No spouse has yet maimed

NEW YORK -(CPF) - a mate on the show, tele-It out-leers "Laugh-In," it cast every afternoon and on makes insult comedian Don Saturday night, but they've come extremely close, and the single-entendres that are coaxed by the show's host and format would make Rowan and Martin blush.

"The Newlywed Game" Commission, can pits four sets of young maryou explain why "The New-ried couples against each lywed Game" hasn't come other, with the couple best under fire from the people able to predict each other's responses to various questions being declared the winner of valuable prizes.

COUPLES BAITED

But the show is geared to bring out private intimacies and racy details about normally hidden aspects of young married life. The couples are baited to tell all, usually to their own embarrassment and the delight of the audience in the studio and, presumably, at home.

In one part of "The Newlywed Game," thethousands leave the stage and the wives are called upon to predict their respective husbands' answers to such leer-loaded questions as: "What will your husband say is the most unusual item your husband has ever used in putting on a funny show for you?

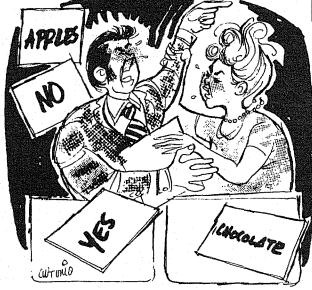
While the wives are out, the husbands are asked similar questions, such as, "On your first date together, will your wife say you wound up with a Frigid Brigid or a Grabby Abby?" or "What will your wife say is the biggest 'no-no' she has ever done in public?"

If that doesn't draw the hoped-for answers from the contestants or enough giggles or roars from the studio audience, there are such come-on questions as: "Which will your husband say is the show title that best describes his amorous behavior recently—'Funny You Should Ask,' 'Mission: Impossible, 'or 'The Galloping Gourmet'?"

But although the couples infrequently come up with the kind of answer the producers of the show would like more often their answers often provide grounds for some fairly strong arguments once the couple gets off the air. Some don't wait.

DENIALS

When a husband said his wife wore false eyelashes during their wedding, she turned and shouted at him: I don't wear false eyelashes! Stupid! Stupid!"



When the announcer inquired what was the matter, she repeated: "He's so stupid!"

While perhaps no other show features contestants who display their happiness so readily (husband and wife hurriedly embrace and kiss if they win a round), no other show demonstrates so readily the contestants disappointment-with each other.

When a young wife gussed wrong on what her husband's answer to a question would be, he looked at her disgustedly on the air and said: "Gol-ly! You're really good at this. Chee! You realloused this up!"

Very few couples manage to remain completely friendly throughout the half-hour show, although the couples seem to fall into three categories: they fight outright; the wife agrees with everything to avoid fighting in public; the husband keeps quiet through gritted teeth.

But some of the angry responses are saddening. When one husband told viewers that his wife's "biggest 'no-no' in public" was 'when she got diarrhea down at Riverside Park," she kept repeating, "Oh Terry, how could you?"

When the announcer gleefully reminded her that "the whole world knows now," she was on the verge of tears but added: "I'm glad he's going in the Army Tuesday."



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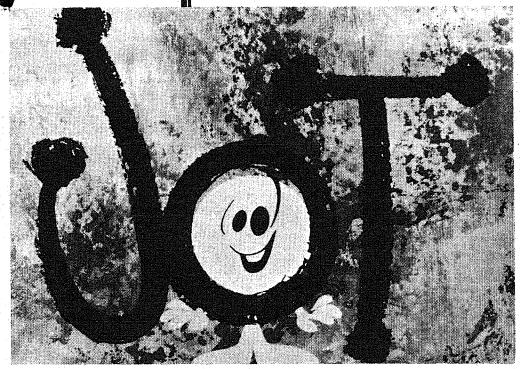
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Electronic

Aris

JOT —Animated Star Of A Religious TV Series For Children

A Kids' Religious Show With Plenty Of Bounce

-(CPF)-A bouncing ball stay together in theater singalongs, and now another bouncing ball is teaching their children and grandchildren how to stay in tune with God.

"Jot" is the name of a TV creation, variously described as a bouncing ball that sprouts arms and legs and as "animated dot," which teaches moral lessons to children in 4-1/2-minute car- the program is designed.

Produced by the South-

Current Events To Be Aired

Current events will be discussed by the interfaith panel of clergy during Ch. 2's "Man-To-Man" program at 10 p.m., Tuesday, June 17.

Participating will be Father James Flavin, O.M.I., St. Stephen Church, West created by a specialist in Hollywood; Rabbi Max A. Lipschitz, Congregation Beth Torah; and Rev. Neil Wyrick, host and moderator.

CATHOLIC **FROGRAMS**

TELEVISION

(SUNDAY)

THE CHRISTOPHERS - Ch. 11 WINK Fort

9:15 A.M. THE SACRED HEART — Ch. 5 WPTV

MASS FOR SHUTINS - Ch. 10 WLBW (TUESDAY)

MAN-IO-MAN-Ch. 2 WIHS. Panel will discuss current events. Panelists, Father James Flavin, Robbi Max A. Lipschitz, and Rev. Neil Wyrick.

FORT WORTH, Texas evision Commission but non-himself for putting trust in sectarian in content, "Jot" once helped movie audiences has been described by "Newseeek" as "the first genuinely entertaining-and effective—use of television for preaching morality to pre-

teen children." The roly-poly cheerfully bounces across the TV screen and stars in little dramas in which he comes up against moral problems similar to those faced by the 5-to-10-year-olds for whom

CHANGES SHAPE

When "Jot" does something wrong—like stealing a cupcake from his mother's table or getting angry with a playmate—he changes shape (and even his color turns sickly) to show the young viewers that "Jot's" behavior is distorted and to reflect "Jot's" suffering cons-

The "Jot" character, children's theater, Mrs. Ruth Byers, is supposed to represent "a child personality sensitive to an inner cons-

"Jot" is also supposed to be an effort to offset the harm that some TV programs do to children.

The story lines are uncomplicated, and to the point.

In one episode, "Jot" is in a library and is impressed by a sentence which reads: "Trust in the Lord and do good." Impressed, he finds the courage to tell a bigger church and the world today - Ch. boy to stop marring a library the courage to tell a bigger book, but "Jot" suddenly finds himself accused of damaging the book and is

the scriptural advice. But his mother greets him and tells "Jot" the librarian has just called to say she has learned who the real culprit was and to apologize to "Jot."

"Do good," he repeats courageously now, "and trust in the Lord!"

In an episode titled "The Birthday Party," "Jot" haughtily displays a new roller-toy before another boy in the neighbourhood. As "Jot" struts with pride and confidence, his head grows larger, until he realizes the other boy is wearing ragged clothes and has no toys of his own. "Jot" is suddenly ashamed of himself, and his head deflates—until he gives the boy a toy to keep.

Then soothe those frayed nerves this weekend on a retreat at Our Lady of Florida with other men, invest 46 hours with God and return to your family a better man, a better Christian. Delicious food, lots of refreshing rest. All denominations welcome by Passionist fathers and brothers. Make reservation by phone, 844-7750. Bring a bud dy. He'll thank you for taking

June 20-22 St. Clare, St. Edward June 27-29 Communications-Media Retreat **CLOSED IN JULY**

Growers Tell Their Side Of **Grape Strike**

By GERARD E. SHERRY

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Third Article In A Series

The growers concerned with the Delano grape strike are mainly men who have come from families which literally made a green valley out of what was at the turn of the century almost desert. They come from the hardy, ethnic stock of Europe and are rightly proud of their hard work and accomplishments. They fear Chavez as they would fear anyone who, they feel, is attempting to undermine their

Unlike the farm workers, the Delano grape growers are organized as are most farmers and growers in California into a group to defend themselves. Under the title of South Central Farmers Committee of Delano, they are headed by a president, Martin J. Zaninovich. When I interviewed him he told me:

"The South Central Farmers Committee is not opposed to unions per se. It is opposed to the unequal and overwhelming power which lies in the hands of a union to utterly and completely destroy a grower by a strike at harvest or at any other critical time in the growing of a crop. This is where agriculture differs from most industrial operations. Fruits must be picked on time or they spoil. Metals are not lost if they are not processed immediately.

FEAR OF UNIONS

"Farmers will continue to oppose unionization as long as they are threatened with strikes - a power which makes collective bargaining a one-way street for the union. Is this a false fear? Not at all, just recently over \$7 million worth of pineapples in Hawaii were left in the fields to rot as the result of a

61-day strike.'

The growers are opposed to the National Labor Relations Act for agricultural workers for the above reason and they say that there should be special rules and procedures for union-organizing on the farms because of the different conditions that exist as compared with industrial workers. Zaninovich said the growers already have grievance procedures outside of unions:

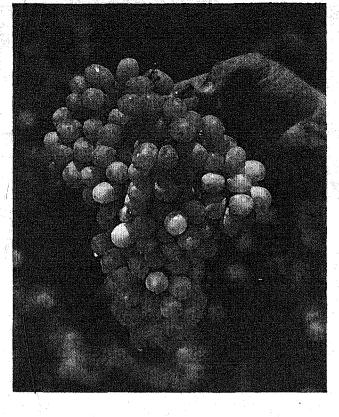
"Growers often meet with their workers, either singly or in groups, to discuss wages, working conditions, grievance. Proof that these meetings are fruitful is borne out by the fact that wages have gradually been increased through the years, and that benefits have been added. The latter include free housing for single workers, free transportation, and grower-paid cooks in facilities where the workers choose to buy their own food and plan their own menus. In many cases, homes are fur-

COST-PRICE SQUEEZE

nished for entire families.

"The major economic factor in our opposition to unionization is that it would intensify the costprice squeeze. Table grape prices have advanced only slightly during the past 10 years for some varieties (for others, prices have not advanced at all); yet, the costs of producing table grapes have risen by approximately 30 per cent.

"Table grape growers recentlly formed the California Table Grape Commission through which growers, at their own expense, hope to improve the economic situation of themselves and their employes by (a) improving the quality of grapes through research, and (b) increasing the sales of



grapes through paid advertising and promotion in the major markets. (Grapes are not price-supported by the Government.)

The cost-price squeeze in agriculture is a real and ever-present danger; it is primarily responsible for the fact that 3,000 farmers in California are forced out of business each year. Growers in California are engaged in an intensely competitive business. Perishable commodities from other states and foreign countries compete for the consumer dollar, and are ALL produced with farm labor which is paid much less per hour and with few or none of the protective laws which we have in California.

"In this respect, out of 10 laws which the Secretary of Labor says are desirable in this field, California has nine. The closest state in coverage is Pennsylvania with six. Alabama, Arkansas, Georgia, Maine, Michigan, Nebraska, North Dakota, South Carolina, Tennessee, and Texas have none of these laws. Along with being desirable they all cost money. Contrary to what is often publicized, there is a minimum wage law covering farm workers and they are covered by Social Security."

ON SECURITY

I asked Zaninovich what greater security does the present system afford the farm worker than he would have under unionization. He said:

"There is no proof that the security of the farm worker would be greater under unionization. Indeed, recent experience indicates it is less. After signing contracts with the union, the three Delano firms cut their payrolls substantially. They may deny this publicly for fear of union retaliation. But, it is common knowledge in Delano that, to save costs, they stopped harvesting their grapes for table uses. Instead, they started harvesting them for wine because considerably fewer pickers are required.

Growers cannot pass along added costs to consumers as producers of most other goods and services are able to do. Thus, when labor costs reach impossible levels, they have two principal alternatives: (1) mechanize, or (2) switch to crops requiring less hand labor. In either case, jobs are lost. Job security for the farm workers depends upon a profit-making farmer, not upon a union."

Zaninovich said that his group believes that the attempts at unionization of farm workers is both a political and an economic action. The growers do not consider that there is a moral issue at all. He said:

"We would not deny the right of workers to join a union of their own choice, free of coercion or intimidation. If there is a moral issue here, we believe it rests upon those who condone and support the use of raw force to compel membership in any organization.

"People join churches, not from force, but by persuasion. Church leaders who support intimidatory tactics employed by the so-called union not only foster the breakdown of free democratic processes, they also foster fear and distrust between groups of people, many within their own churches, when the role of clergymen should be to promote love and understanding. They should heal wounds, not inflict them."

ISSUE PAMPHLET

This same line has been followed in a pro-grower pamphlet called "Delano — Another Crisis for the Catholic Church." It states:

"California growers and grape-pickers say that if outside Bishops and outside-politicians are so interested in farm workers, they should start at home, where their own farm workers are earning far less than California farm workers - at home, where workers have far fewer benefits than California farm workers.

"When farm workers in other states are getting \$1.63 an hour or better, and when they have workmen's compensation, disability insurance, plus protective laws concerning health and sanitation in the fields, when they have laws which set standards for transportation and for labor camps; when they have minimum wages for women and minors in the field, and when they are taking care of their workers as well as those in California, then these outside Bishops might have the right to say something. But until then, they should solve the problems in their own dioceses first."

Following are excerpts from a translation (from the Italian) of an address Pope Paul VI gave to a large number of young people in St. Peter's Square.

We address ourselves to you today with a particular

To you who listen. Yes, there is a youth that still listens to the voice of the Church. It listens not particularly because it is led to this Chair out of habit, out of obedience, or by the crowds, but because it is led here by a hope, the hope of a revelation, of an intuition, of a flash of light, which will enlighten the vista of life, which will show where we are and where we must go, a flash of light, in other words, which will serve as orientation.

Tell us, beloved youths, are you not conscious within yourselves of this need for clarity, of this need to know if and what purpose, what value, what goal deserves to give meaning and direction to our lives?

As everyone knows, and you yourselves may perhaps have experienced it, there is great unrest in youth today, a great liveliness of energy and aspirations which explodes in exuberant and often violent forms.

It is almost always against something: against other peoples' ways of living and thinking, against the customs of yesterday, against prevailing laws, against institutions inherited from the past.

Yes, an overbearing need for novelty, for originality, for freedom, urges the soul of the youth, and today often in rebel manner.

SURGING PRESENCE

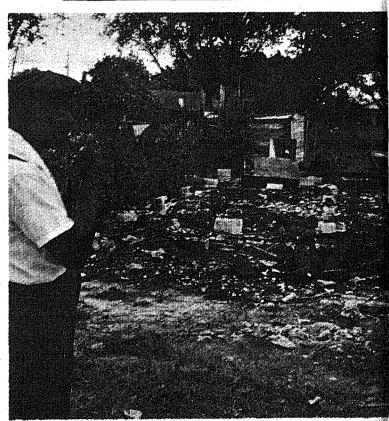
The vitality of the youth expresses itself in a negative manner, and almost finds satisfaction in the disorders which it can provoke and in the problems which it can give rise to, as well as in the positive sense of its surging presence in the social context, which public opinion calls the established order.

Youth movements seize upon this state of things with a strength which is as convinced as it is indifferent, and unaware of that which should in practice and in sound judgment replace such a state of things. It is the great problem of this period of ideological and social disturbance.

However, this is not what we want to speak to you about at this time. We only made mention of it in order that you may know that the Church too keeps its eyes open, sees and considers with loving and anxious watchfulness the great phenomenon of youth's restlessness, and the Church has in her heart many things to be said and to be done in

We express a thought at this time. . . which also for us holds some secret to be revealed, some event to be announced, some renewal to be inaugurated.

It is a thought in which we concentrate many of our reflections; it is a thought which appears to us to have



THE LOOK of Harlem-McBride is reminiscent of a "country" atm suburban areas of much of Broward County.

(Second of two parts)

Harlem-McBride is a 10-block, predominantly-black sub-division in Broward County which is surrounded on all sides by the City of Oakland Park. Recent moves on the part of the Broward Legislative delegation have brought forth plans for annexation of the area by Oakland Park.

The Community Action Council — comprised of interest people from surrounding churches — is trying to help the redents help themselves. The success of the self-help program depends upon the cooperation and interest of the people who live in Harlem-McBride.

The Voice chose one of the old-timers in Harlem-McBride to tell the residents' side.

Lonzo Roger is a man of indeterminate age, but he's spent the "past 25 or 30 years" here in a pre-dominantly-black subdivision that is a remnant of the Florida truck farming industry which has since moved west to more fertile lands.

He's a former migrant worker - born in Live Oaks, Fla. who migrated to the Oakland Park area when it was all farm country; and didn't bother to move again.

With a wave of his left hand he takes in the 10-block subdivision. "When I came here there was a couple of people living over there (two blocks away) and some others over near them. No streets. No

names for no streets. No house Some boards put together house the men working in it fields."

Those weren't bad time Roger explains. "We picked an we farmed and we lived here.

Tourists hadn't come fa enough off the beach to get nea the farm area which lay mor than a mile from the sand

NO NEED OF SHERIFF "The sheriff never come i

here then. He let my sayin' go When we had trouble, we too care of it," the man adds.

He's walking across a fiel now, dodging chickens whic strut from yard to yard, stor ping occasionally to take a pec at one another. "Sometimes in

OPEPAUL CONTROL OF THE SECOND CONTROL OF THE

"... the springtime of the present age"-

me prophetic value, and which has reference to all bevers, but in special manner to you, the youth.

Hear us well; the thought is this: it is up to the youth

lay to disclose to the world that Christ, the true Christ, Christ ever living in the Church which preaches Him, ich personifies and communicates Him; that, we affirm, rist is the Saviour of the world.

HAVE A MISSION

It is up to you, beloved sons and friends. You have a ssion. You have a service to perform in this society of thich is so exuberant in riches, in energies, in marvels, o so bewildered in reference to the true and irretecable ends to pursue, so proud and so discontented hitself; so cultivated and intelligent and so corroded by ubt and so blind as to the right roads to its happiness; highly organized and so threatened by its very organion; so filled with expectations and anxieties, and basicay so disheartened, skeptical and despairing; so subtle in the fits manifestations, and at the same time so impassed and corrupt.

You, we say, are children of our present period, highly reptive with regard to its language, its genius, its spirit. It, you are also pure, free from its contaminations; you adolescents, mature youths, prodigiously handsome, set pleasantly unblemished, so determinedly simple, logiand straightforward; you are joyful and lively, free and cile; you are not intolerant, but welcome the wisdom of ur families; you grew up in the faith and in prayer; in a rd, you are the disciples of Christ.

Yes, yours is the mission to announce to today's world true Messiah, the authentic Christ, the irreplaceable viour. You must show to the people of our times the ninous countenance of Jesus, luminous because of the ofound mystery of His true divinity and because of evident mystery of His incomparable humanity.

It is the countenance of the Son of God, it is the countenance of the Son of Man. It is the prototype of humanity; it is the Master, the Brother, the leader. It is the Prophet in whom all of us can continue to place our trust; and then, owing to a tragic and very sweet drama, which we cannot evade, He is the man of sorrows. He is the victim of every human iniquity. He is the Redeemer. He is Love that sacrificed itself though innocent. He is Life in its very self. He is death for our sake; and, let us say the final word, He is Him who is risen for our salvation: "propter iustificationem nostram" (and rose again for our justification, Romans 4. 25).

But you will say to us: this message is the one intended for apostles, for ministers of the Gospel, for teachers of the Church. Yes, this is their specific office, their ministry. But today, now, this is also your message! This is the novelty of our times; this is the index of the springtime of the present age; this is the act of faith which the Church makes to the Catholic laity, which she makes especially for you, the youth!

SUBSTANTIAL INFLUENCE

Do you recall the council: "Young persons exert very substantial influence on modern society... Their heightened influence in society demands of them a proportionately active apostolate... Children also have their own apostolic work to do" (Decree on the Apostolate of the Laity, No. 12)

And you will still say to us: but how may we carry out a mission so delicate, so difficult, so unpopular?

Yes, you are right in noting the difficulty of the Christian witness in our society. But, here us further. Do you young

people like things that are easy or things that are difficult? Does your empathy extend toward the weak, those who are fearful, the opportunists, the cowardly, or does it extend to the strong, the courageous, the heroes?

Do you wish that your Christian vocation today might make you timid, faint-hearted, egotistical, or make you full of conscious energy, of loving daring?

Was it not perhaps the lack of a certain education which mistook goodness for weakness, piety for human consideration, the Christian faith for private interest?

And furthermore: what is asked of you? Miracles? Extravagant and uproarious actions? No, you are asked to be what you are: youths and Catholics. We will say it with a German author: "You Christian, be a Christian." But a true, authentic, dynamic Christian, full of ardor, of imagination, of love. In other words, full of that Christian youthfulness, which the Church has been giving rise to, recruiting

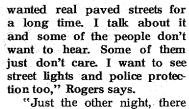
and giving its blessing to.

And furthermore; and we thus conclude — the Christian witness, that of which we speak, is a personal act. It must spring from the free and conscious depth of one's heart. But it is at the same time a joint act. You are not alone. You are united. You are many. And furthermore, you are friends, you are agreed. You together make a chorus, a legion. And the Church stands with you, by means of her organizations, her sense of community, her loving assistance.

And it is Christ the Lord who inspires your united affirmation and who certainly, as in the Gospel, enjoys your choral and prophetic homage. It will not perhaps spare to Christ, still today, the drama of His ever impending passion. However, the world will know, to its condemnation and hope, that the passion of Christ is that of our common and irreplaceable Saviour.

Harlem-McBride Subdivision:

People 'Afraid' To Face Annexation



"Just the other night, there was some shooting out behind my house. The next day one of the neighbors asked what it was. I said I didn't know. I didn't go look," Roger adds. He wants police protection so incidents like that won't happen.

Paved streets would be nice too, the man thinks. "One day I was standing here by the (community) center and I looked up and there was a cloud no bigger than a plate up there. Next thing I know it starts to rain. The next morning I was standing in water waist deep when I walked outside. No water runs off these dirt streets. It just sits there."

Turning to cut across a lot left vacant when the Harlem-McBride residents burned an unsafe abandoned house last week, Roger explains the people are afraid of annexation, because they don't believe it will do them any good. "They don't want to pay the higher taxes, and they don't think the city will help improve the area."

Roger likes the trees in the area. Many of them have been standing much longer than he has lived there. "Most people move in some place and cut down all the trees. Here we built in-between the trees."

The trees are one of the reasons most residents of Oakland Park and Fort Lauderdale didn't know about Harlem-Mc-Bride. From a car on Oakland park Boulevard — one block from the sub-division — the motorist can see only trees and the warehouses which surround the housing section.

The trees have also kept the "country" atmosphere of Harlem-McBride protected from the bustling Oakland Park suburban area.

Two blocks from the center of Harlem-McBride is a large

shopping center with a discount store and grocery stores, but the residents of the sub-division still buy most of their foodstuffs at one of several small stores which look like reconverted houses with coke machines in front.

The difference between the small Harlem-McBride stores and the large ones around the corner is something that almost separates country from city — personal service.

When Roger draws near the small house-like store, the owner waves and says hello. Heknows Roger and has known him for years.

He's interested in Roger and Roger's interested in him. They're neighbors.

That's the feeling of Harlem-McBride, but Roger is worried about whether it will last. "Some of the people are getting tired. They don't want to do anything. They're afraid of what's going to happen to them and afraid

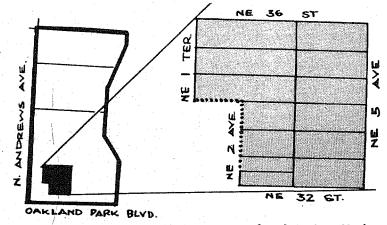
to do anything about it."

Harlem-McBride is coming to grips with apathy, according to one woman who works at the community center. "The people are apathetic and worried. They don't understand annexation and we're having a hard time getting them to come out to meetings so we can explain it."

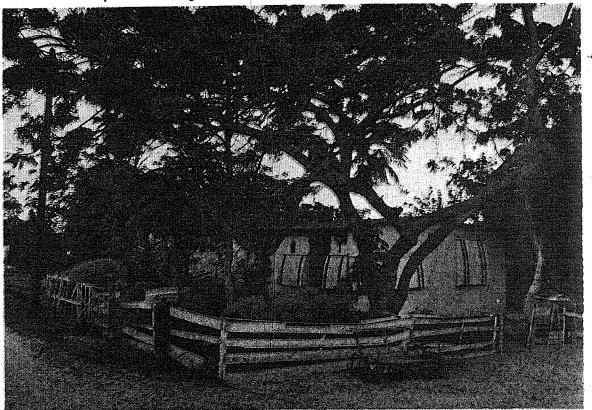
Roger is walking back to the community center where he is a

"foster grandparent." He helps watch out for the pre-schoolers and he likes it. "They're sure funny. I was like that when I was young."

The man's age is anyone's guess, but he's an example of one generation of Harlem-Mc-Bride watchng another generation grow and wondering if the Harlem-McBride "country" will still be around next year.



BURNING ABANDONED and unsafe houses is part of the self-help program for bringing Harlem-McBride homes up to the building codes of Oakland Park.



Page 15

No one is home.

here, long missing from the

dogs running loose.

one remembers who them chick-

ens belong to. There's always

fresh eggs." The pattern of

country life includes hens and

tween the yards. Most of the

residents aren't sure where their

property ends and the neighbor's

begins. Some of the families

bought the land years ago when the land was farmed out and the

growers moved further west to

more fertile land. Other families

rented from the family who owned most of the property after

ping to wave hello to a young

man crossing one of the rockstrewn dirt roads. "Then some-

one started calling it Harlem-

braced on one side with

unfinished beams and furnished with a lean-to room on the

opposite side, Roger whispers, "That's one of the original

houses. Minister used to live

there. He died. His wife lives there now." The door is open

and the inside is clean and tidy.

Oakland Park) take us in. I've

"I'd like to see the city (of

Passing a wood structure tht's

McBride. It stuck.'

"This place used to be called jus' Harlem," Roger says, stop-

it was finished for farming.

There's no delineation be-

'Controversial Bishop' Noted As Friend Of Young

By the time this column appears, the winds of controversy will probably be swirling around the figure of Bishops James Shannon of St. Paul. It has been my privilege to have known him for many

years.

I still remember vividly the day in July, 1952 when this young Yale graduate student came into the Catholic World office with a lively article entitled "J. F. Powers On The Priesthood," I gladly accepted it for publication and this meeting was the beginning of a warm friend-

FATHER SHEERIN

The 17 years in-between have brought to the friendship, from my side, a growing admiration for a man who, in his speeches and writings has exemplified the hopes and aspirations of Vatican II.

What I have particularly admired in Bishop Shannon has been his youthfulness, his readiness to discover under the old structure the perennial newness of the Church. This has attracted to him the young-at-heart in the Church and has also led him to listen intently to young people, whether inside or outside the Church. So much so that he has become the hope of the younger Catholics. They have looked to him as one prelate who would move heaven and earth to make the reforms of Vatican II a reality on the American Catholic scene.

He was the first American Catholic Bishop to speak at a public peace meeting of Clergy and Laymen Concerned About Vietnam. His very presence there gave the rest of us Catholics a sense of reassurance that the Church really cared about the horrible bloodshed in

His presence also reassured the Catholics at Selma that the Church cared about the plight of the blacks. In his talks at the Catholic Press Association meetings, in his writings in Our Sunday Visitor, he has encouraged and impressed the younger generation and has given

comfort and good cheer to the older warriors in the Press. Between Bishop Shannon and the younger generation there was never any "generation gap." He has had a sympathetic understanding of their problems and their new ideas. He was well aware of their antics on campus,

their clowning, violence, foolishness.

I remember one occasion when he was on the dais at a peace meeting, and young troublemakers staged a particularly obnoxious, obscene and disgraceful demonstration. But his radar told him that underneath all the foolishness on campus or elsewhere, something very strange and deeply significant was happening in the hearts and minds of these young people. He sensed what many of his contemporaries failed utterly to realize that a youth revolution of mammoth proportions was going on. In spite of drugs, obscenity and violence, there was a religious fire at the heart of this revolution.

Chief Justice Earl Warren at the Jewish Theological Seminary, New York City, recently said that of all the revolutions of our century, "perhaps the most fundamental and most enduring in its effects may turn out to be the emancipation of youth."

Some of it, he said, is due to the rapid development of knowledge: "A 16-year-old boy may be an expert in computers and people many years older may have to be his disciples.'

Youth however is idealistic and impatient and, armed with the new knowldge, wants to refashion the world to his heart's desire. Warren feels that youth needs the experience of the older generation and looks to some institution in which "the vision, the dream, the power of innovation, the daring of youth is brought into contact with the mellow practicality, the concern for possible danger, the fear of unnecessary risk characteristic of the mature."

If the vision, the violence and the daring of youth are not brought into contact with "the mellow practicality" of age, young people may destroy the very things they want to improve. What of the younger generation of

Catholics if they are deprived of the "mellow practicality" of Bishop Shannon? He can turn their revolution in the right direction. Without him, the revolution may become a catastrophe.

BELOW OLYMPUS By Interlandi



INTERLANDIONA, US NATES TIMES

Has Word For Vindictive Journalists...Ugh!

By MSGR. **GEORGE G. HIGGINS**

Dan Herr, publisher of The Critic, remarks in a recent article in U.S. Catholic

and Jubilee that "the Church in America at least and perhaps in a good part of Christian world" has entered upon a period in which "bitterness, con-



HIGGINS

fusion, apathy, dissension, despair - all the ugly elements of intramural strife are all too evident."

For present purposes, I would change only one word in that statement. The word "strife" isn't quite strong enough to reflect the frightening degree of sheer intramural "hatred" that keeps cropping up, too frequently for comfort, in certain segments of the Catholic press.

Farley Clinton's incredibly vicious diatribe against the Jesuits in the June issue of Triumph can serve to illustrate the distinction I am trying to make. Intramural strife is one thing; malevolent hatred is something else again. And Mr. Clinton's article, in my opinion, is an exercise in hatred pure and simple - if one can appropriately use the word "pure" in this context.

TITLE SICKENING

The very title of Mr. Clinton's unconscionable attack on the Jesuits is enough to make a man sick to his stomach: "Diabolus est Jesuita . . .ita! ita!" ("The Devil is a Jesuit. . . Yes! Yes!")

of this title on the cover of Triumph I thought that Mr. Clinton was simply trying to be funny (in a strangely perverse sort of way, to be sure), but as soon as I started to read the article I discovered that he was being deadly serious.

It quickly became apparent, in other words, that he is absolutely convinced that

the Society of Jesus is possessed by the devil and that, with few exceptions, its members are quite consciously cooperating with the evil spirit in a desperate effort to destroy the Church.

This being the case, it is not surprising that he should raise the question as to "whether, in an age so desperately threatened by unbelief, the Church can afford the luxury of maintaining a rich and treacherous enemy within her own borders, whether another suppression of the Society altogether, despite the continued existence of some faithful Catholics in it, is not necessary."

Mr. Clinton's answer to this hypothetical question is quite predictable, of course. He wants the Society suppressed once and for all and without delay. Meanwhile, he suggests, no bishop "really can in conscience allow any member of a Society so filled with poison to exercise priestly ministry in his dio cese."

VICIOUS SCREED

These few quotations from Mr. Clinton's unbelievably vicious screed could be matched, if space permitted, by at least a dozen which are even more despicable. In other words, I am not quoting the article out of context. To the contrary, the article as a whole is much worse than these few quotes, bad as they are, might tend to suggest. In summary, I would say it's the worst and most hateful - article I have ever read in any Catholic magazine, in any language, during the past quarter of a century.

The only thing sillier than When I first caught sight writing such an article would be to dignify it with a chapterand-verse reply. On the other hand, while I have no intention of playing that game, I feel compelled to say for the record that some of Mr. Clinton's hateful remarks about individual Jesuits, living and dead (friends of mine I am proud to add) are beneath contempt.

If he derives some sort of

perverse satisfaction out of maligning the entire Society of Jesus in globo, so be it. But impugning the motives of individual members of the Society and accusing them of being in the service of the evil spirit is something else again. Lawyers have a name for this sort of malice; they call it libel. Theologians have another word for it; they call it slander.

One example will suffice. Mr. Clinton seems to have it in for Father Donald Campion of America - who, incidentally, must have sat next to him on numerous occasions at press conferences in Rome when the two of them were covering the Council for their respective journals.

An unclean spirit, Mr. Clinton says, reigns in the Society at the present time. It's the sort of unclean spirit "which cries out for the exorcist." The devil, in other

Clinton then tries to illustrate this indictment as follows: "It is not casual error, it is persistent, repeated, multiform error, dislike of obedience that we find in, for instance, Father Donald Campion's America," In other words, Father Campion is consciously doing the work of the devil.

If that isn't slander, I don't know the meaning of the word. This I do know, however, that hundreds of secular priests — leaving Father Campion's Jesuit confreres aside — and scores of bishops, including a couple of dozen who, to my personal knowledge, have recently enjoyed the hospitality of "Father Campion's America," will bitterly resent this venomous attack on one of the Society's finest products

WRONG SLANT

While we are on the subect of personalities. I should

Moving in for the kill. like to add that I simply on that occasion that I renot bear the sight of a Jesto mention only two membefore and during the Coun- methods.

> One final word. When Triumph was being launched, its editor, Mr. Brent Bozell, and one of his associates came to Rome, during the third and fourth session of Frederick McManus, Secthe Council, to try to enlist retary of the U.S. Bishops' the moral and financial support of some of the American cal Apostolate, and their curbishops. I happened to be rent diatribe against the Jespresent at the Grand Hotel uits are morethan I cantake. when they made their pitch.

They will recall that I said

couldn't believe my eyes sented their efforts to prowhen I read in Mr. Clinton's mote their own product by article that Pope John "could impugning the orthodoxy of several other Catholic ediuit." Mr. Clinton must have tors and added that, while I been half asleep when he would welcome and support wrote that sentence, for, as an authentic "conservative" an old Roman hand, he must Catholic journal of opinion, have heard of Cardinal Bea I would do everything possi-(Jesuita, ita, ita) and Fa- ble to oppose their particular ther Roberto Tucci (ditto) publication if they persisted in their efforts to undermine bers of the Society who were their competitors in the Cathextremely close to Pope John olic press by such intolerable

During the intervening years, I have been willing to give Triumph the benefit of the doubt. Not any longer, however. Their several attempts to destroy the reputation of my associate Father Commission on the Liturgi-

I hope the magazine goes out of existence - and the oner the better.



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Love Radiating From Eucharist Inspires Charity, Pope Asserts

The love radiating from the Eucharist has a "social reflection" leading to mutual solidarity, works of charity and mutual understanding, Pope Paul VI has declared.

Speaking at an outdoor Mass outside Rome's Olympic Stadium on the feast of Corpus Christi, the Popetold the thousands gathered there: "The love which starts from the Eucharist is an irradiating love.

"It makes us understand that we must give ourselves for the needs of others, for the humble, for the poor, for the sick, for the prisoners, for the exiles, for those who

"This charity looks also to distant brothers, whom the not yet perfect unity with the Catholic Church does not permit to sit at the same table er," the Pope said.

Medical Bureau Studies Fatima 'Cure' Of Nun

FATIMA, Portugal - (NC) - The Medical Bureau here is examining the possible cure of a U.S. nun here that in the Eucharist, Jesus last Aug. 13.

She is Sister Joan Noreen of the Congregation of St. cording to his style, which is Joseph in St. Luke's parish, Glenside, Pa. She fell ill on the style of Bethlehem, of Feb. 4, 1968, with extreme lethargy, double vision, loss of balance and nausea. She was unable to walk without aid. All treatment proved vain.

While she was in the hospital she was visited on June Pope said, is to hide "the 21 by a woman who lent her a relic of Fatima. Her illness got worse and she asked her superior if she could come to the Marian shrine here. She arrived Aug. 13, assisted at part of the Mass for the sick and the Eucharistic blessing of the sick afterwards.

She did not feel any improvement at the time. Later she went to evening Mass. At the elevation of the Host, Sister Joan Noreen said she felt perfectly well. Since Sept. 4, she has resumed her work of teaching.

with us, to make us pray that the moment may come soon-

"This communion also has a social reflection because it leads to mutual soli-

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By sharing some part of your

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but two-thirds of this world cannot!

some of the 2 billion of Christ's poor.

vacation allowance, a missionary can help

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darity, to works of charity, to mutual understanding, to the apostolate in the Church."

STYLE OF CHRIST

The Pope also declared Christ continues to work "ac-Nazareth, of Calvary.'

The "style" of Christ, the greatest realities under the most lowly appearances.'

Under such appearances, the Eucharist then becomes accessible to all as a sign that Christ "wants to be our nourishment, our food, the interior principle of life for each of us, the fruits of His incarnation," he said.

declared "if the He Eucharist is a great mystery that the mind does not understand, we can at least understand the love which shines in it like a secret, consuming flame."

Earlier that day, speaking from the window of his study to crowds in St. Peter's Square, the Pope spoke of the "Eucharistic gesture of Christ.

"Just as He gave Himself. in sacrifice, in the shape of bread, so we too, should give ourselves in brotherly and humble service to our fellow men, caring for their need, caring more for their need than for their merit," he said.

"We should remember now, more than ever, the who have many poor needs."

He called the feast of Corpus Christi "the feast of charity, the miraculous and un-bounded charity of Christ."

Prayer Of The Faithful Third Sunday After Pentecost

June 15, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Father, you have spoken to us in your Son and called us together in your Spirit. Listen to our prayers and help us to do what must be done to mend our lives, heal our society, and to build the community of your peace and love.

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

LECTOR: (1) We ask for your guidance. Help us to be open to your Spirit that the Church may grow in freedom and love, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (2) We ask for your protection. Watch over this Church, our country, our leaders and our families, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) We ask for your peace, that we may turn from violence and live the power of love, we pray

PEOPLE: Lord, hear our prayer.

LECTOR: (4) Weask for your love, that we may get over our hatreds and jealousies, heal our divisions, and work toward that unity which is your promise, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) Weask for your wisdom, that we may see the things that have to be done, and find ways to do Qthem, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) We ask for your strength, especially for those among us who are experiencing trials and difficulties, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) We ask for your mercy, that our departed brothers and sisters, especially N. and N. $oldsymbol{Q}$ who died this past week, may rise to a new life with you, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (8) We ask for your kingdom. Strengthen our hope in the new day of peace and love, we pray to

PEOPLE: Lord, hear our prayer.

CELEBRANT: Father, we ask you to watch over us, our families, our country, and our Church. Help us and our fellow Christians everywhere, bring to all men the justice, peace, and love of Jesus Christ, your Son, our

PEOPLE: Amen.

Church Furnishings Interior Designs Liturgical Vestments Cierical Apparel Religious Art



Theologian Favors Early Confession For Children

VATICAN CITY-(NC) An internationally reputed theologian, writing in the Vatican City weekly, said he cannot understand the current practice of delaying children's confessions until the age of 12.

Parents, teachers and sychologist "are emphasizing more and more the precotity of modern children," remarked Archbishop Ferdinando Lambruschini in his article in L'Osservatore della Domenica.

Today's children are "regarded as capable of distinguishing between good and evil long before they are seven," he said.

"Therefore, we cannot understand on what ground arises the suggestion to abolish confession of children under the age of 12. Educators and priests, psychologist and parents know perfectly well that the great majority of children are exempt from

grave sin before God. before society and before their conscience, yet all agree that when they are about seven, and even before that, they are endowed with the awareness of good and evil."

CONSULTANT

Archbishop Lambrus ni was professor of moral theology at Rome's Lateran University and a theological consultant of the Holy See before becoming archbishop of Perugia, Italy. In this article, he was replying to the question of a young priest in Florence who asked about the new system of admitting children to first Communion without previous confession.

"I don't understand anything any more," the young priest had complained.

The moral theologian recalled that in the course of history the sacrament of confession, morethan any other,

has been subjected to profound changes. "This is understandable,

since this sacrement's matter, which consists in the acts of the penitent, is subject to diverse yet valid interpretations according to time and place, within limits which afeguard its basic require ments.

"We cannot bind ourselves to fixed diagrams. While the theological reflection of the scholastics resulted in orientations that differ from those that preceded them, the theological reflection of present-day theologians cannot be forbidden in principle to propose new reasons and aspects of sacramentality.

'Yet a minimum of theological honesty is needed to prevent not only the canonization of one's own opinions but the relativization of the directives of authority. Theological reflection must aim at enriching, not at impoverishing the Christian content of the sacraments. It must move along the path of healthy evolution, not of pernicious involution."

Archbishop Lambruschi-"might not lead to the dan-

ni pointed to "a widespread tendency" to annul the distinction between mortal and venial sins. Heasked whether abolishing that distinction ger of abolishing mortal

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Analyzes Hippies-'They Like Babyhood'



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiries to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

By DR. BEN SHEPPARD

Q. What is your opinion of the hippie movement in the United States and its effect on society?

I am beginning to wonder whether the term "hippie" is the correct word. At first many of us laughed at them because of the manner in which they dressed and their beliefs about shaving, bathing and cleanliness. Most of us thought that the hippie movement was a passing thing like goldfish-swallowing and the rest.

Then many of our leading screen, radio and television people began to imitate their manner of dressbeads and all.

Then the young people on the college campuses-Ivy League and others—followed suit. Lo and behold, the younger faculty members began imitating their manner of dress. Some people began to feel that the youth of this world were going to the "nether region."

I feel that this deviant dress is an advertisement of their disapproval of society's norms. Don't think for a moment that I concur with them, but so many letters have come in asking for explanations of the movement, that I have decided to treat it.

Their mode of dress does two things for the hippies. First, it presents a way for the hippie to express himself and second it helps the wearer to identify his partner in protest.

The sincere person respects the values of the individual and understands that he has a right to dress as he pleases. The adolescent is obviously searching for an identity, but it is difficult for adults to explain such things as the behavior of the press and the movie stars in such a manner that the young person can judge them on their

The true hippie apparently has decided not to assume adult responsibilities, but instead, to exist in a manner as close as possible to the days of his babyhood. When one is an infant, one is dependent upon others for clean clothes, stylishness and a good standard of living.

Adults have made the decision to assume responsibility and are often prone to forget the struggles they went through during adolescence. Because society as a whole is advancing so rapidly, the difference between

the hippies and the normal adult is more obvious. I really see only one bad feature about the hippie movement—there is a definite contagious tendency to this philosophy. The extremes of the hippie life are but one more of a series of things the adolescent tries out during his experimental stages. This is most important because the young, unfortunately, turn to their peers for support in finding a way of life when they find they are not communicating with their families.

Many of the youngsters find themselves violently opposed to the system of society in the United States and, therefore, it seems that the long hair styles and outlandish clothes make their opposition to society more

Dropouts Today Excel Henry VIII In Publicity

By JOSEPH A. BREIG

For all kinds of reasons, there have always been drop-scholarship. or prominent layman gets more publicity around the world than did King Henry VIII's repudiation of the Pope's authority four centuries ago.

Technologically, this is due to mass communications. Psychologically, the chief reason is an over-obsession among newspeople out those whose Catholicity, with the notion that "if a dog bites a man, it's not news; but if a man bites a dog, that's news."

element of realism in this old loves them and desires only journalistic dictum. People run to tell one another about whatever is extraordinary or bizarre or insane; and they tend to ignore quiet goodness and devotion to

This weakness in fallen mankind is made worse by the overemphasis on the negative, and the neglect of the positive, in the press, radio and TV.

The communications media give exaggerated attention to the rebellious Catholic, and to his trivial religious opinions. They have

little time or space for deep spirituality and religious

It is hardly too much to outs from the Church. But today, one defecting priest say that the more clownish one is today, the more is one one is today, the more is one hailed as a prophet.

Especially is this true if one demonstrates contempt for authority (whether in the Church or in the nation) and harasses persons who bear authority's burdens.

In one sense, of course, the Church is better off withboth of mind and heart, is tissue-thin or spurious.

On the other hand, their departure wounds the There is of course a strong Church because the Church their good, both temporal and everlasting.

One thing I wish they would spare us is the infantile allegation that although they are leaving the Church they are not leaving Christ. A person who talks like that betrays his ignorance of what the Church is, and of the Scriptures.

It is not because I cannot see faults on the human side of the Church that I see the Church as Jesus Christ carrying on his mission through time and space, working now in and through us.

I would think, in view of the rapid advances we have made in technology, that the trend will accelerate and that more and more young people will turn to young people for advice and for their moral standards.

Each generation has difficulty in understanding the previous one. What will happen in 1980 is anybody's

Q. Many people complain about the high cost of training the hard-core unemployed. Are we doing

No, we are not doing enough. Many times we forget that in training the unemployed adolescent, we must often overcome the influence of parents. Many times the attitude of the parents and the family toward the retraining is of vital importance to the adolescent's success.

As the adolescent receives more training, it changes the relation of the child to his parents and the relations of all family members to one another. All members of the family become involved.

People in this group are not necessarily shiftless. I compare them with the child who has a reading disability and makes a nusiance of himself in class because he cannot do the work and keep up with his classmates. Therefore, he turns to misbehavior or daydreaming to occupy his time.

People working with the hard-core unemployed find they, just as the teacher does, become frustrated. Many governmental officials complain that the cost of retraining these unemployed is too high, but it is not half as expensive as urban riots and the looting and burning which go with them.

In finding a successful working atmosphere, the unemployed adolescent is exposed to a new culture and finds himself caught between the fires of his former associates and the new people he's met in his period of retraining.







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THE VOICE

Miami, Florida

June 13, 1969



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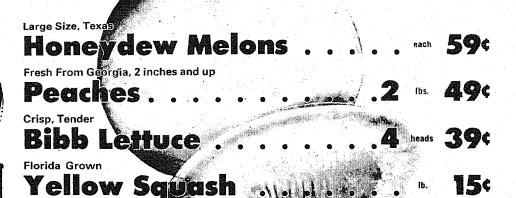
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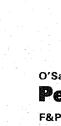


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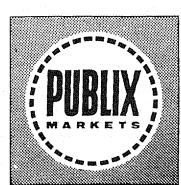
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Chatting with Marty Krpan (left) are padresof-the-year Father Michael Kish and Father Francis O'Loughlin (right).

Airs Namath Case At Sport Banquet

Plunging headfirst into the current Joe Namath football controversy, Bob Gallagher, sportscaster for WTVJ-TV, and guest speaker at the annual sports awards banquet, told almost 600 CYO members that "you live by the rules" to be suc-

Gallagher downed Namath for quitting football, pointing out that the N.Y. Jets quarterback "must be able to read" and that the clause prohibiting fraternization with known gamblers had always been in Namath's contract

"If he wants to take his

ball and go home like a little boy, then we should let him do it," Gallagher told the youths assembled at Miami Springs Villas Playhousefor their sixth annual banquet.

He recalled that football had survived the retirement of many greats-including Red Grange and Jim Thorpe GUEST SPEAKER Bob Galfootball would survive the the banquet. loss of Joe Namath.

plained, is seen in "the guy who wants to get out there give 100 per cent.' and give it all he's got.'

the "guywho's going to win"

Judo, Karate **Exhibition Set**

The Miami Catholic Alumni Club will host a 45-minute exhibition of judo and karate Sunday, June 15, 7:30 p.m., at versity of Maimi campus.

The exhibition is open

to the public and will follow the regular meeting of the club. Six black belt judo experts will partici-≣



-and said he thought that lagher talks to the CYOs at

-is "the guy who's going to

The veteran sportscaster, I have today is because of athletics," told the teens, "no matter what you do, remember the game is bigger than you or anyone who ever played it."

Recalling his college football days, Gallagher said he once played in a game where his team was so badly beaten, "that we considered surrendering at halftime, but we weren't sure the other team was taking prisoners."

He guaranteed the teenagers, however, "if you live by the rule set down by your parents, your school and pate. your Church, you'll have instant success in life."

4 Priests Share CYO's 'Padre-Of-Year' Award

Four CYO parish priestmoderators shared the honors for "Padre-of-the-Year" Friday during the annual CYO sports award banquet at the Miami Springs Villas Playhouse.

The four chosen to receive the award were Father-Michael Kish, assistant pastor, Holy Rosary, from South Dade Deanery; Father Henry O'Loughlin, assistant pastor, Holy Name of Jesus, from the East Coast deanery; Father John F. Flynn, assistant pastor, Our Lady Queen of Martyrs, from the Broward deanery, and Father Sean O'Sullivan. assistant pastor, St. John the Apostle, from the North Dade deanery.

In past years, the Padreof-the-Year award has been given to only one priest-moderator from the Archdiocese. However, this year the candidates for the honor were 'so outstanding' that it was impossible to select only one priest-moderator, said Krpan, Archdiocesan CYO program director.

Named the archdiocesan Dedication, Gallagher ex- -whether in sports or in life athlete-of-the-year was Joe Quinn from Boystown, who was cited for his outstanding accomplishments in track He also pointed out that who said that "everything and field events, especially shot put.

Rhoy Johnson from Annunciation parish in Broward deanery was honored as

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Father John Flynn

coach-of-the-year. He mentored the girl's softball team from Annunciation this year when they won the Broward championship.

Other award recipients included:

SOCCER: archdiocesan champions, Boystown; TOUCH FOOT-BALL: archdiocesan champions, Visitation; VOLLEYBALL: archdiocesan champions, Holy Redeemer; MIXED VOLLEYBALL: archdiocesan winners, Holy Redeemer; BASKETBALL: archdiocesan champions, St. Bartholomew; BOYS' SOFTBALL: archdiocesan champions, Visitation; GIRLS' SOFTBALL: archdiocesan champions, Visitation; GIRLS'



Father Sean O'Sullivan

ons, St. Monica; CHEERLEADING: high school, St. Thomas Aquinas and CYO, St. Monica.

and CYO, St. Monica.

TENNIS, BOYS: John Waddell, Epiphany, open; Tom Ybermea, Epiphany, novice; TENNIS, GIRLS: Debbie Renuart, St. Louis, open; Dolores Llanos, Immaculate Conception, novice; ONE ACT PLAY CONTEST: best play, St. Rose of Lima; best actor, Jesse Fowlkes, St. Rose of Lima; best supporting actor, Frank Scruggs, Our Lady Queen of Martyrs; best supporting actress, Maria Haget, Immaculate Conception; TALENT CONTEST: Vickle Perrone, Holy Family; TRACK AND FIELD MEET: archdiocesan winners, Holy Redeemer; SWIM MEET: archdiocesan winners, St. Louis.



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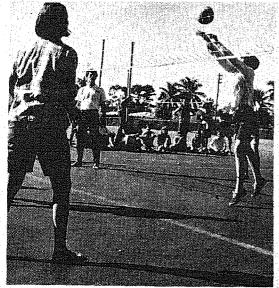
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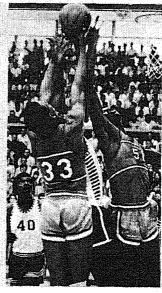
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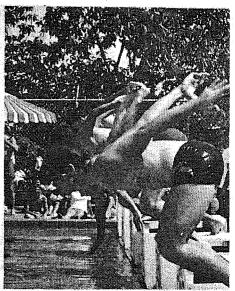
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Taking first place in the

writing contest was Margaret Mahoney from St. Francis of Assisi

parish. She was followed

by Adrianne Pivacco, St.

John the Apostle parish

and James Gaston, Holy

Redeemer parish, in sec-

ond and third places, re-

"He's one of the best ath-

letes I've ever had and you

could see that he had good

training even before he came

to Pace. He's had a good

aside and make room for

brother Gary ... the arch-

diocese's athlete of the year.

So, brother Mike. . .step

spectively.

background."

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Essay Winners Are Announced

The top three winners

Although the contest

was closed in April, the

names of the winners were

kept secret until the

awards were given out at

"I'm familiar with the

type of baseball they play out

there, Texas was the No. 1

college team this past spring,

and I think he can hang in

of the past spring with a

bad leg and I'm sure it hurt

his batting average 50 to 60

"He played 50 per cent

there with them.

Miami Springs Villas.

coaching assignments.

in the archidocesan CYO

essay contest were announced during the annual awards banquet.

A Myriad of Sports Led To A Multitude Of Awards Essay Winners Are Area

'Voice' Chooses Gary Sweet Archdiocese Athlete-Of-Year

School has done it so very well that he gets the The Voice's nod as the archdiocese athlete-of-the-year.

Gary's older brother, Mike, now at the U. of Notre Dame, was Pace's first big star, gaining all-diocese (that's what it was then) first team honors in both basketball and baseball.

As a freshman at Pace, Gary was able to see his brother in action on almost every occasion. As a sophomore, Gary was naturally expected to pick up where Mike left off.

He did it, too.

was a starter for three years on the Spartans' basketball

James Pace Jr. and Al-

bert Stettner Jr. received

during special ceremonies

at St. James parish,

Thursday, June 5.

older brother's footsteps is baseball squad. This past pretty difficult. But, Gary season, he was the arch-Sweet of Msgr. Pace High diocese's top scorer in basketball and batted well over .400 in baseball.

DIFFICULT

"I'm sure it was a little difficult for him to step in after his brother graduated," stated Dick Fallis, who has coached at Msgr. Pace for the past two years.

"There were many times when the opposition would slip and call him 'Mike' thinking that he was still the older brother.

"But, maybe, too, this gave him something to shoot

Fallis, who had Gary in baseball and watched him The 5-9, 150-pounder for two years in basketball, attributes Gary's athletic success to his great "eye-hand"

Translated, that means that Gary was able to see things in a split second and then transmit that into physical action.

"I'm sure that was the key to his success. He had the finest eye-hand coordination of any player that I've ever been associated with.

"In baseball, at the plate, he could wait and start his stride and swing later and still get away with it."

"As our shortstop, he made only two errors all season and those came in one game, down at Key West, at night and on a rough

Girl Softball Champions

The girls' softball team from Our Lady of Perpetual Help picked off the grade school league championship for the best over-all season play re-

Second, third and fourth places went to St. Theresa's, Immaculate Conception and Blessed Trinity, respectively.

All grade schools within the Archdiocese of Miami who participate in softball are eligible for membership in the league.

"In basketball, at the start of the season, the opposition would double up on him. This would open up the others and when, say, Billy Shepard would start to drive, Gary could hit him with a pass. Then, the defenses knew they had to sag more, leaving Gary with more shots."

Fallis also considers Gary "very coachable ... does what you ask him to do and does it quietly."

Sweet's immediate athletic future is probably wrapped up in baseball, as 5-9 college guards aren't in great demand in basketball. Gary is leaning toward attending the U. of Texas, from which the Sweet family comes, and will probably go without a scholarship, since baseball scholarships out there are also about rare as 5-9 guards playing college basketball.

**He has a great chance at making it in baseball," predicts Fallis, who came from San Antonio, Texas, before accepting the Pace

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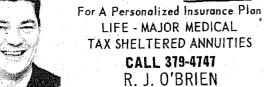
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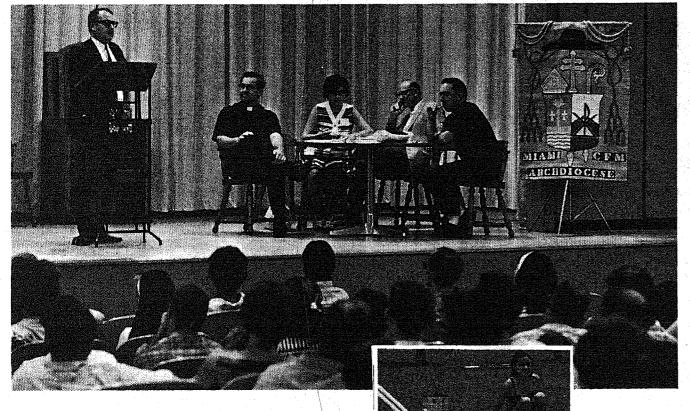
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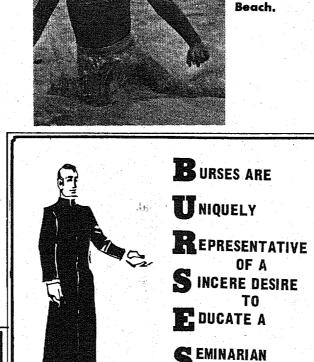
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Identification badge for CFM'er, Art Cloutier, from his wife. They were among 65 couples attending.





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One-day program of the Archdiocesan Christian Family Movement was held last Sunday at the Seminary of St. Vincent de Paul, Boynton Beach, featuring afternoon workshops. Thomas Horkan, executive director of The Florida Catholic Conference, is shown speaking to members. At right are Father James Quinn, director of CFM movement; Mr. and Mrs. Ed Glynn, president couple; and Msgr. Robert W. Schiefen, Archdiocesan Director of the Family Life Bureau.

CFM Meet Stresses Fight Against Poverty

Their roles in alleviating message of the gospel." poverty and influencing legislation were outlined for members of the Archdiocese of Miami Christian Family Movement during a one-day meeting last Sunday at the Seminary of St. Vincent de

More than 130 adults and 170 children participated in the program which include workshops for adults, supervised recreational activities for their children, and Mass celebrated in the seminary chapel.

Children of

CFM members

enjoyed pool

while parents

participated

in workshops

meeting at

at major

seminary

during

all-day

Boynton

FOR THE

During workshop sessions, Brother Joseph Mcneely, S.M., a member of the faculty at Chaminade High School, Hollywood now working at the Broward County EOPI, urged CFM couples to educate themselves to the need of the communities in which they live, declaring that such educa-

BOYNTON BEACH _ tion is "as important as the

He urged a sincere concern for the problems of the black people and suggested that members inaugurate interparish sharing between blacks and whites and well-to-do and povertystricken families, pointin out that citizens can, through legislation, insure government commitment to the underpriviledged. Real service programs, "not do-gooder" projects are needed, he added, among lower-income families.

Thomas Horkan, executive director of the Florida Catholic Conference, Inc. established last year by the Archbishop of Miami and Florida's other Bishops, explained the functions of his office in Tallahassee and gave a detailed report on the defeat of this year's proposed liberalized abortion

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Habla el Papa en Ginebra

Que el Trabajo Esté Al La sala de conferencias de la Reunión Interamericana de Obispos efectuada en Ca- Servicio de Hombre racas, Venezuela.



Prelados de Norte y Sur América discuten los temarios de la conferencia episcopal. De izquierda a derecha, Arzobispo Brandao, Cardenal Dearden, Arzobispo Mc-Grath, Obispo Pironio, el Nuncio en Caracas; de pie el Arzobispo Carroll.

Ginebra- "Nunca más sea el trabajo superior al hombre, nunca más se ponga al trabajo contra el trabajador; sino que siempre este el trabajo al servicio del trabajador, el trabajo al servicio del hombre, de todos y cada uno de los hombres," dijo el Papa Paulo VI durante su discurso ante la Organización Internacional del Trabajo, aqui.

En su discurso el Papa Paulo advirtió la necesidad



de poner en práctica las teorias sobre el trabajo. Dijo a la OIT que sus delegados tenian que respaldar el progreso de los pueblos débiles y controlar los derechos de los fuertes creando "un real derecho internacional del trabajo."

Advirtiendo tambien contra los peligors de la sociedad industrial contemporánea v la frecuente despersonalización envuelta en los modernos desarrollos tecnólogicos, el Papa dijo que el hombre tiene que seguir siendo el amo y maestro de la tecnología y "dominar su evolución.'

"Tenemos que prevenir al hombre de degenerar sólo en la pieza mecanizada de una maquinaria ciega que devora lo mejor de si mismo, o de un estado tentado a poner todas las energias del hombre a su servicio exclusivo."

Dijo el Pontifice que "es la paz del mundo la que esta en juego y el futuro de la humanidad." . . . "este futuro solo puede construirse mediante la paz entre todas las familias humanas que trabajan, entre clases y pueblos, una paz que descanse sobre la justicia cada vez más perfecta entre todos los hom-

Paulo VI es el primer Papa que visita Ginebra, cuna del calvinismo, desde tiempos del papa Martin V, en 1418, un siglo antes de que Calvino proclamara alli su pensamiento reformista.

El Papa dijo a los delegados presentes, hombres de distintas ideologias políticas, economicas y sociales:

"Cualesquiera que sean vuestras convicciones, sabed que la Iglesia os estima, os

Este es el séptimo viaje de Paulo VI fuera de Italia. Dentro de pocas semanas el papa, que cuenta 71 años de edad, planea visitar el-Africa. Su ultimo viaje antes de ir a Ginebra fué en agosto pasado cuando visitó Bogotá con ocasión del Congreso Eucaristico Internacional efectuado en esa capital sudamericana.

Dicen en Reunión de Obispos 'Latinoamérica Está Al Borde de un Volcán'

tina "es un volcán al bortados de la Alianza para el de de la erupción, y si esta Progreso y concluyeque esta llega a producrse probablemente ni la Iglesia Católi- tados esperados". ca se salvará de la destruc-Obispos que se efectúa en esta capital.

Según fuentes de la cita interamericana de obispos, el documento fué elaborado por la Comisión Venezolana de Justicia y Paz, integrada por laicos y creada por mandato Pontificio en

La ponencia presentada baio el título "Las relaciones temporales entre América Latina y los Estados Unidos, y su influencia en las mismas relaciones ecle-



Mons. Bryan O. Walsh, de Miami, escucha una de las conferencias. Al fondo, de pie, una misionera norteamericana en Latinoamérica.



El sacerdote y sociólogo chileno Padre Renato Poblete charla con el Padre Eugenio del Busto durante la reunion de Caracas.

Caracas — América La- siásticas", analiza los resul-"no ha producido los resul-

El documento examina ción", afirma un documen- las relaciones económicas to presentado en la Cuarta entre países desarrollados y Reunión Interamericana de subdesarrollados, y la ayuda que aquellos prestan a estos, señalando que "sólo han contribuído a enriquecer más a los primeros y empobrecer a los segundos.

De otro lado, el cardenal Agnelo Rossi, arzobispo de San Pablo, quien asistió a la reunión que se lleva a cabo en el pueblo de San Andrés de los Altos, a quince kilómetros de Caracas, en declaraciones a la prensa manifestó que "la Iglesia, el Gobierno y el Pueblo de Brasil quieren cambios so-

Dijo tambienque "la aplicación de las conclusiones de la pasada reunión de Obispos de Medellín, que se está llevando a cabo actualmente en el Brasil, constituye la esperanza del pueblo para que los problemas se resuelvan de una manera humana y cristiana."

Los obispos reunidos hicieron un diagnóstico de las tres reuniones similares celebradas anteriormente en Miami. Santiago y Detroit.

La visita de los obispos católicos de Estados Unidos a Venezuela coincidió con la programada visita del enviado presidencial de E.U., Nelson Rockefeller. Mientras la prensa y las instituciones civicas dieron la bienvenida a los primeros, el segundo tuvo que cancelar la visita por temor del gobierno ante posibles manifestaciones violentas de repulsa por parte de grupos extremistas.

La reunión trató sobre amplios y variados temas de las relaciones interamericanas y de la pastoral latinoamericana, asi como los problemas de justicia en las relaciones comerciales entre las dos Américas.

En el próximo número de The Voice comenzaremos a publicar extractos de distintas de las ponencias presenlos obispos de las dos Amé-

Uno de los expositores, el Padre Edgard Beltran, cuya ponencia sobre las lineas pastorales para América Latina aparecerá en nuestro próximo número, dijoquela nueva pastoral latinoamericana, "ante el respeto a la ción de estructuras justas en persona humana, rechaza al

tadas a la consideración de marxismo y al capitalismo. No quiere aparecer aliada ni menos aun instrumento ni de uno ni de otro."

"Debe, principalmente, colaborar e impulsar el cambio rápido, gradual y global, que se opera en Latinoamerica. Para ello debe educar a los agentes del cambio y animar a la promovarios niveles."



comensales que asistieron al banquete anual de confraternidad lasallista organizado por la Asociación de Antiguos Alumnos de los colegios de La Salle de Cuba. El Arzobispo agradeció la distinción que se le hacía entre-

des del exiliado cubano en Miami y los exhortó a continuar inculcando en sus hogares el espiritu familiar que caracteriza a los cubanos, asi como la necesidad de educación religiosa para los hijos.

Esperanzas de Concluir Cisma Cristiano

Ciudad Vaticano — El Papa Paulo VI y un jerarca de la Iglesia Luterana coincidieron en la esperanza de concluir el cisma cristiano provocado por Martin Lu-tero hace cuatro siglos y medio. "Tenemos la esperan-za de que surgirán nuevos medios y nuevas posibilidades de comprensión y sentido común bajo la inspiración del Espiritu Santo", declaró el Pontifice roma-

A su vez, el pastor André Appel, secretario general de la Federación Luterana Mundial, dijo al Papa: "Sentimos un deseo especial de profundizar el diálogo con Roma", y agregó: "Debemos perseverar en la búsqueda de la unidad de esa Iglesia de Jesucristo en que todos creemos." en que todos creemos. . .

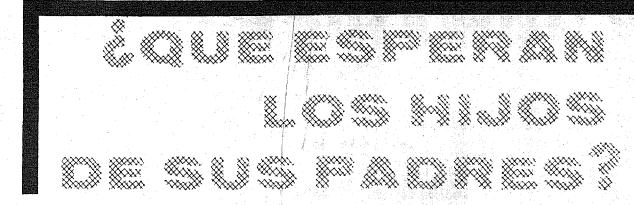


La Orden Hermano Victorino es entregada al Arzobispo Carroll por el Hermano Osvaldo Morales, Visitador de la Provincia de las Antillas de la Orden Lasallista y el Dr. José Miguel Morales Gómez, presidente de la Asociación de Antiguos Alumnos de La Salle.

June 13, 1969

THE VOICE

Miami, Florida



Pregunta inusitada?

Por lo menos, no solemos formulárnosla con la misma frecuencia con la que exponemos lo que los padres esperamos de nuestros hijos.

"Obedece a tu mamá", "Haz tu tarea", "Por qué traes estas calificaciones?" "No le contestes a tu paetc., no son sino la formulación práctica y concreta de la obediencia, del cumplimiento del deber, del respeto y de otras varias virtudes que los padres esperamos en nuestros hijos. Es decir, sabemos exactamente lo que exigimos de ellos, aunque jamás nos hayamos formulado explicitamente la pregunta.

Pero, sabemos lo que ellos esperan de nosotros? No me atrevería a decir que lo ignoramos totalmente. Pero estoy casi segura que cualquier muchacho podría añadir alguna cosa a la respuesta que diéramos.

En cualquiera de los casos, no estará de más oiraquí será leer-lo que ellos esperan de nosotros, sobre todo si tenemos en cuenta que el respeto que nos tienen o el temor que les inspiramos, rara vez permitirá que lo manifiesten expresamente.

En 1956, se llevó a cabo una encuesta con 100,000 niños en Inglaterra, Francia, Estados Unidos, la India, Ceylan, Australia y otros países. A fin de obtener completa sinceridad de parte de los niños, se guardó el anonimato más estricto en esta investigación. Luego un grupo de sicólogos realizó la tabulación y clasificación de las respuestas. Con gran sorpresa, los investigadores se dieron cuenta de que las ideas expresadas por los niños de ocho a catorce años, representantes de distintas razas, pertenecientes a distintos credos y escalonados en diversas edades no diferian casi unas de otras.

Todas se agrupaban alrededor de principios que se referian directamente a los padres, a sus relaciones con los hijos.

He aquí el común denominador de las respuestas presentadas:

1.- No pelearse delante de los hijos.

2.- Es necesario que los padres sean indulgentes el uno con el otro.

3. Tratar a los demás niños con el mismo cariño. Manifestar humor y afecto siempre iguales.

5.— Llamar la atención sobre los buenos aspectos de los niños y no recalcar sus defectos.

6.- No regañar ni castigar a los niños en presen-

cia de sus hermanos.

7.- Recibir a los amigos de los hijos como reciben ellos a sus propios amigos.

8.— Debe haber más camaradería entre padres e

hijos. 9.— Responder siempre a las preguntas de los niños.

10.-No mentir jamás a los niños. Los principios fundamentales que yacen bajo estas

diez respuestas los explica admirablemente el doctor Ernesto Meneses Morales, Director del Colegio de Sicología y del Centro de Orientación Sicológica de la Universidad Iberoamericana, en su magnífico libro "Educar, comprendiendo al niño".

Transcribimos a continuación sus comentarios sobre

la encuesta que hemos presentado.

'Es indudable—dice el doctor Meneses Morales—que no todas las respuestas poseen el mismo valor. De su aparente diversidad se desprenden principios fundamentales. He aqui cuáles son éstos:

EL NIÑO NECESITA AFECTO

La importancia primordial de la figura del padre y de la madre. El niño tiene necesidad de afecto, que es



sustento de su espiritu como el manjar lo es del cuerpo. Necesita ser amado y percibir las manifestaciones del amor que sus padres le profesan, porque del afecto depende su seguridad, elemento básico para que realice la exploración del mundo y para que se forme una imagen adecuada de si mismo. Desea alrededor de si un clima de paz, confianza y comprensión que debe abrazar a sus padres y después a él. El deseo terminante de que sus papás no se peleen, está apoyado por las investigaciones de la sicologia clinica acerca de los efectos desastrosos de las disensiones paternas en el desarrollo de los niños. Vienen estos a sacar al niño de la estabilidad, que es un factor esencial para su desarrollo adecuado. UN TRATO SENCILLO Y AJENO A CARAVANAS

Señalan también las respuestas de los niños la necesidad de que exista más camaradería entre padres e hijos. No creemos que se trate aquí de una camaraderia igualitaria, porque la familia no es una democracia, sino de un trato sencillo y ajeno a caravanas ceremoniosas que sólo recalcan la distancia entre padres e hijos. Si los padres no viven lejos afectivamente de sus hijos, tendrán relaciones cordiales con ellos y participarán en sus juegos y diversiones. Puede también señalarse en las respuestas de los mayores un deseo de que se admita su creciente independencia, y no se los maneje como niños pequeños, pues ya no lo son.

EL MIEDO NEGATIVO

El tercer principio se refiere a un problema de capital importancia: la urgencia de sustituir la motivación negativa con motivación positiva. El miedo, los regaños y amenazas producen las más de las veces un control interno eficaz, pero negativo. Nunca se educará satisfactoriamente a un niño de modo que se logre la expansión total de su personalidad a base de estímulos negativos. En cambio, el amor y la comprensión logran que el niño se apropie los valores que le permiten la realización plena de sí mismo.

EL NIÑO TIENE UN SENTIDO DE JUSTICIA INNATO

Los siguientes principios se refieren al sentido de justicia del niño, implicito también en el primero. Si él fué traido al mundo sin su consentimiento, si el poseer determinadas cualidades y el carecer de otras que sus hermanos tienen, no depende de él, es enteramente jus-

to y razonable que los papás extiendan su amor a todos sin distinción y sin diferencias, porque siendo todos diferentes, todos convienen en ser hijos.

El niño sufre al ver que sus padres prefieren a otro hermano, o que lo tratan mejor cuando están de buen humor y lo maltratan cuando están de mal humor. Porque, qué culpa tiene él de que estén de mal humor? Desean también que sus faltas se mantengan en privado y piensan que tienen derecho de saber la verdad de las cosas en vez de que se los quiera distraer con respuestas falsas. Pormenores todos estos, pero pormenores que tienen importancia a los ojos de los niños.

Los padres no sólo educan por normas o indicaciones expresas acerca de la conducta que el niño debe seguir, sino por todas las interacciones que ocurren entre ellos y los hijos las cuales incluyen la expresión de los valores, intereses, creencias y cuidados. Todas estas interacciones afectan la conducta del niño. Intencionalmente o inconscientemente modifican sus potencialidades para el futuro. Hechos y situaciones a primera vista insignificantes afectan al niño que aparentemente los olvida; pero quedan en su inconsciente y siguen actuando en su conducta para reaparecer después súbitamente. Por eso, el ejemplo de los padres es de tanta importancia en la vida de los hijos.

Todo niño entra en este mundo con un signo de interrogación para sí y para los demás. Que será él? Alto o feo, organizador o vendedor? El destino de los padres es ayudarlo a contestarse esta interrogación.

(El Catolicismo, Colombia)

?A Qué Esperas?

(Por José M. Rodriguez Haded)

He recibido una carta de un compatriota que ansia lir de Cuba, como tantos miles de cubanos anhelan. Pero el deseo de este amigo no lo basa en la falta de alimentos, como tantos otros, en los que priva, al parecer, esa única y mezquina razón; como si no hubiera otras altísimas razones para anhelar salir de aquella desdichada tierra nuestra.

El deseo vehemente de mi amigo es venir cuanto antes porque tiene un nietecito en Miami, que espera por él para ser bautizado. El niño tiene ya seis años Los papás designaron a los abuelitos para que sean los padrinos del Bautismo del niño; y !hace seis años que esperan! . . . !Y el niño no ha sido bautizado!

De más está decir que le escribi a mi amigo y le indiqué que su nieto debe ser bautizado cuanto antes; que no es necesaria su presencia aquí para ese acto indispensable para que el niño sea cristiano, hijo de Dios, heredero de su Gloria. Que puede designar a alguien aqui para que lo represente en la ceremonia y él será el padrino. Pero que es crimen, pecado, mantener a ese niño sin la gracia de Dios en su alma.

Es mandato catégorico, imperativo de Cristo: "el que creyere y fuere bautizado se salvará. El que no creyere se condenará.'

La Iglesia nos dice que al recien nacido debe bautizarsele cuanto antes; sinque decente y feliz- no es otro se deba dejar pasar más de que el de la religión ense-

riesgo de morir sin el Santo Sacramento del Bautismo, pófagos?... por prurito de estar presente en el acto bautismal o no la fiesta — que no es necesaria y hasta contraprodutampoco son necesarias.

padres caerá el remordimiento de que el niño muera sin haber sido bautizado. Un accidente puede occurrir cuando menos lo esperamos.

Pero tengo otro amigo que no quiere bautizar a sus hijos hasta que sean grandes y escojan la religión que ellos quieran... !Que tonto! . . . por no decir otra cosa.

El que así piensa, obra irracionalmente. Si en algo tan sagrado y trascendental va a esperar a que los niños escojan . . . Que no le ponga nombre al nene hasta que sea grande y escoja el nombre que le guste... Que no le enseñe a hablar hasta que sea grande y escoja el idioma que le agrade. . . Que cuando se enferme el niño, espere a que escoja el médico que mejor le cuadre. . .aunque sea un "curandero"... que no le dé de comer hasta que escoja el alimento que más le guste..

Al niño, amigo mío, hay que enseñarle el buen camino desde pequeño. Y si usted es cristiano debe saber que ese buen camino- para poder ser moral y honrado,

ocho dias de nacido para ñada por Jesucristo. ¿Como Esto, si llega a grande para bautizarlo. No debemos per- va a esperar a que sea granmitir que el niño corra el de para que escoja? Y si teorías peregrinas — sin el escoge una religión de antro-

Además . . . el niño que tener el suficiente dinero para llega a grande sin educación religiosa, no escogerá torio. . . o en otros lugares ninguna religión, pues si ha cente a veces — o no haberle podido vivir hasta entonces comprado las ropas, que como un potro sin freno, le será más cómodo, mucho tiza a tu hijo. ¿A qué es-Sobre la conciencia de los más cómodo, seguir así . . peras?

escoger, pues criado con esas freno de la fe, de la esperanza, de la caridad, del temor de Dios - puede muy bien ir a dar con su cuerpo en un presidio, en un reformapeores . . . Es duro, pero es la verdad.

Conque, amigo mío, bau-

Entre Libros=

"Suicidio o Supervivencia de Occidente".- Por el P. Lebret

Hace más de diez años que el célebre dominico francés, inspirador mediante sus escritos de la Populorum Progressio, llamó la atención, con biblica solemnidad de los peligros que amenazan a Occidente para un futuro no muy lejano. La traducción castellana, presentada por Deselée de Brower, de Bilbao, resulta sin embargo oportuna, pues la situación de los países desarrollados con respecto a los del tercer mundo no sólo no ha variado sino que las distancias aumentan pavorosa-

El libro constituye un estudio concienzudo y aleccionador de la desequilibrada y un tanto caótica situación del mundo actual. La humanidad crece vertiginosamente tra quienes los explotan con Las diferencias se plantean el pretexto de protegerlos.

y se multiplican en lo que seria de desear. La tierra está desigual y anárquicamente explotada hasta el extremo de que mientras en los Países Bajos se cultiva el 65% de las tierras y hay en ellas 182 habitantes por kilómetros, en Egipto las tierras cultivadas no alcanzan más que al 2.5%, mientras que la densidad demográfica es de 542 habitantes por kilómetro cuadrado. La viruela, la lepra, el paludismo azotan a las tierras más miseras y atrasadas.

Las conclusiones del P. Lebret son de un pesimismo angustioso. Para equilibrar al mundo hace falta ayuda. No la ayuda prestada hasta ahora con fines egoístas. El peligro está en que los pueblos tienden a rebelarse con-

ECNICAY

El viaje que han hecho los tripulantes de la Apolo X a los mismos suburbios de la Luna ha sido en realidad, como toda aventura auténticamente humana, una mezcla de riesgo y seguridad. El peligro de un fallo, de trágicas consecuencias, no estaba enteramente eliminado. La "máquina" había sido construída con una prodigiosa exactitud; pero dentro de ella había tres hombres que se jugaban la vida, teniendo que conservar continuamente un perfecto dominio de los dispositivos de la técnica y de sus propios nervios en ten-

De ahi la ansiedad que el vuelo provocó, hasta el último instante, a pesar de

or Antonio Millan Puelles las presumibles garantias con que todos contábamos. Y, sin embargo, no se podria decir que lo único que de verdad nos ha importado en toda esta aventura era el regreso de los astronautas, sanos y salvos, a nuestro planeta. Todos hemos temido por sus vidas, pero también es igualmente cierto que deseábamos el éxito de su empresa como un triunfo técnico del hombre. Si los tres navegantes hubieran vuelto sin lograr su objetivo, no cabe duda de que nos habríamos llevado una gran decepción.

> Al hacer el balance de la hazaña, es dificil saber si lo que más nos admira es el valor de sus protagonistas inmediatos, o la cantidad de ciencia y de pacien-

cia que previamente ha hala aventura no fuese una de fe en la libertad. De esta insensatez. En todo caso, el falta de fe procede la mitoescepticismo habitual de los logía de unos "robots" que enemigos de la técnica no acabarán por imponerse al se parece en nada a la reac- hombre. El miedo a los ción de la mayor parte de "hombres-máquinas" es, en los hombres ante el trium- el último término, la versión fo del Apolo X. Frente a moderna del temor a que hechos de tal envergadura, nos dejemos seducir por los "aguafiestas" del progreso técnico podrían decir lo que quieran, pero la indiscutible realidad es que la inmensa mayoria de los sible que el hombre se dejahombres nos ilusionamos co- ra dominar por las cosas que mo niños. Esta "capacidad tiene; y la disculpa que siemde sugestión", que la técni- pre ha presentado, cuando ca tiene, es un dato con el el peligro se le ha hecho reaque por fuerza hay que con- lidad, es que esas cosas "potar cuando se pone en tela dian más que él". Visto desde juicio su propio "senti- de este ángulo, el mito de los do humano". Si es verdad "robots" que vencen a sus que la técnica nos deshuma- creadores no es otra cosa niza, se hace muy dificil com- que la metáfora técnica de un prender como es posible que problema moral. El verdanos ilusione y nos sintamos dero orgullosos de ella. Porque que puede sojuzgarnos, no no se concibe que el hombre hay que ponerlo fuera de se apasione de verdad con nosotros, como el último enalgo que no sea humano o gendro de una técnica que que no tenga, al menos, la se nos hubiera ido de las

En realidad, el orgullo marnos en máquinas humadel hombre ante su técnica nas. Basta con que perdase presta demasiado fácil mos el sentido de nuestra mente a los ataques de los efectiva libertad. moralistas. "Nos podemos creer que somos dioses, o que ya Dios no nos hacefalta para nada". He aquí una primera acusación, que desde luego corresponde a una verdad. Lo que sucede es que esta verdad vale para cualquier actividad humana, incluso las que se llaman "humanísticas" en la acepción imposible naturaly no meramás noble de la palabra. También el arte, la filosofía o la política nos pueden endiosar. Pero el problema que cerla— como una exigencia esta actitud plantea es, en definitiva, el sentido que la libertad pueda darle. Todo cuestión de que el "endiosamiento" sepa reconocer naturalmente técnico, como

es la que se puede resumir como "enajenación" del ser humano con sus mismos productos. Hay que reconocer que este peligro no es una imaginación. En el empeño de dominar a la materia, el hombre está amenazado por la posibilidad de contagiarse de ella y acabar convirtiéndose en un esclavo suyo. Pero este riesgo no es insuperable. La misma fuerza que va humanizando a la materia, la puede trascender, sobreponiéndose a ella merced a la libertad. La forma en que la tal superación se puede llevar a cabo es la que siempre ha sido conocida como la virtud moral del desprendimiento. Porque éste no consiste en "no tener" -- para lo cual no hace falta que la libertad intervenga—, sino en "no ser tenido". La misma libertad por la que el hombre, a diferencia de los animales, se enfrenta a la naturaleza y la domina, es que nos puede hacer señores de los bienes que vamos produciendo. No hay por qué eliminarlos. Si la esencia del desprendimiento consistiese en el puro y simple no tener, todo el impulso que nos lleva hacia la técnica no sería otra cosa que una tremenda aberración moral.

En su raiz, la suspicacia lidad de nuestra técnica, si talgia de bido que acumular paraque ante la técnica es una falta no quiere perderse en la nos- pasados.

nuestras mismas conquistas.

En el fondo, este riesgo no

significa una verdadera no-

vedad. Siempre ha sido po-

"hombre-maquina".

manos. Somos nosotros mis-

mos los que tenemos dentro

la posibilidad de transfor-

Lo que algunos proponen

como la vuelta a la "natu-

raleza" y el retorno al ver-

dadero "mundo humano",

amenazado por la técnica

de hoy es otro mito para ha-

cer literatura y simple filoso-

fia de ficción. Se trata de un

mente histórico, porque el

hombre ha hecho técnica-

se ha visto obligado a ha-

de su propia constitución.

El hombre es un animal

el escritor aseguraba que en

él lo natural era justamente

el ser barroco. La tendencia

al dominio de la naturaleza

forma parte integrante de

nuestro modo de ser. No es

tan sólo un capricho, o sim-

plemente una posibilidad que

nos ha sido dada, sino una

auténtica necesidad natural.

Por eso, desde el primer mo-

cho el hombre "utensilios".

y éstos le han permitido mu-

cho más que la pura y sim-

ple adaptación a la natura-

leza en la que vive. Si se tra-

tara sólo de esta adaptación,

habria que decir que nunca

la alcanzaremos, sencilla-

mente porque el pretenderla

carece para nosotros de sen-

tido. Mas bien loque el hom-

bre hace, y lo que quiere, es

precisamente lo contrario: la

adaptación de la naturaleza

a él. En ello estriba todo el

esfuerzo de la técnica, frente

al modo instintivo en que

los animales viven en su am-

biente con absoluta naturali-

La distinción entre el

"mundo técnico" y el "mundo humano" sólo es acep-

table en la medida en que

no se convierta en una ar-

tificiosa oposición. Tan cier-

to como que el llamado mun-

do técnico no constituye la

totalidad del mundo huma-

no, es que el primero for-

ma parte del segundo. Y en

lo que toca a la consabida

oposición entre la técnica y

vez es más claro que ne-

Los viejos humanistas

supeiron integrar en su sa-

ber el sentido vital de la ar-

tesanía de su épcoa. El hu-

manismo de hoy habrá de

hacer otro tanto con la rea-

cesitamos superarla.

"humanidades", cada

Oración de los Fieles

Tercer Domingo Después de Pentecostés

(15 de junio)

CELEBRANTE: El Señor sea con vosotros. PUEBLO: Y con tu espiritu.

CELEBRANTE: Oremos. Padre, Tu nos has hablado por tu Hijo y nos has llamado a unirnos en tu Espíritu. Escucha nuestras oraciones y ayúdanos a realizar cuanto sea necesario para renovar nuestras vidas y nuestra sociedad y para construir la comunidad de tu paz y amor.

LECTOR: La respuesta a las oraciones de hoy será: 'Señor, escucha nuestra oración.''

1. Te pedimos tu dirección. Ayúdanos a abrirnos a Tu Espiritu para que la Iglesia crezca en libertad y amor, oremos al Señor.

2. Te pedimos tu protección. Vela por esta Iglesia, esta nación, nuestros líderes y nuestras familias, oremos al Señor.

Te pedimos tu paz, para que podamos apartarnos de la violencia y vivamos el poder del amor, oremos al Señor.

Te pedimos tu amor, para superar nuestros odios y envidias, cicatrizar nuestras divisiones y trabajar en la construcción de la unidad que es tu promesa, oremos al Señor.

Te pedimos tu sabiduria, para que veamos lo que tenemos que hacer y encontremos los medios de realizarlo, oremos al Señor.

6. Te pedimos tu fortaleza, especialmente para aquellos entre nosotros que están experimentando pruebas y dificultades, oremos al Señor.

Te pedimos tu misericordia; que nuestros hermanos desaparecidos, especialmente N. y N., fallecidos la semana pasada, resuciten a una nueva vida contigo, oremos al Señor.

Te pedimos tu reino. Fortalece nuestra esperanza en el nuevo día de la paz y el amor, oremos al

CELEBRANTE: Padre, te pedimos que veles por nosotros, nuestras familias, nuestra patria y nuestra Iglesia. Ayúdanos a nosotros y a nuestros hermanos en otras latitudes, concede a todos los hombre la justicia, el amor y la paz de Cristo, Tu Hijo, Nuestro Señor.

Dios en la Calle

La Santa Madre Iglesia

Si Dios está en la calle, no puede extrañar que tambien esté en la calle la Iglesia. Es decir: Dios e Iglesia son temas públicos. Lo mismo hablan de Dios y de la Iglesia un cardenal que un dirigente seglar católico en Roma o en Amsterdam, que un exiliado en la calle Flagler o una peluquera en Miami Beach. No es mal signo este de que tales temas se aireen en coloquios de hombre a hombre.

La Iglesia. He aqui una palabra clave en la religiosidad occidental de nuestros días. La riqueza y variedad de esta palabra son tales, que, cuando se habla de la Iglesia, tanto para enaltecerla como para ensuciarla, es muy dificil que todos los interlocutores entiendan lo mismo. Por algo se ha dicho que el documento más importante del Concilio Vaticano Segundo es la Constitución sobre la Iglesia. cuyo primer capítulo versa sobre el Misterio de la Iglesia. Este Misterio es tan rico en contenido y en matices que solo la santa sencillez y el éxtasis o la erudición más teológica y serena pueden gozarlo. La Constitución nos describe la Iglesia como pueblo de Dios, reino de Dios, grey, redil, agricultura de Dios, viña elegida, edificación de Dios, casa de Dios, familia de Dios, tabernáculo y templo de Dios, ciudad santa, Jerusalen de arriba, madre nuestra, esposa del Cordero, cuerpo místico de Cristo, columna y fundamento de la verdad, recapitulación de la humanidad en Cristo, sociedad jerarquica, universal o particular, triunfante, purgante y militante, docente y discente. Pero entrecomillemos solo esta celestial definición: "La Iglesia es en Cristo como un sacramento e instrumento de la unión con Dios y de la unidad de todo el género humano." Si en toda discusión sobre la Iglesia tuvieramos presente esta definición, nuestras controversias y pasiones por la Iglesia se convertirían en luz y bondad. Y acaso tambien en plegaria, arte y poesía: Es tu Iglesia, Señor, ermita y catedral:

es la calle que reza, tu casa celestial. Es el pecado absuelto y el sagrario más pulcro: es catacumba, alcoba, mesa, lecho y sepulcro. Tu Iglesia es el silencio y la canción exánime del pueblo que suspira, semieterno y unanime. Tu Iglesia es viña y prado del Padre Agricultor, y es redil trashumante del óptimo Pastor, Mas sobre todo, oh Padre, tu Iglesia es ser y estar en vida con el Cristo, y ser todo un altar. Es unirnos contigo y vivir la unidad

en que nacimos todos, al ser humanidad, y resultar divinos, pues para ello sudaste sangre y perdón en la cruz que abrazaste. Por eso nos tocamos la frente y nuestras manos, y sentimos a Dios y al hombre como hermanos.

(Salmos Conciliares P.M. de Begona)

Esta es nuestra Santa Madre, de la cual confesamos en el Credo: "Creemos en la Iglesia, que es una, santa, católica y apostólica."

apariencia de serlo.

su origen más profundo y se encamine a su verdadero fin. Por eso, los astronautas que le han visto a la Luna su otra cara rezaron en los espacios con los viejos versículos del Génesis: "En el principio, Dios creó los cielos y

la tierra". Seguramente estaban orgullosos desu hazaña y por lo mismo, quisieron ofrecersela al Creador, que mento de su historia, ha heno es un moralista de vía es-Una segunda clase de objeciones al valor de la técnica

Misas Dominicales En Español CATEDRAL DE MIAMI,-2 Ave. y 75 St., NW, 7 p.m. CORPUS CHRISTI, 3230 11 a.m. ST. JOHN THE APOSTLE

NW 7 Ave., 10:30 a.m., 1 y 5:30 p.m.

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ST. KIERAN Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.

ST. JOHN BOSCO-Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.

GESU, 118 NE 2 St. 5:30

ST. MICHAEL, 2933 W. Flagler - 11 a.m., 7 p.m. ST. HUGH, Royal Road y Main Hwy., Coconut Grove 12:15 p.m.

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

ST. TIMOTHY, 5400 SW 102 Ave., 12:45 p.m. ST. DOMINIC, NW 7 St., 59 Ave., 1 y 7:30 p.m. ST. BRENDAN 87 Ave. y 32 St. SW., 11:45 a.m., 6:45 p.m.

LITTLE FLOWER, 1270 Anastasia, Coral Gables, 9:15 a.m., 1 p.m. ST. FRANCIS DE SALES,

600 Lenox Ave., Miami Beach, 6 p.m.

St. RAYMOND (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables)

451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m. INMACULADA CONCEP-CION 4500 West 1 Avenue, Hialeah, 12:45 and

9:00 a.m. **BLESSED TRINITY 4020** Curtiss Parkway, Miami Springs, 7 p.m.

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

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SANTA ANA Naranja, 11:00 a.m. y 7 p.m. ST. MARY Pahokee- 9 a.m.

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AROMA Y SABOR Tome UN MUNDO DE AROMA Y SABROSURA

P. BEGONA

Miami, Florida

June 13, 1969

THE VOICE

Page 25

Homeless Constitute 'Powder Keg'=

without a shower and likely as not has to cart water in

In all of the camps, tins from a source blocks regardless of age, religious

Mid-East Refugees Admire The Pontiff

things the other organizations don't always think about." Some time back, while visiting a refugee camp in Gaza, one of the mission workers noted the sad condition of boys and men's trousers.

"We looked around until we found some Army surplus suntan trousers in the states," Msgr. Foster said. bought all we could and sent them to the camp. This made a big impression on these people. It gave them a little dignity. They remember things like this. Food is eaten and too often forgotten."

The project became known among the Arabs as "Operation Peter's Pants."

In addition to its work with refugees, the mission also sponsors projects in Arab countries and Israel which have no direct connection with the refugee problem.

Among these are a school for blind children in Gaza; a school for deaf boys on the outskirts of Beirut; an orphanage in Bethlehem, a home for aged in Jerusalem, and in occupied Palestine. The mission cares for people from the cradle to the grave.

"Believe me," said Msgr. Nolan, "We squeeze all we can out of the dollar to make it do the most good possible. We don't have much but what we have we spend carefully."

The United Nations agency provides the bulk of the assistance to the refugees, often times having to pass up proposed aid from Israel in fear that the Arabs would reject it if they knew from where it came.

Welfare and charitable organizations of many other church demoninations also provides assistance for the refugees in and outside the camps.

Such assistance includes the setting-up of hospital units in camps, providing bulk lots of medicines for refugee patients; child care centers; blanket distribution; food donations and many other projects.

Unlike in many emergency situations such as is the refugee problem, secular and Church cooperation appears good. The United Nations acts as the major distributing agent and the other groups work through the world body.

Also noticeable among the Church groups in the area is a high degree of professionalism by men and women with long records of work in the field.

One of these is the executive director of the Pontifical Mission-Constantin C. Vlachopoulos, a veteran of more than 20 years in emergency relief work, much of it with the United Nations

Says Mr. Vlachopoulos of his work:

"I just believe it is the duty of people who know something about this type work and about these countries to offer their services unselfishlessly."

from his tent or makeshift makeup or location, the Palestine and take back what wooden hut.

United Nations Relief and is ours." Works Agency for Palestine Refugees provides equal supplies.

Even in the emergency tent cities regular classes for boys and girls are inaugurated soon after the camps come into being.

MONOTONY

In the camps, the daily fare is monotony, borderline despair, the melancholy of being exiled and deep-rooted anger.

Out of this anger has grown the commando movement, its young members known to the Arab as Freedom Fighters and to the Israeli as Terrorists.

Some critics of these hitand-run fighters contend that few are Palestinians. Most of them, they argue, are leftleaning Arab youths from Syria, Egypt, Jordan and Lebanon who are using the refugee problem as an excuse to further their aim of taking over Arab governments.

The commandos and their sympathizers deny these charges, claiming to be inspired by a deep-burning nationalism and seeking only the recovery of their Palestinian homeland.

Whoever these commandos are and whatever their aims, they have the enthusiastic backing of the camp refugees.

"Up until the commando movement really got started in the last year, most of us were resigned to living like animals away from our homelife until we died," said a camp leader in Lebanon. 'Now things are different. We see these raids as hope-

"We looked to the other Arabs to help us out before and no help came. The Palestinian was the forgotten man. Now we will do it alone. We will one day march into

It is highly unlikely that the commandos alone will ever be able to do that. What they certainly seem capable of doing now is inciting the Israeli into another war. But Unless the Arab countries do a better job of uniting and fighting than they did in June 1967, thousands of refugees will be making still another move from the border areas into other camps deeper in Arab territory.

But where two years ago there was utter despair among the average refugee, today there is a spark of hope. The commando has given the Palestine refugee something to cling to - a thin thread, it must be agreed, but at least a thread.

Meanwhile life drones on in the camps. Old men and women die, their tenure on earth drawn to a natural close. Babys are conceived and born into the squalor that is the lot of their parents. Boys and girls advance through puberty and into adolescence. Young men and women come of age. There are courtship and marriages. There are illicit affairs and illegitimate offspring.

And all this is done against a sickening backdrop of hunger, cold, loneliness, anger and near des-

These are the 1.5 million men, women and children who are without a country. Most have only refugee registration cards. Some few are given citizenship in their host

But in the final analysis they are not unlike the storied Philip Nolan who roamed the seven seas as a man without a country.

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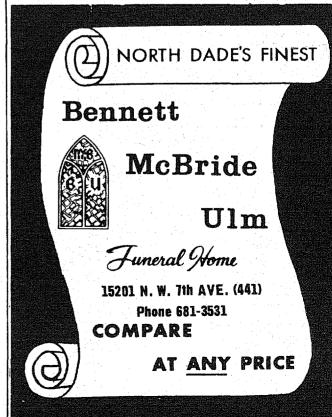
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June 13, 1969

THE VOICE

Miami, Florida

BishopsProbe Problems In Caracas Meet

factors such as international policies and trade.

Some of the U.S. delegation members explained that, while the Church could not and should not engage in such specific issues as trade, tariffs and aid by the public or private sector, it indeed had the duty to ask its members to tackle such related problems "within the spirit of

the Gospel."

PASTORAL TRAINING

On the question of local pastoral training centers it was decided to make a fuller study for the forthcoming inter-American meeting, to be held in Miami in February of 1970, at the invitation of Archbishop Carroll.

Among the Latin Amer-

taged, who are denied justice,

seek to share in aiding our

Latin American brethren

through their sacrifices,

through their prayers,

through personal involvement wherever possible.

They ought to be alert to the

programs being set up now

organizations designed to

America. A clearer knowl-

dinal Rossi of Sao Paulo, mere aid, Brazil; Jose Cardinal Quintero of Caracas and Eugenio al benefit. Cardinal Araujo Sales of

led the American delegation, ican prelates attending the said that North-South relameeting were Agnelo Car- tions had passed far beyond gram.

many possibilities of mutu-

Another possibility was Sao Salvador, Brazil. The opened by Archbishop Car-Latin American Bishops roll when he asked if the Council (CELAM) was rep- Church in richer Latin Amerresented by its top leader- ica countries was helping poorer neighbors. bishop expressed a desire to Cardinal Dearden, who study such programs, if any, as a possible guide to improve the U.S. aid pro-

Grath of Panama City, one of the two CELAM vice-presidents, informed the meeting that some countries do have their missionaries working in poorer areas of neighboring nations, but that there is no conscious organization or program.

"But your question makes us think," he added.

That some points are open to debate among Latin American delegates themselves was obvious from remarks by Father Chrysostom Geraets, O.P., one of the experts advising the bishops, and Bishop Antonio Quarracino of Avellaneda, Argentina.

Father Geraets, who directs the Bolivian Institute for Social Research and Action, emphasized in a report on U.S. personnel now working in Latin America, the need of sending "the specialist rather than numbers." There are close to 6,000 U.S. Religious and lay missionaries in Latin America.

The Argentine bishop replied that while the specialist is much desired, the needs are so vast in his own diocese, and by inference, in others similar to his, that the "generalist" or overall missionary is also required in great numbers, as long as they have the good will and basic competence to

Cardinal Dearden had

Archbishop Mark G. Mc- said at his opening speech that the U.S. delegation was pleased with the Latin American bishops guidelines approved in Medellin, saving they presented problems and solutions "clearly, realistically and evangelically."

He declared that all participants were concerned with the problems of the one Church as a whole, but that care is needed to preserve the legitimate diversity in these attempts towards unity.

Cardinal Krolendorseda remark made by another advisor, James O'Connor, an economist at St. Joseph's College in Philadelphia, who during a report on socioeconomic conditions in Latin America stated that the Church is a catalyst in the world's search for economic and social justice, but that its special competence is the Gospel, not economics.

Archbishop Avelar Brandao Vilela of Teresina, Brazil, chairman CELAM, emphasized the need for a pastoral work that will lead men to "their liberation from sin and poverty.

In his welcoming address Cardinal Quintero of Caracas said that to face the many storms buffeting the Church from outside and inside, close unity and accord of all the bishops among themselves, and of them with the Pope is necessary; therefore the importance of this meeting.

Archbishop Carroll Discusses Talks By U.S. And Latin American Bishops

sonnel has come in for con- America. But a great many siderable discussion, espe- more do not yet face the fact cially now when we are deal- that they too have a certain ing more with specifics. responsibility here. We all There are committees pres- have the obligation to do ently working on this, bring- what we can, according to ing to bear upon the prob- our circumstances, to assist lem the thinking of the bish- those who are disadvanops of both continents. Obviously, it is a complex mat- who are suffering. And the ter, involving careful screen- problem in Latin America ing of qualified candidates, is of such magnitude that it the selection of people with certainly takes a combined qualities of adaptation and and organized effort on the dedication, the willingness to part of the people of God in understand and appreciate the United States to cooperthe culture of another people, ate in achieving success even with sufficient knowledge of to a minimum degree. Therehistorical background, an fore our Catholics in the eagerness to preserve the United States should actively values of the people they are serving, and so on. All of this, especially in the changing conditions and attitudes of our times, makes the personnel problem more difficult than ever before.

Q. Perhaps most of us have to admit that we are by the committee of bishops not nearly as concerned as we should be about Latin America. What would you bring lasting help to Latin say is the average person's responsibility today?

A. I believe there is a certainly help them to be growing awareness among more willing to cooperate

some of our people about in every way possible with what is asked of them by any A. The question of per- the critical situation in South of these groups. What are your final reactions to the meeting at

> A. I was gratified to know that we have come a long way from the field of generalities to a forthright discussion of specific problems presented by both groups of bishops. However, it was obvious to everyone, as it had been before, that specific solutions applicable to the 21 Latin American countries could not be expected within a few short days.

It is difficult for all of us to realize the immensity of Latin America and the broad dimensions of problems peculiar to each individual country. Brazil, for instance, is larger than the United States. Every one of the countries differs greatly from the others in culture, in some cases in language, in their background history, in levels of education. We cannot compare their situation with the union of our fifty

I think that the great progress of the past week can be found in the activity of the ad hoc committees, which were appointed to make indepth studies of certain problems with the aid of experts. They are to present their findings at the next meeting which is planned for Miami work in Latin America. early in 1970.

PASTORS! TREASURERS!



Don't Overlook The Value Of This "Fund Raiser"

Collegiality Cited In Bishops'Statement

States in Caracas, Venezuela on June 2-5 to discuss problems and challenges facing the Church in the two continents. Although Bishops from Latin America and the United States had met three times previously, this was the first time they met on a full inter-conference level.

"The participants, in a spirit of collegiality, considered

the following issues:

(a) The pastoral guidelines of the second general conference, of the Latin American episcopate (held in Medellin, Colombia in August-September, 1968) as a basis for renewal in Latin America.

(b) Socio-economic problems. These were considered within the framework of the principles as outlined in Populorum Progressio, and as adapted to the Latin American situation by the Medellin Conference.

(c) Personnel:

1. The role of U.S. personnel in today's Church in Latin America:

2. The training required by that role.

"The Bishops, after three days of intensive discussion of these grave problems, took steps to continue the dialogue between the representatives of the two continents. In a final action, they recommended to CELAM and NCCB that the two bodies, through a special commission to be appointed immediately for this purpose, continue to study the problems in depth with the assistance of experts and be prepared to offer more specific proposals for their solution at the next meeting."

Pontiff Sends Biafra Leader 'Plea' Letter

personal letter, reportedly his second on the subject, to Col Odumegwu Ojukewu, leader of Biafra, pleading for the lives of 18 Italian oil cused by Nigeria of smugworkers who have been condemned to death by a Biafran military tribunal.

to Biafra by Msgr. Carlo Bayer, secretary general of Caritas Internationalis,

VATICAN CITY-(RNS) Catholic relief agency. Cari-- Pope Paul VI has sent a tas has taken a leading role in the shipping of food and medicine to the people of Biafra through the Nigerian blockade and has been acgling arms.

Although the exact contents of the letter were not The letter is being taken made public, recent papal statements make it clear that it contained an appeal for the lives of the 18 men.

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