

# Why Venezuela Asked Rocky To Stay Away

In a special report to The Voice, a correspondent in Caracas discusses the visit of Governor Nelson Rockefeller to Latin America.

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# THE VOICE

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## WORLD IN REVIEW

### Grape Strike 'Break;' Disruptions In Church Forbidden By Cardinal

(NC News Service)

The past week was a big news period, with the grape pickers coming closer to a contract agreement, and a Catholic university closing and churches being disrupted. The week's highlights:

A break in the four-year-old solid front of California grape growers against Cesar Chavez's United Farm Workers organizing committee occurred as 10 prominent growers offered to negotiate a contract agreement with the Chavez group, which accepted the offer.

The growers involved produce almost a third of the grapes grown in the Coachella Valley and the Arvin areas of California, which in turn produce about 25% of the total state grape harvest.

Meanwhile in Washington, the Senate Migratory Labor Subcommittee listened to migrant workers describe the inhuman working and living conditions that are forced upon them. One witness said the workers "are treated as the scum of the nation." The hearings focused on the powerlessness of the workers to improve these conditions.

### Ask Blockade End

Chile's bishops announced their support for the Cuban bishops' appeal to hemisphere leaders to lift the blockade clamped on their island five years ago.

By supporting this appeal to help the blockaded Caribbean nation, children, youth, workers and families now separated will be directly benefitted, the Chilean prelates said.

By backing the Cuban appeal, the Chilean bishops said they are not passing political judgment, but simply following a Christian tradition of helping the needy.

### Interferers Warned

John Cardinal Carberry of St. Louis told Catholics he "cannot and will not condone planned interference or disruption of the sacred acts of worship" in the archdiocese.

His stern statement was made following a demonstration in St. Louis Cathedral during Mass by about two dozen militants asking the archdiocese to act as a non-profit bonding agency for poor people.

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Permanent chapel where the Blessed Sacrament is reserved and daily Masses are celebrated is included in the new complex at Our Lady of the Lakes parish. The center was recently dedicated by Auxiliary Bishop John J. Fitzpatrick. See story and additional pictures, Pages 4 and 5.

## One Diocese 'Facing' Total School Closure

See Page 26

### Confession:

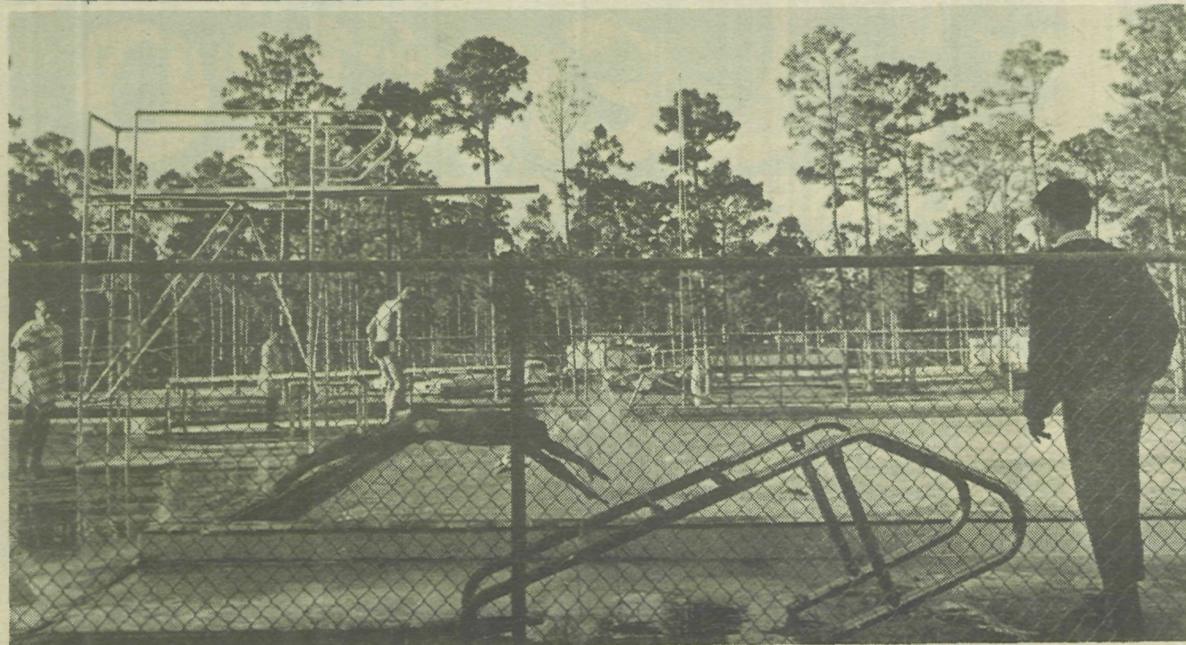
A Sacrament Of Healing

See special supplement pages 13-16

### Official Archdiocese of Miami Appointments

The Chancery announces the following appointments effective Thursday, June 19, 1969:

- THE REVEREND CARL MORRISON (newly ordained) — to Assistant Pastor, Sts. Peter and Paul Parish, Miami.
- THE REVEREND JOSEPH DENNISON (newly ordained) — to Assistant Pastor, Our Lady Queen of Martyrs Parish, Fort Lauderdale.
- THE REVEREND RICHARD LEONARDI (newly ordained) — to Assistant Pastor, St. Hugh Parish, Coconut Grove.
- THE REVEREND GERARD LaCERRA (newly ordained) — to Assistant Pastor, Annunciation Parish, West Hollywood, and Regional Coordinator, Confraternity of Christian Doctrine in Broward Deanery.
- THE REVEREND NEIL DOHERTY (newly ordained) — to Assistant Pastor, St. Bartholomew Parish, Miramar.
- THE REVEREND JOHN WILCOSKY (newly ordained) — to Assistant Pastor, St. Louis Parish, Miami.
- THE REVEREND HARRY RINGENBERGER (newly ordained) — to Assistant Pastor, St. Clement Parish, Fort Lauderdale.
- THE REVEREND ROGER HOLOUBEK (newly ordained) — to Assistant Pastor, St. Juliana Parish, West Palm Beach.
- THE REVEREND JOSEPH HUCK (newly ordained) — to Assistant Pastor, St. Mark Parish, Boynton Beach.
- THE REVEREND FREDERICK BRICE (newly ordained) — to Assistant Pastor, St. Rose of Lima Parish, Miami Shores.
- THE REVEREND ROBERT PALMER (newly ordained) — to Assistant Pastor, St. Clare Parish, North Palm Beach.



Boys Enjoy Swimming In Olympic Pool At Boystown

## Day-Camp For Youths Opened At Boystown

A summer day-camp for boys between the ages of seven and 14 opened Monday at Boystown in South Dade and will continue through Aug. 15.

Michael Grogan, seminarian at the Seminary of St. Vincent de Paul, Boynton Beach, is the camp director, assisted by Dan Schevis, also a seminarian.

Boystown residents are serving as counselors during the sessions, which include a variety of out-

door sports, archery, horseback-riding, swimming-instruction and arts and crafts. A hot meal is served at lunchtime.

Transportation is provided by bus and station-wagons.

Charge for the two-week sessions is \$20 weekly.

Additional information and registration is available by contacting the camp director at 235-9251.

THE VOICE

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



# Here's Why Venezuela Cut Out Rocky Visit

By AMBROSE DePAOLI  
Special to the Voice

CARACAS — The U.S. fact-finding mission to Latin America headed by Governor Nelson Rockefeller has perhaps discovered facts which it never expected to find. At least that seems to be the gist of the analysis made thus far by experts of the first half of the mission.

Reading the reports of the mission's visit to Central and South American countries thus far touched (and some it merely touched), one can't help but ask why a mission dedicated to building bridges of understanding has apparently been ineffective.

What Rockefeller and his experts learned in their dialogue with the authorities in each country, about their respective needs and what the U.S. can do to help, will probably never be known directly. Subsequent U.S. policy towards Latin America, however, should indicate something of what was or was not learned.

## THE RUMBLE

But what came over loud and clear for all to hear, friend and foe alike, was the rumble of discontent with Uncle Sam.

Maybe there were minorities fomenting the riots and demonstrations; maybe the visit was a pretext to protest against a particular government, urge university reform, etc.; but the anti-Yankee, go-home-Yankee theme was just a little too clear and continuous to relegate it to the background.

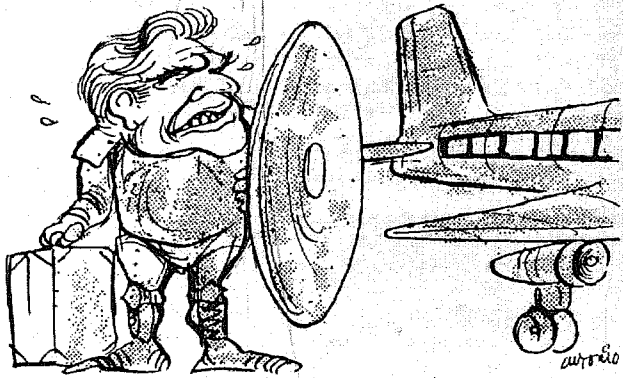
The figure of Rockefeller in all of this is the most pathetic. Here is a man who is considered "simpatico" in these parts. He has varied business interests in Latin America and is generally considered to have a feeling for the problems which beset this part of the world.

One of his favorite vacation areas is a ranch in Venezuela. Only a few months ago he vacationed there and talked about his forthcoming trip as a fact-finder for President Nixon. Nary a disturbance; nary a dissent.

Then, a few short months later and just 48 hours before he was to arrive as the special representative of Nixon, the government in Caracas says his visit, at this time, would be inopportune. What happened in the space of a few months?

There is both a background and a series of more recent events which combined to change, almost overnight, a climate favorable to one not favorable to Rocky's visit.

For some time, Venezuela has been concerned over its oil export market to the U.S.



New finds in Alaska, pressure from Canada and the cheaper Middle East and African oil have Venezuela worried. They need the U.S. market and they have let the U.S. know in no uncertain terms what its obligation to Venezuela is. The toughest talk has come from the new Social Christian Government of Rafael Caldera.

This official stance has, as is natural, spilled over into the populace. Committees in defense of Venezuelan oil against the threats of the "giant of the North" have been formed by students, business men, etc. This has fanned the fires of nationalism, very much a fact of life everywhere in Latin America these days. It is not conducive to a pro-American feeling.

Add to this the IPC-Peru dispute. The latter has received much support and sympathy from all sectors of Latin America. The David and Goliath story all over again and which of the Latin American countries does not feel like David before the U.S.?

It is interesting to note that Venezuela has publicly sided with Peru in this dispute and that the Caldera Government, soon after taking office, recognized the military regime of Peru (the previous government had broken off relations because of the military coup of October 1968), in a spirit of solidarity and the bonds of brotherhood which bind all the nations of the continent together. There could be no doubt where Venezuela's sympathies lay.

These two acts — popular committees in defense of Venezuelan oil, the hurried recognition of Peru — were commented upon by at least one newspaper in Caracas, querying whether the government was using the right tactics in trying to get the U.S. to buy more oil.

Then came the students. There was nothing anti-American or anti-Rockefeller in what they did. But their actions did create difficulties for the government.

Two weeks before the

scheduled visit of the U.S. mission, university students began a series of strikes and demonstrations in favor of university reform. A student was killed, allegedly by a National Guardsman, and he became the martyr for the cause. Caldera was called a murderer and his government fascist.

Pro and anti-government students clashed at Central University in Caracas, leaving several injured, among whom the marxist president of the Federation of University Centers. Student leaders of the youth movement of the government party (COPEI) were accused of wounding the student president. The situation was tense for several days; accusations against the national government become more numerous, from university groups as well as opposition political parties.

## ADDED FUEL

At this same time Rockefeller was making his visit to the other Latin American countries and the disturbances which that created added fuel to a potentially dangerous situation here. The students began to plan demonstrations against Rocky and to show support for Peru. Resolutions were passed which condemned the visit, or at least called it inopportune. Political parties likewise called the visit inadvisable. Only COPEI approved it; but with lack of enthusiasm; its youth wing was more specific in its disapproval.

It must be remembered that COPEI is in the minority in Congress. Hence, the government must keep attuned to the political pulse of the other parties.

All of this just a few days

short of June 2 — the day of Rockefeller's arrival. Then, unexpectedly, the riots in Curacao, a short jet hop of 25 minutes from Caracas. The whys of this violence were confused; but one thing was sure, it was very close to Venezuela.

Faced with this situation the government could not forget its own program of pacification launched in March, whereby steps were taken to rid the country of guerrillas through their peaceful integration into the community at large. The planned demonstrations against Rockefeller, though labeled peaceful by the organizers, could potentially be turned against the government.

The decision to postpone the visit was announced to the nation on June 1.

An idea of what might have happened if the visit had taken place is seen in the incidents which did take place in Valencia on June 2. Property owned by Rockefeller interests was attacked and pillaged by students. The newspapers reported that an elaborate plan of sabotage against various American-owned business was ready to be put in action when the U.S. mission arrived.

The government said that the time for the visit was not opportune. Instead of being beneficial to U.S. Latin American ties, it would be detrimental. Whether this was the only factor, or, better, the major factor in the decision taken, is the subject of debate. That it was a valid and important factor, all are agreed.

## Inter-Américas Group To Meet

The annual convention of the Chamber of Commerce of the Americas opens Wednesday, June 25 and continues through June 28 at the Sheraton Four Ambassadors Hotel.

Archbishop Coleman F. Carroll will give the invocation during the official opening of the sessions at a luncheon on Thursday, June 26, hosted by the City of Miami.

More than 300 delegates from South and Central America and the Caribbean are expected to attend.

# Anti-Abortion Drive Steams Up In Japan

TOKYO — (NC) — A mounting drive for the amendment of Japan's permissive abortion law made another step forward as a petition seeking repeal of the existing legislation was received in the Diet (parliament).

The country's abortion law, enacted in 1948 during the U.S. occupation and amended in 1949 and 1952, legalizes abortion almost on demand and has gained for Japan the reputation of an "abortion paradise." Under the law an average of two to three million abortions are performed in this country annually.

The petition, presented to Speaker of the House of Councillors Shigemune in the presence of other influential members of the Diet, was signed by 336,255 citizens.

The petition was a project of the Movement to Destroy the Eugenic Protection Law, established two years ago as a joint anti-abortion undertaking of Catholics and adherents of the Seicho-No-Ie religion. Its president is Dr.

Taipei Miura, professor emeritus of psychiatry at Keio university and president of the Catholic Physicians' Guild.

Dr. Miura, in his remarks on the presentation of the petition to the Diet members, charged that the ease with which abortions can be obtained in Japan under the existing law has caused a degeneration of morality in Japan and juvenile delinquency. He said other national problems have resulted such as labor shortages and population aging and in general less respect for life.

The petition said that when the law was passed in 1948 "our people were suffering from poverty and hunger, but there is no such excuse remaining today."

"For the love of our land, for its national destiny," it added, "we ask that this law be amended in order to halt us from the march to tragic ruin in which we are now moving."

Legislators said they were impressed by the large number of petition signers. They admitted it indicated strong public feeling against the abortion law which, several lawmakers said, cannot be ignored.

## Cardinal Wright Gets New Post

VATICAN CITY — (NC) — John Cardinal Wright, prefect of the Congregation of the Clergy and former bishop of Pittsburgh, has been named a member of the cardinalial commission for the sanctuaries of Pompei and Loreto.

Pope Paul VI, in making that nomination, also ordered that the commission be more closely tied to the Clergy Congregation. He named a member of the congregation, Silvio Cardinal Oddi, president of the commission, and the secretary of the congregation, Archbishop Pietro Palazzini, secretary of the commission.

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# WORLD IN REVIEW

(Continued from Page 1)

## Attitude Hardening?

The conservative Southern Baptist Convention, the nation's largest Protestant denomination, closed its annual meeting in New Orleans with an even more pronounced stand in theology and on social issues. Those who claim that the white population is hardening in its attitude toward protests and social innovation would find their views confirmed at the Southern Baptist Convention meeting.

## Support 'Conscience'

The German branch of Pax Christi, the international Catholic peace movement, urged the Church to give stronger support to conscientious objectors. At this annual convention in Krefeld, Germany, Pax members said papal and conciliar documents had opened the way to developing greater awareness of war's harm and to action against war and the arms race. A resolution voiced regret that not all West German dioceses followed the recommendation of the German Bishops' Conference to establish boards to advise conscientious objectors.

## Close University

Officials of the Pontifical Catholic University in Rio de Janeiro closed down all facilities indefinitely because of student agitation and disturbance during the past several weeks. University students, however, had planned to push protest demonstrations against the planned visit of New York Gov. Nelson A. Rockefeller, who heads President Nixon's special mission to Latin America. All such protest movements are considered by the dictatorial government to be "clandestine" and therefore subject to the national security law. The press is prohibited from reporting such activities.

## Hospitals' Problems

Catholic Hospital Association delegates, meeting in Minneapolis, tackled many varied problems. They heard Dr. Milton I. Roemer, a public health authority, who said health care services in the United States have been experiencing much turbulence from pressures which are pushing toward "a much more orderly, economical and effective national health system than we have had in America until now." Terence Cardinal Cooke of New York told the delegates he would like to establish an annual award which would be given to the outstanding Catholic chaplain of the year.

## Publicity Deplored

Leo Cardinal Suenens of Malines-Brussels, at a press conference in Notre Dame, Ind., said the publicity surrounding the resignation of Bishop James P. Shannon as auxiliary of the St. Paul and Minneapolis archdiocese was "unfortunate." Cardinal Suenens said Bishop Shannon's dissent from the encyclical on artificial contraception, expressed in a letter to Pope Paul, was a normal expression of his views. "He should follow his conscience," the cardinal said. "But it is a pity his letter became public. It changed the whole situation."

## Bill Aims To Block Church Disruptions

WASHINGTON—(NC)—Another teach-in was attempted at St. Matthew's Cathedral here two days after a House District subcommittee approved a bill that would outlaw teach-ins. The bill is not yet in effect, however. Members of the Center for Christian Renewal promised to attempt a teach-in every Sunday after the 12:30 p.m. Mass. in the cathedral until they are allowed to conduct an open discussion on their charges of racism in the Washington archdiocese. They have been kept from conducting the discussion in the cathedral because Father John G. Kuhn, cathedral administrator, has ordered the loud playing of the organ at every attempted teach-in. A House District subcommittee approved a bill that would impose a \$300 fine or imprisonment up to 60 days for any person "annoying, embarrassing, intimidating, coercing, or bringing

into public odium or disrepute" anyone attending or officiating at a "religious service or ceremony." The proposed ban covers a two-hour period both before and after the service. The bill also prohibits picketing within 500 feet of the place of worship. James Gibbons, one of the teach-in leaders, said the bill "wouldn't bother us." He said the teach-ins only seek to allow free discussion and wouldn't fall under the prohibitions of the act. Patrick Cardinal O'Boyle of Washington, in a statement read at all Masses June 8, asked that discussion of social problems be conducted anywhere but in the church which, he said, is reserved for worship and meditation. The House bill will not be in effect unless both bodies of Congress vote its passage and the President signs it. This process could take months.

## In Priest's Murder

# Say Brazil Tried News 'Blackout'

SAO PAULO, Brazil — (NC)— An attempted news blackout of the assassination of a young priest in Recife, Brazil, and fear of further terrorism from ultrarightists were pointed out in a statement issued by Archbishop Helder Camara of Olinda and Recife, Brazil, his auxiliary bishops and vicars. The murder of Father Antonio Enrique Pereira Neto, 28, a close aide of Archbishop Camara, was the climax of a series of threats and violence against Church leaders bent on social reform in the area, the statement said.

It said the local government attempted to blackout all news regarding the murder. The ecclesiastical statement was made shortly after the body of the priest was found May 28, but was delayed in reaching this and other cities in Brazil. (Efforts by NC News Service in Washington for three days to secure the text by telephone were blocked by government censors in Recife.)

### PREMEDITATED

"What is most serious in this crime, aside from its extreme perversity—the victim was bound, stabbed and shot in the head—is the certainty that this brutal killing emerges from a pre-established plan, well announced through threats and warnings," the prelates' statement said. It added: "First there were written threats on the walls of church buildings, often followed by fire-arms blasts. The Mangunos residence was covered with signs, the archdiocesan secretariat and the headquarters of the Second Northeast Regional Plan were machinegunned. The residence of the archbishop at Fronte-

ras was also machinegunned and marked with warnings written with tar. "Then came the phone threats, saying that the victims have been marked," the statement continued. "In fact, the first one was the student Candido Pinto de Melo, president of the Pernambuco Student Union, and in the fourth year of his engineering studies. He is now an invalid, with his spinal cord cut in several points. The second was this young priest (Father Pereira Neto), whose only crime was to dedicate his apostolate to the students."

The priest, ordained three and a half years before, was in charge of youth movements for the archdiocese, and moderator of the university students. The last time he was seen alive was on leaving one of the parent-teen-ager meetings he respon-

sored throughout the city. "While we follow the example of the first martyr St. Stephen, and ask God's forgiveness for the killers, we hold the right to denounce this crime loudly, to try at least to stop the sinister work of this death squadron," the statement declared. "We trust that the holocaust of Father Enrique will obtain from God the continuation of this youth apostolate, and the conversion of his executioners," it added. The statement was signed by Archbishop Camara, Auxiliary Bishop Jose La-

martine, and the three episcopal vicars, Fathers Arnaldo Cabral, Isaldo Fonseca and Ernani Pinheiro. Archbishop Camara visited with the parents of the priest after his death became known. He belonged to a large family of modest means. All radio and press media were under orders from government authorities to ignore the murder and the funeral services of the priest. These were announced by telephone chain calls and special messengers making parish rounds.

## Little Sisters Of Poor Are Recalled To Spain

Little Sisters of the Poor of Valencia, Spain, who have been serving in the Archdio-

cese of Miami since 1961 have been recalled to their motherhouse for reassignment. Due to the pressing needs for personnel at some of the 215 homes for the aged operated by the congregation in other countries, the nuns have been recalled by their Mother General and the order's Council to assume new duties. Members of a congregation of charity dedicated to the spiritual and physical care of the aged, the Sisters have staffed St. Joseph Residence in Fort Lauderdale since it opened last year. Msgr. David Bushey, Vicar for Religious, expressed regret that the Sisters are being withdrawn from South Florida at the request of their superiors. "Perhaps at a later date the Sisters can return to the Archdiocese to staff an institution which might be made available to them at that time," he said.

## Murder Of Brazil Priest Denounced As Barbarous

BOGOTA, Colombia—(NC)—The leadership of the Latin American Bishops Council (CELAM) called the killing of Father Enrique Pereira Neto in May by ultra-rightist terrorists in Recife, Brazil, a "barbarian murder."

CELAM executives sent a message of condolence to Archbishop Helder Camara of Olinda and Recife, for whom the murdered priest had served as an aide.

Among the signers are Archbishop Alvear Brandao Vilela of Teresina, Brazil, president of CELAM, and the two vice-presidents, Pablo Cardinal Munoz Vega of Quito and Archbishop Mark G. McGrath of Panama City. Also signing the message was Bishop Eduardo Pironio, CELAM's secretary general.

Father Pereira Neto was tortured and killed May 27 in Recife by members of a self-appointed execution group called Anti-Communist Hunt Commando, who object to the social reform efforts of Church leaders.

Since they came here eight years ago, some of the community have, at the expense of the Archdiocese, taken courses in nursing and prepared themselves to undertake the operation of nursing homes and other facilities for the aged. According to Msgr. Rowan T. Rastatter, Archdiocesan Director of Institutions of Charity, the departure of these Sisters "points up all the more the vacuum left in our community by the absence of dedicated women religious who are willing to provide care for the needy, coupled with the refusal of the State of Florida to meet its obligations in providing such care through several of various ways open to it." Msgr. Rastatter also voiced regret that the congregation's needs necessitates the return of the Little Sisters of the Poor to Spain.



POSITIVE College action. FATHER GARY TIMMONS, director of Newman Club at Humboldt College, Arcata, Calif., offers an anniversary folk Mass for the students.

## Cardinal Prohibits Interrupting Mass

ST. LOUIS — (NC) — John Cardinal Carberry of St. Louis has told Catholics he "cannot and will not condone planned interference or disruption of the sacred acts of worship" in the archdiocese.

Speaking at a press conference here, the cardinal announced specific guidelines for priests in dealing with church demonstrations and released a pastoral letter read at all Sunday Masses in the archdiocese.

About two dozen militants demonstrated at St. Louis Cathedral's noon Mass on June 8. Using a battery-powered bullhorn, the group demanded the St. Louis archdiocese act as a non-profit

bonding agency for poor people and publish a list of "all slum property" owned by the archdiocese.

The demonstrators threatened to defile consecrated bread and wine at future demonstrations in symbolic protests such as "spitting in the Communion cup."

In his pastoral letter, Cardinal Carberry said: "My responsibility as the spiritual leader of the Catholic people of this archdiocese obliges me to state unhesitatingly and without fear that we cannot and will not condone planned interference or disruption of the sacred acts of worship."

In his letter, Cardinal Carberry also stressed that the archdiocese "cannot and

will not tolerate blasphemous threats against the most holy Blessed Sacrament."

The cardinal, in guidelines for priests in dealing with church demonstrations, said: "Permission to speak in church during religious services is not to be granted; the same holds true for distribution of literature." Cardinal Carberry said priests could still allow demonstrators to speak before or after the service.

The second guideline said that during demonstrations, priests should attempt to remain calm and to keep the congregation calm. But, the cardinal continued, "if, in the judgment of the priest, a serious disturbance has

been created, he should not hesitate to call the police."

When asked what he meant by a "serious disturbance," the cardinal explained he did not want to be too specific because he wanted to allow priests flexibility in using their own judgment in individual incidents.

He noted that "although arrest and prosecution should be a last resort, it may be the only means to avoid sacrilegious acts."

Cardinal Carberry also said priests must be aware of their responsibility to protect the Blessed Sacrament. "Since profanation of the Blessed Sacrament has been threatened," he said, priests must take all necessary precautions.



# Bishop Wade Dead; Missioner And Hero

BOSTON — (NC) — Requiem Mass for Bishop Thomas J. Wade, 75, one of the Church's foremost 20th-century missioners and American hero of World War II in the Pacific theater, was offered in Our Lady of Victory church here.

Richard Cardinal Cushing of Boston was the chief concelebrant of the Mass and preached the eulogy.

Bishop Wade had been residing in retirement since 1960 at Our Lady of Victory church rectory. He went to California a few weeks ago to officiate at an ordination ceremony. He became suddenly ill, had a heart attack and died in a Daly City, Calif., hospital.

The son of immigrant parents, an Irish father and a Welsh mother, Bishop Wade was born in Providence, R.I., on Aug. 4, 1893. He was educated in Providence and at the Marist Minor Seminary in Washington, D.C. He joined the Marists in 1920 and two years later was ordained to the priesthood.

Shortly after ordination the 29-year-old priest was sent as a missionary to the vicariate of the North Solomon Islands, with headquarters at Bougainville. Eight years later he was appointed vicar apostolic of the North Solomons and was consecrated a bishop on Oct. 26, 1930. During more than 35 years of mission work in the islands the bishop came home on visits to the U.S. only twice.

When Bishop Wade first went to the islands, the Catholic population numbered slightly more than 10,000. Near the close of his active mission work, the number was close to 40,000 — about 70% of the entire population.

The bishop not only had success in building up a native clergy but in 1930 established the Little Sisters of Nazareth and in 1947 the Little Brothers of St. Joseph. He obtained a flotilla of small boats — variously christened the Raphael, Michael, Gabriel — for his priests to get around the islands.

When the Japanese invaded the islands in World War II, they spread a wide path of death and destruction. The bishop met the invaders when they landed at Bougainville with a demand that his missioners remain free and unharmed to carry on their work. The Japanese reply was to take the bishop prisoner, but he managed to escape and hid out in the hills until rescued by American forces.

The bishop became a legend among Marines and GIs as tales spread of his fearlessness and heroism in the face of the enemy. The servicemen were generous contributors to funds for the

rebuilding of the bishop's mission facilities.

One of his cherished war souvenirs was a photograph taken aboard the USS Missouri in August, 1945. It was inscribed: "To Bishop Wade: In grateful appreciation of what he did to make this scene possible. Adm. Chester Nimitz, USN."



Congregation joins Bishop Fitzpatrick in dedication ceremonies.

## All-Purpose Complex At Our Lady Of Lakes

# Parish Dedicates A 'Center'

An experimental multi-purpose facility at Our Lady of the Lakes parish, Miami Lakes, was dedicated Thursday, June 12, by Auxiliary Bishop John J. Fitzpatrick.

The experimental structure was designed to provide space for all parish activities in one complex, which includes a multi-purpose room, a permanent Chapel and a Baptismal area. Also included in the complex are office space and living quarters for the clergy.

The building was dedicated less than one year after ground was broken on the 12-acre tract last September.

### HUNDREDS ATTEND

More than 800 Our Lady of the Lakes parishioners attended the ceremonies, which were followed by a reception on the new patio.

Father Miguel Goni, pastor, and Father Michael Hickey, assistant pastor participated in the ceremonies along with various members of the clergy from other parishes of the Archdiocese.

Following the blessing of the exterior of the structure, the congregation entered the multi-purpose room and joined the Bishop for the continuance of the dedication ceremony.

Sixty-five adults and youngsters of the parish were confirmed in a ceremony which preceded the first Mass in the newly-completed building. Those confirmed were the first group from the parish which had received the Sacrament in the new building.

The members of the newly-elected 14-person parish council escorted Father Goni and the Blessed Sacrament to the permanent tabernacle in the separate chapel immediately following the Mass.

"This community is a different kind of community — it began that way" in 1967 with 800 families, Bishop Fitzpatrick explained during the homily. "I like the finished product very much."

Describing the multi-purpose center, the Bishop congratulated Father Goni, the parishioners and architect Murray Blair Wright "for a job well done." He called the complex "magnificent" and added that it was a "demonstration of some-

thing — an indication of the community it serves."

### COMMUNITIES

The purpose of the Church "is not to build buildings, but to build communities," the prelate told the parishioners. The parish, he continued can be some place where "people come alone to worship and leave alone from worship" or "it can be something more dynamic — more alive."

The parish "can be a community noted for its interest in and concern for its neighbors a community that cares what is going on. We priests become discouraged when after 10 years we find that people don't know each other. So here we have to build not only a community, but a Christian community."

He urged the congregation to "be witnesses to a living Christ," and assured them "from the Eucharist you will get the spirit to go out and be a community. If people can't see any difference in our lives because we are Christians, then something must be wrong."

Bishop Fitzpatrick explained, "We are to be the living gospels that the people can read and find out about Christ. The only gospel some people are going to see is you and me. So, every man — every Christian — has to be a gospel saying something to the world outside."

He called upon the parishioners "to live this kind of reality," and reminded them "it won't be easy. We have to live with each other and put up with each others faults and failures."

The Bishop concluded, "I am delighted to be able to come and share this great Christian moment with you."

Our Lady of the Lakes has built a parish center "as distinguished from the usual

term parish Church," Murray Blair Wright, the complex's architect explained.

The center consists of three main elements — the multi-purpose space, the chapel, which can be closed off from the other areas when they are in use, and a wing of offices and living quarters which has been designed so that additional offices and quarters may be constructed at a later time.

The multi-purpose space — which seats approximately 800 people — will be used for Sunday Masses and can easily be divided into three separate rooms by closing the sliding mahogany dividers to accommodate CCD classes, parish meetings, and other social and educational events.

All three elements are grouped around a patio and connected by a covered walkway.

The chapel — which is an asymmetrical, simple design — seats approximately 100 people and will be used for daily Masses, meditation, weddings, funerals, and as a permanent tabernacle for the Blessed Sacrament.

Wright explained that the chapel space was designed to eliminate a center axis for the room and to provide a flexible space rather than a rigid room.

A special area to accommodate the Baptismal font was constructed next to the chapel and can be seen from the chapel pews. It can also be closed off from the chapel by a sliding partition.

"In designing this building we were trying to get away from the idea of a one-purpose monumental building and create a useable space which would serve the needs of the parish," Wright added.

The outside of the chapel is covered in Florida key-

stone in a rough rubble pattern. A bell tower contains three cast bronze bells which are controlled electronically.

"The multi-purpose building is representative of the current trend in church architecture which emphasizes all phases of parish

community life," Father Goni said.

"By allocating the major portion of the useable space to the multi-purpose hall, the parish is able to use its facilities throughout the week for educational and social purposes as well as for worship," the pastor added.

## Pope Gives Anonymous Donor's Fund To WCC

GENEVA — (NC) — Pope Paul presented a check for \$100,000 to the World Council of Churches on behalf of an anonymous donor for leprosy work.

Dr. Eugene Carson Blake, an American Presbyterian who is general secretary of the WCC, received the check during a private meeting with the Pope after 15 minutes of common prayer in the conference hall of the Ecumenical Center here.

Pope Paul was at the Ecumenical Center during

his 10-hour visit to Geneva to address the 50th anniversary of the International Labor Organization.

The unidentified donor asked the Pope to present the check to the WCC in recognition of the Medical Mission Sisters, who joined their efforts with those of other faiths to help those suffering from leprosy.

The donor hoped that the gift would "stimulate men of good will of other faiths" to make a joint effort in the relief of those afflicted with leprosy.

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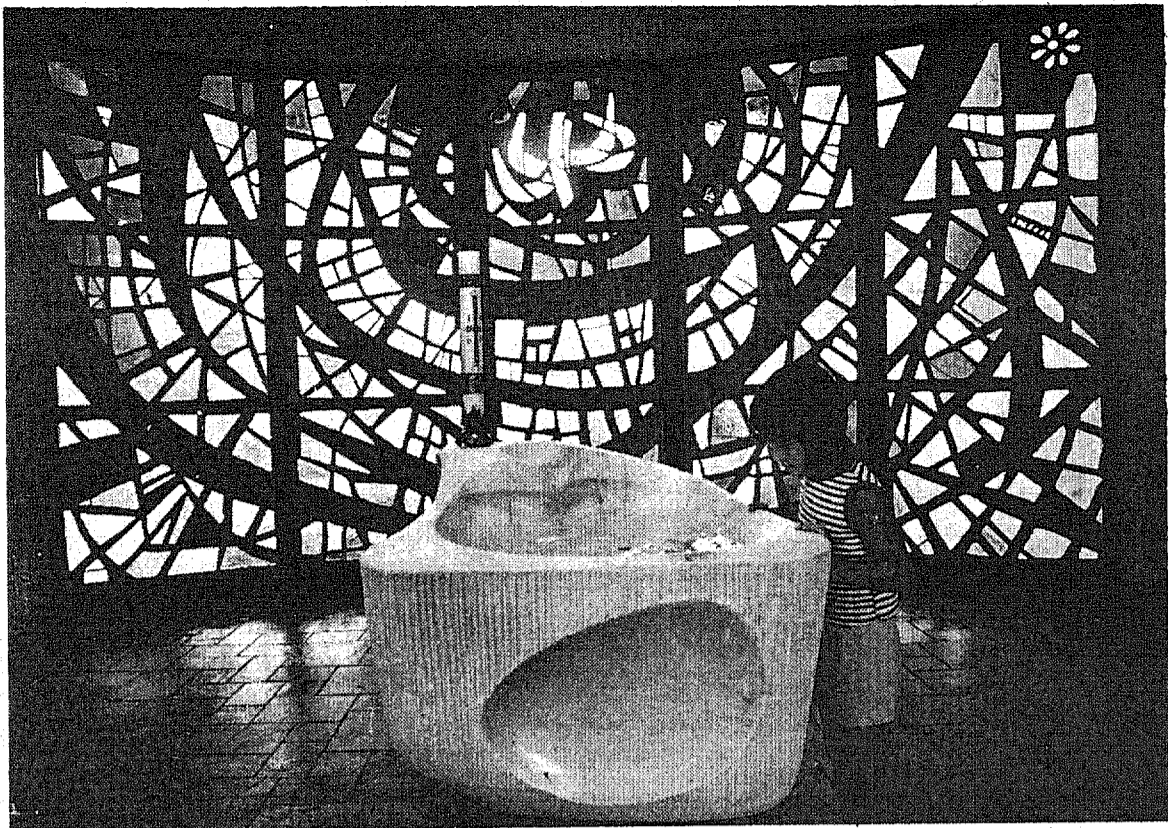
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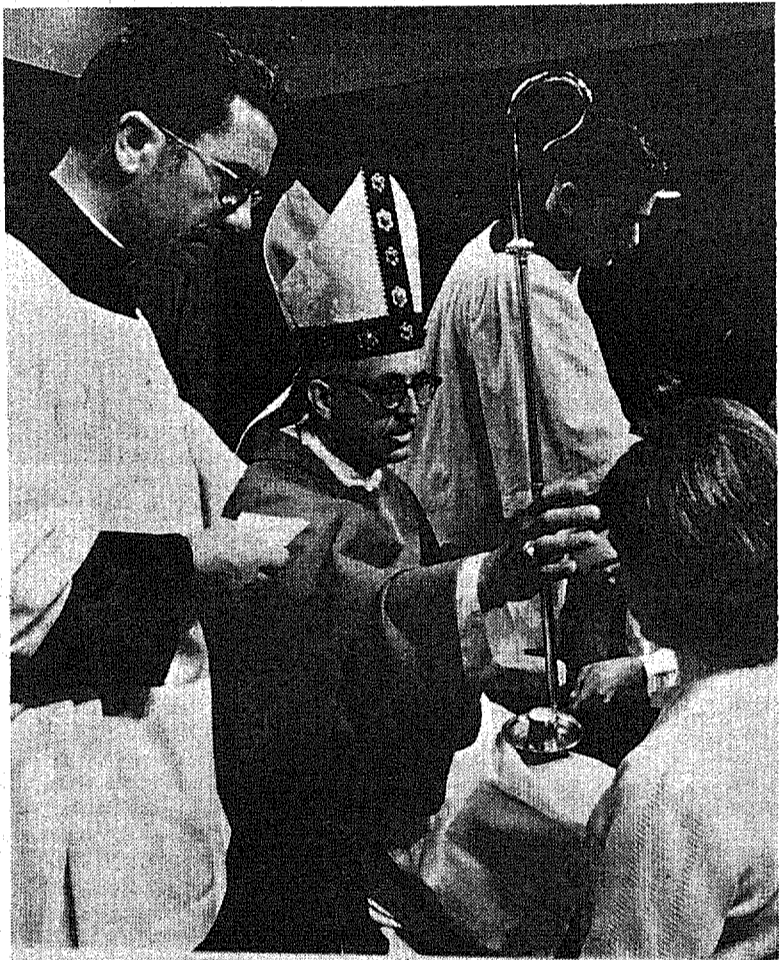
GAZING INTO the waters of the Baptismal font designed by Juan Segura of Hialeah, is one young parishioner touring the facility.

*Multi-Purpose Facility Is Blessed At*

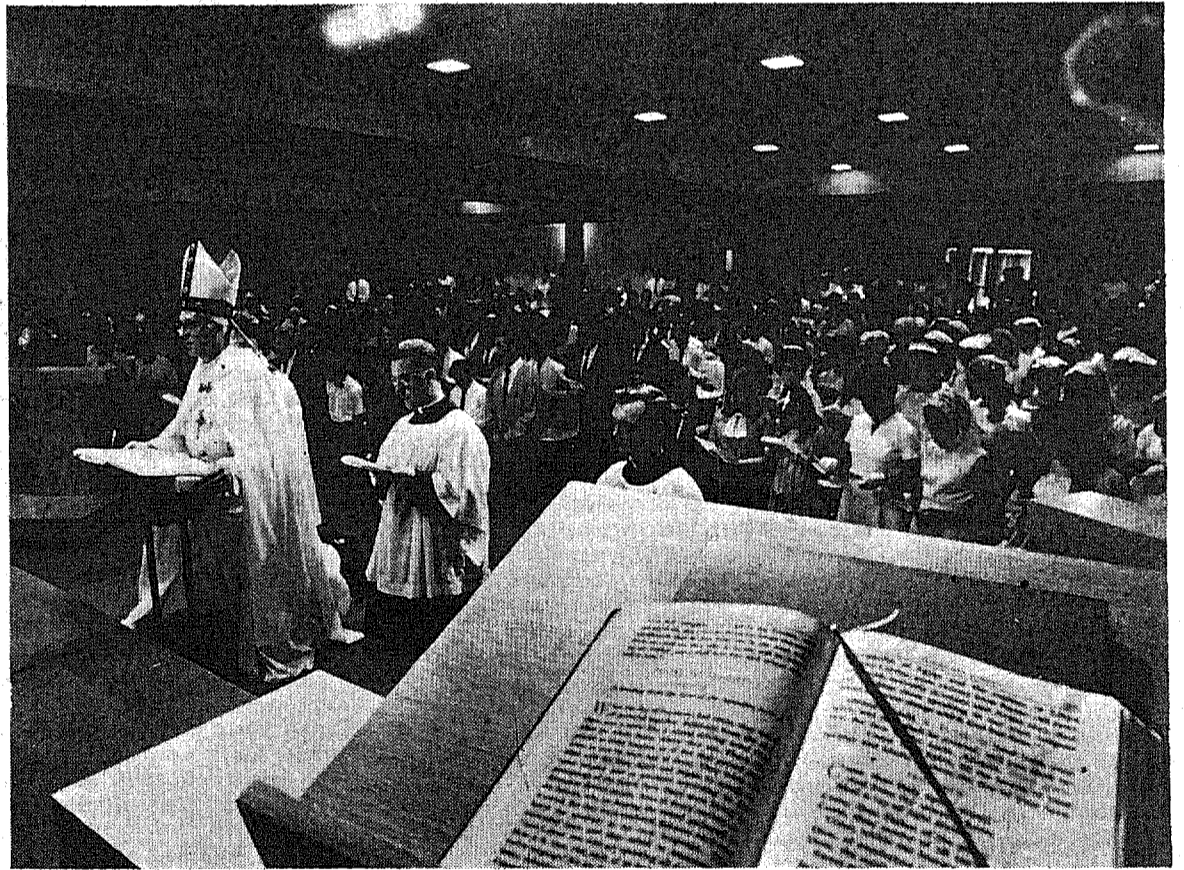
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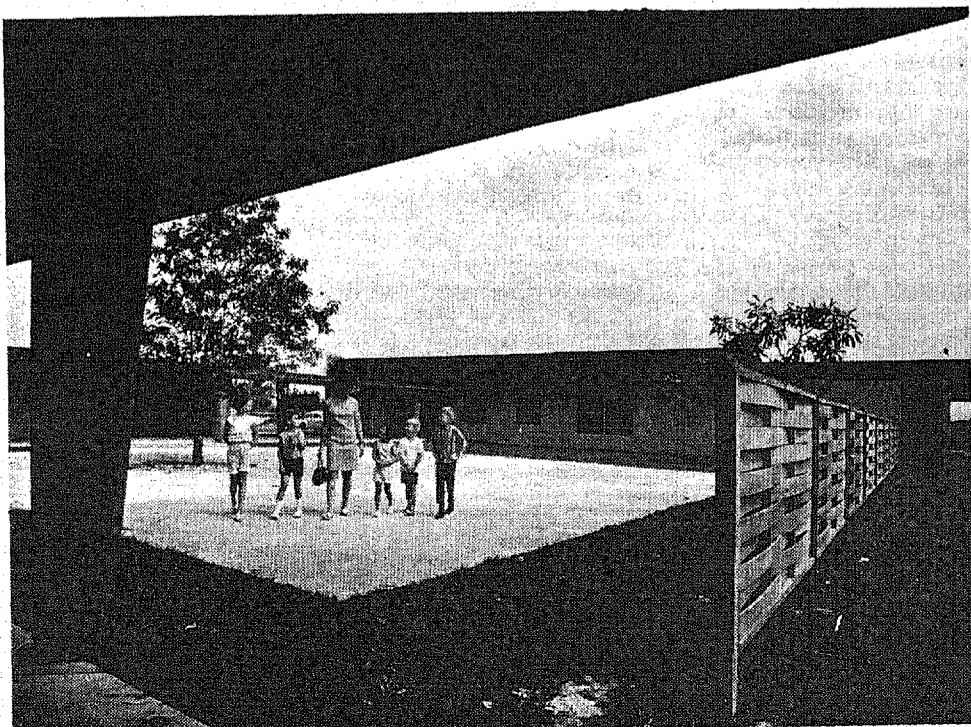
BELL TOWER of the new complex features three cast bronze bells which are electronically controlled.



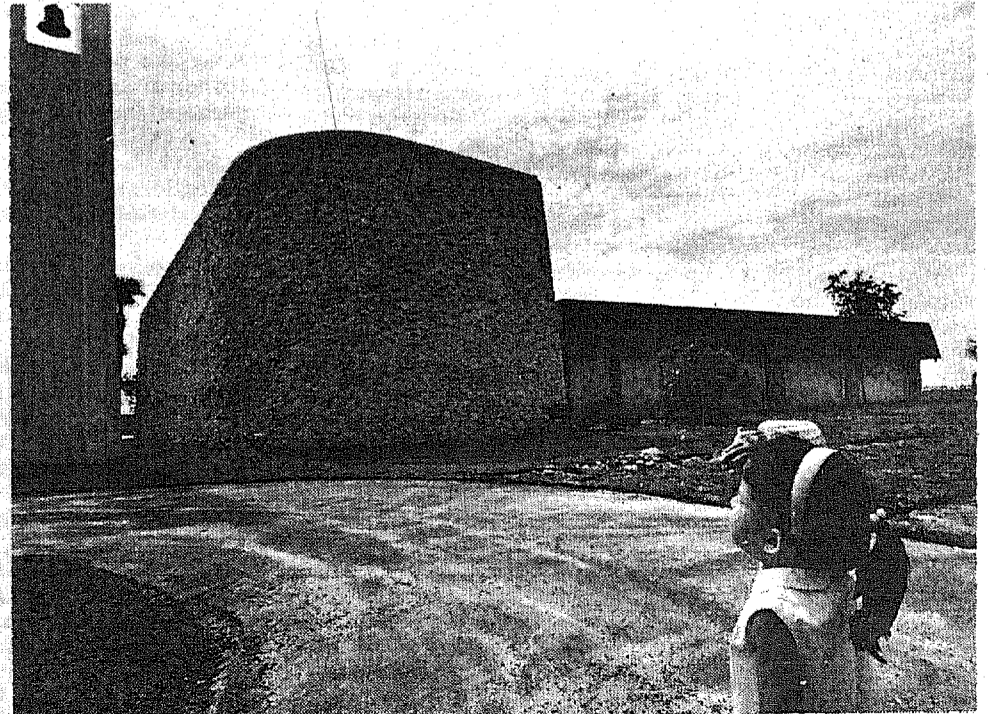
ADMINISTERING THE Sacrament of Confirmation to one of 65 parishioners confirmed is Bishop John J. Fitzpatrick who was assisted by Father Miguel Goni (left) and Father Michael Hickey.



PRAYERS AT the foot of the altar are led by Bishop Fitzpatrick, Father Miguel Goni (center) and Father Charles Zinn as the Congregation recited the responses.



WALKING ACROSS the patio from the office space and rectory wing is one parish family in Miami Lakes.



THE NEW structure is one-story high and modern in design. A portion of the exterior is of Florida Keystone.



## EDITOR'S COMMENT

# Latin America Has Reason To Complain

When many United States-based corporations began development and expansion into the Latin American countries earlier in the century, our neighbors in the Western Hemisphere welcomed the American companies and the growth they brought with them.

The Latin Americans had high hopes that industrialization would bring with it a higher standard of living, industrial expertise and a share for South America in the profits gleaned from her natural resources.

Instead, some large American corporations chose to turn Latin America into their own private hunting ground.

- They aimed at high profits and they got them — often only to take them back to the United States rather than seeing that Latin America got her share.

- They aimed at cheap labor costs and they brought down their quarry — many times at the expense of the Latin Americans who had been so anxious for them to set up shop.

Therefore, many of these large, conglomerate corporations bagged their game and didn't bother to worry about replenishing the preserve.

However, the inevitable laws of conservation — felt as strongly in business as in nature — have come to the surface recently. The most obvious manifestation of these laws came in the form of demonstrations against American fact-finding tours and undisguised criticism by many Latin Americans of the "poaching" tactics used by many U.S. corporations.

Far more important than the protest in the streets, however, was the protest contained in a united statement brought to President Richard M. Nixon this week on behalf of Latin American heads of state.

The bill of particulars came out of a May meeting in Santiago when the representatives of Latin American nations came to grips with the corporate situation and set down ground-rules for what they would like to see in U.S. foreign aid.

- First, they pointed out, business is business and has nothing to do with foreign aid dollars. In other words, the money brought to Latin America by U.S. private enterprise — and often taken back in the form of profits with no regard for the development of the Southern countries — cannot be connected with foreign aid appropriated by Congress. A spokesman for the Latin American alliance added "the truth of the matter is that these developed nations (including the U.S. and Europe) are obtaining from us a return far greater than their total investment."

- The Latin American united statement pointed out that for every dollar invested by the U.S. in 1968, private industry took five dollars home to America.

The Latin Americans pointed out that they could no longer accept such an exchange, especially in view of the impression held by most Americans that the government is pouring funds into Latin American development. Therefore, they took their case to President Nixon and asked for more equitable aid programs.

As further proof of the misconceptions surrounding the Latin American aid situation, Archbishop Coleman F. Carroll, chairman of the U.S. Bishops' Committee for Latin America, said after his return from a meeting of U.S. and Latin American prelates recently in Caracas, that it is a "misimpression" that Latin Americans are doing nothing to help themselves.

He pointed out that in the first seven years of the Alliance for Progress, the United States sent \$5.8 billion — mostly in the form of loans — into Latin America. Of that amount, the Latin Americans have repaid \$2.8 billion. The Latin American nations have also managed to invest \$115 billion in projects — \$35 billion more than the \$80 billion target set by the Alliance for Progress during the first 10 years of the program.

At the present time, the leaders of Latin America are asking for the means to cure themselves, rather than the diagnostic process which has been carried on by foreign aid experts for years. At the same time, they are patiently reminding U.S. industry — especially the corporations which have taken so much and given so little — that investment is not aid.

The hunter is becoming the hunted in Latin America. Those U.S. corporations which came to the area solely for the purpose of extracting a profit and not worrying about replenishing the supply of game are now nervously watching the threat of being nationalized grow. Most certainly, the U.S. investor in Latin America is entitled to a return on his money, but this should come in the form of equitable profit with a proper concern for the future of the country involved.

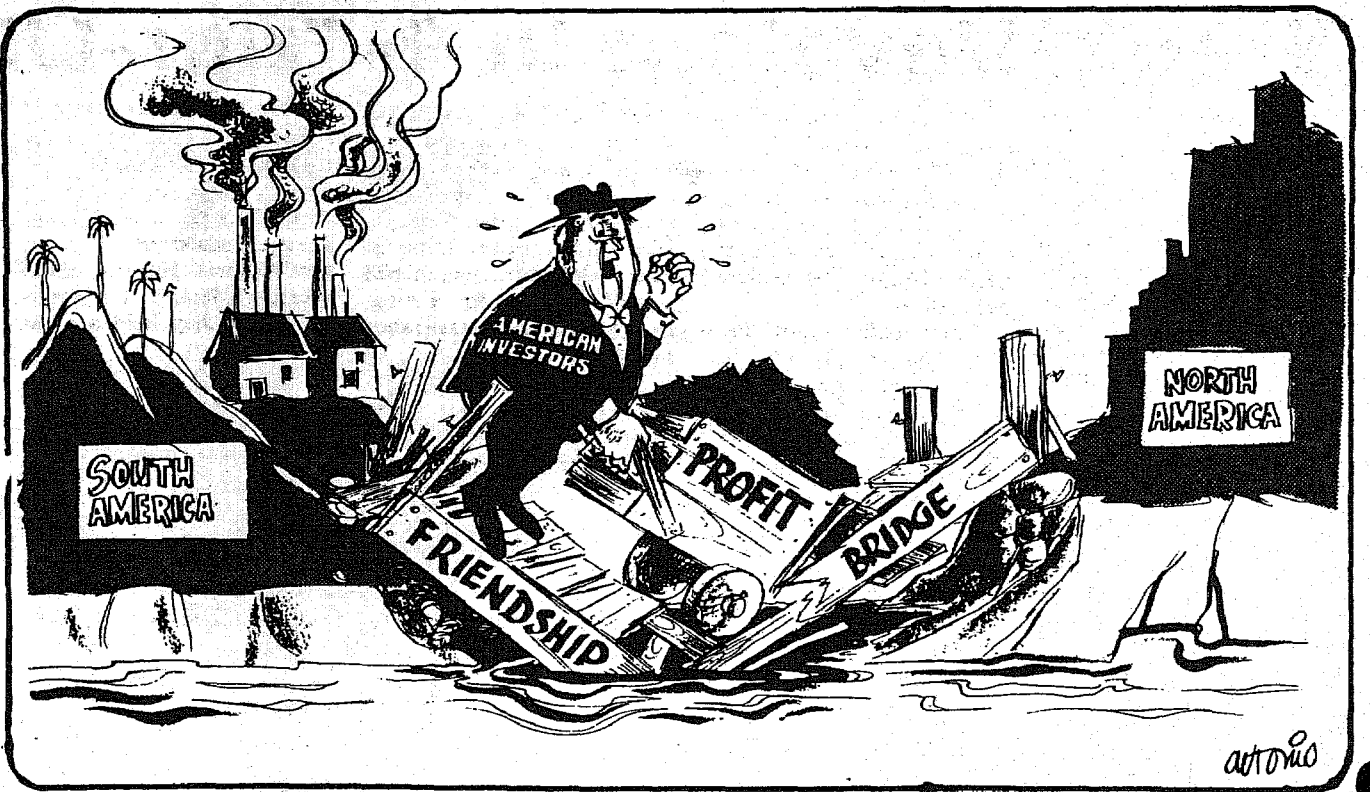
The 21 nations of Latin America have presented their unified case and we feel that the present administration should take heed. It should assist in steering bills through the potshots of lobbyists so that aid may be given to the Latin Americans in meeting the programs so desperately needed for full development of the hemisphere.

## Court Upsets Obscenity Law

DALLAS— (NC) — Texas's obscenity law was ruled unconstitutional by a panel of three federal judges because it lacks a clear definition of the word "obscenity."

The court said material could be considered obscene only if it were "utterly without redeeming social value."

These words do not appear in the state's obscenity law. A new obscenity law is awaiting Gov. Preston Smith's signature. The law reportedly does contain the definition of obscenity recommended by the courts. The new law would go into effect 90 days after Smith signs it.



## TRUTH OF THE MATTER

# Latin American Sociologist Gives Views On U.S. Aid And Policies

Msgr. James J. Walsh, Archdiocesan Director of the Bureau of Information, accompanied Archbishop Coleman F. Carroll to the recent Inter-American Bishops' meeting in Caracas. Below is an interview by Msgr. Walsh with Father Renato Poblete, S. J., sociologist-director of Center Belarmine in Santiago, Chile, who also participated in the three-day sessions.

By MSGR. JAMES J. WALSH

Q. What is your specialty in Latin American affairs?

A. I am working in the field of sociology of religion applied to the pastoral work of the Church. I have been doing this for almost 10 years especially in Chile, but also at several of the CELAM conferences of Latin American bishops.

Q. This was the fourth meeting of the U.S. and Latin American bishops. How do you appraise these meetings?

A. I think that one of the big problems is mutual understanding. That is to say, there is a normal relationship between the people from the Latin American countries and the North American countries, but these relations sometimes have been hampered by a tremendous lack of understanding due to different frames of reference, from which we depart for the solution of our problems. In this sense, I think that the Church in North America, as well as in Latin America, should be one of the best means of mutual communication, since we share basic Christian principles that will help us form mutual understanding.

Q. In the light of that now — these past three years has there been some concrete evidence of better relations, better understanding?

A. I think that due to the CICOP conference and these four meetings in the past several years, some agreement has been reached. We have discussed many problems. Above all we have presented problems for our common thinking and reflection.

Q. Have you been close to any solutions on some of these problems?

A. I think that we have been coming very close to solutions, especially with regard to several aid programs that were coming from the North American Church to Latin America.

Q. With regard to other aid programs, there has been some adverse criticism. You said, for instance, in a talk that much of the hoped-for good has been nullified by circumstances. How do you explain that?

A. First, I think that with regard to the socio-economic aid that has been coming from the United States, one of the big points is that the North American people are not completely aware of what economic aid to Latin America means. I think that perhaps most of the people are thinking there are donations given to us, not realizing at all that most of the economic aid that we have received is in the form of grants. These grants are increasing our exterior debts, that we have to return back to the States.

Second, I think that most of the people don't know that for us in Latin America one of the big problems is the problem of trade with the United States. We are trying to obtain better prices for our raw material, in order to have a more just trade relation exist between the two continents.

And thirdly, we are also trying to obtain some better orders from the consumers of the U.S., so that our production would not be stopped but increased, and that we may also have some sort of preference. Since we are the best consumers of the United States goods, we want some preference of treatment in our dealings of trade.

Q. Could you give some specific examples of how the aid program is hampered?

A. There is another problem here with regard to the food aid situation. Again many people apparently think that it is a free gift for us. Now first I think we have to be grateful for this tremendous effort that has been made in the United States in order to help underdeveloped countries with the food supply. But also we must bear in

mind that this is not a complete donation; this is a part of some economic problems that the United States had in that they had been paying the farmers to reduce production. But lately there is still another difficulty in the food distribution, because now there is a tax of 10 percent for shipping food that becomes quite onerous, when it has to be paid by the very underdeveloped countries.

Q. You stated on other occasions that prosperity in the United States is responsible to some degree for the low income so common in Latin America. Would you explain this?

A. In the last three years several studies have been conducted by the Economic Commission for the United Nations with regard to the meaning of the underdeveloped countries. Most of the Latin American economists now — and they are not Marxists — believe that we are not developing, but rather that we are developing an underdevelopment.

That is to say, we are in a period of stagnation, economic stagnation especially, due to the problems I mentioned of the low prices being paid for our raw material. In this sense, every time we receive less amount in dollars for the material that we sell, while at the same time we have to pay higher prices for finished products made in the United States, the problem increases.

I think this is a problem of social justice in which the unions in the United States are involved, inasmuch as that in their production they are charging more the very ones who are suffering. In this case, our people in Latin America. In this sense, it is not only my opinion but the opinion of several economists in Latin America, that it is due to the underdeveloped situation in Latin America that the developed countries have been progressing.

Q. The question has come up frequently about decisions affecting the Latin American people being made by outside businessmen. Are the Latin American countries themselves doing anything to correct this?

A. I think that to make a just judgment we cannot blame everything on others. Our first step should be to look at ourselves, to examine the social structure in our own countries and later on to make a criticism about what is due to others and not to ourselves.

First, I think that in most of our countries we still have a very unjust social system in which the big companies, international firms, obtain tremendous gains, profits, while the salaries being

(Continued on Page 28)

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ADDRESS:  
The Voice  
6201 Biscayne Blvd.  
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MAILING ADDRESS:  
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Miami, Fla. 33138

STAFF  
EDITORIAL: Marjorie L. Filiyaw, Local News Editor; Allen J. Brent, copy editor; T. Constance Coyne, features editor.

PHOTOGRAPHY: Tony Garnet  
SPANISH: Gustavo Pena Monte, editor; Manolo Reyes, contributing editor.

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# 'Break' Develops In 4-Year-Old Grape Strike

By GERARD E. SHERRY  
NC NEWS SERVICE

FRESNO, Calif. — A break came in the four-year-old solid front of California grape growers against Cesar Chavez's United Farm Workers Organizing Committee, AFL-CIO, when 10 leading growers offered to negotiate a contract with the union, which accepted the offer.

The growers involved produce almost a third of the grapes grown in the Coachella Valley and the Arvin areas of California, which in turn produce about 25% of the total state grape harvest.

Co-chairman of the growers group are Lionel Steinberg of the David Freeman Co., in Coachella; and John Kovacovich, a major grower from Arvin, who has the papal Knight of St. Gregory decoration.

They called upon President Nixon, Labor Secretary George Shultz, and U.S. Sens. Edward M. Kennedy of Massachusetts, and George Murphy and Alan Cranston of California "to use their good offices to assist in bringing about an early and equitable solution to the dispute."

"We are aware of the efforts being made by other

segments of the grape industry," Steinberg said, "but we feel this move on our part may provide a more positive immediate breakthrough. We fully support national farm legislation which will provide a basis for a long-range solution to farm labor problems."

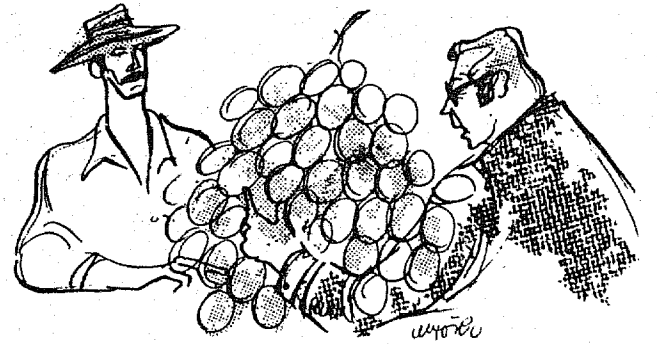
The action by the growers is the first time either side actively plugged for federal mediation, Steinberg said. The announcement does not mean that the group is recognizing the Chavez-led union.

"That would be one of the topics of discussion if federal mediators get talks going," he said.

The AFL-CIO United Farm Workers Organizing Committee of Delano obviously was elated by the breakthrough. It sent Larry Iltiong, assistant director, and Delores Huerta, union vice president, to Los Angeles where they held a press conference.

In a joint statement they said that the UFWOC would join the growers in asking for help from the federal mediation service.

"We stand ready to meet immediately. We intend to bend every effort in the very best of good faith to reach a quick agreement. Protracted negotiations are not necessary. The issues in dis-



agreement are neither great in number, nor complexity. If both sides wish a settlement, then little time needs to be consumed reaching it," they said.

## STRIKE GOES ON

Iltiong emphasized the strike of grape pickers and the consumer boycott of table grapes will continue until a settlement is reached. He said the subject of the proposed negotiations will be working conditions, grievance procedures and wages. He admitted that the union does not yet know what specific wage demands will be made.

The union official praised the 10 growers for taking the first steps toward ending the bitter struggle, giving farm workers a measure of dignity on the job and enveloping industrial peace on the farms of this state.

Two major grower groups are not party to the current attempts toward a settlement. They are the Coachella Valley Desert Grape Growers League and the South Central Farmers Committee of Delano, where the dispute originally began in 1965.

One leading Delano grower, Jack Pandol, said that many of his workers had called to tell him that they did not want a union to represent them.

"It is immoral, un-Christian and un-American to sell the workers against their

will," Pandol declared. "If the American people buy this boycott, they are likening themselves to those who engage in campus disorders."

## Prelate Hails Talk Offer

FRESNO, Calif. — (NC) — Coadjutor Archbishop-designate Timothy Manning of Los Angeles hailed the offer to some growers to negotiate with the United Farm Workers Organization Committee, AFL-CIO.

"We greet with prayerful gratitude the news that serious discussions are about to begin in an effort to settle the long standing farm labor dispute here in California," said the bishop, spiritual head of the Fresno diocese since 1967.

## Without Taking Sides

# Church Works For Conciliation

By GERARD E. SHERRY

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The stance of the Church in relation to the Delano grape dispute is that of the catalyst of reconciliation.

Significantly, none of the California Catholic Bishops have endorsed the boycott, although they have publicly declared themselves on several controversial issues involved in the farm labor dispute. They face the agonizing problem of witnessing and ministering in a positive manner to all sides: the farmers, the growers, the workers and all those involved in the related agri-business industries and professions.

The California Bishops have always taken a unified stand in relation to the dispute. They are neither pro-grower nor pro-Chavez. But in March of 1966 they issued a statement defending the right of farm workers to form a union.

They also said: "We know of no compelling reason for excluding farm management — labor relations from the National Labor Relations Act. This one act will not solve the farm labor problem, but it would be a first and a giant step towards a solution. It is becoming evident that unless farm workers are given the chance to organize, they are going to become the wards of the State.

## FAIR STANDARDS

"Public law should also include farm workers in present provisions protecting workers in their need for fair labor standards, nondiscriminatory employment opportunities, adequate sanitation and physical safety, minimum wage, adequate social security, and unemployment insurance.

"We look to the day when farmer and farm worker, united by honorable contracts binding agricultural employer associations and farm labor union, will work together with common purpose to win from the whole economy their proper recompense for their most essential contribution to our well-being."

In June of last year they reiterated their belief that the NLRA should be amended to include farm workers. They said:

"During the past three years we in California have felt the anguish, bitterness and even despair of the farm labor dispute in Delano. As this dispute continued in its intensity, we realized ever so painfully that farm workers have been seeking a basic right accorded almost all

other workers in this country. During the course of the dispute, we, the Catholic Bishops of California, presented clearly the Church's social teachings on the right of all men—both farmers and farm workers—to organize themselves for purposes of collective bargaining and mutual protection.

"We now reaffirm those teachings, motivated by the knowledge that the entire agricultural industry will benefit from such organization. Farmers, as well as farm workers, are forming various associations of self-help to strengthen their economic position.

"We have insisted before and we insist again that there is a moral issue involved in this area of human relations. Imposed political solutions will not have any lasting effect. Only a recognition on both sides of the dignity of the human person will contribute to a just solution. There will be no peace in the fields until we recognize the contradiction between this inherent dignity and the actual poor living conditions existing for many of these farm workers families."

## STRESS RIGHTS

The stand of the Church in the dispute has not always pleased the growers and farmers. Some charge that the Church is actively backing the Chavez union. But the Bishops have stressed only the rights of both sides to organize themselves for their protection and welfare. They haven't gone into the pro and cons of wages, for instance. This is because the

principles involved have got to be applied to a variety of situations.

It is true that a Franciscan priest has been authorized by Bishop Manning (and his Provincial) to work full time with the Chavez group. This priest's presence has disturbed not only the growers but also some of his fellow clergy in the area. However, his presence has led to a reduction of the violence on both sides.

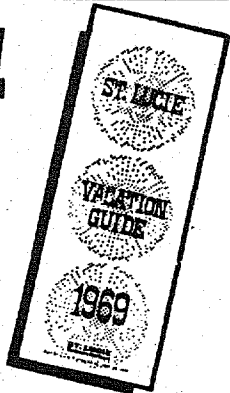
What the growers object to most strongly in relation to the concern of the Church is the fact that many Catholic and Episcopal Dioceses throughout the country have publicly backed the grape boycott. The growers charge that the boycott is economic blackmail. And they have struck back. While they deny doing it as an organized group they have, as individuals penalized individual churches and dioceses in economic and other ways.

Late last year the Fresno Council of Churches was forced to dismiss its executive director and full time secretary because of the "givers strike" by grower-farmers and agribusiness members of their community.

The growers deeply resent the intrusion of the Church into what one recently said to me was "a simple, political and legal matter. It has absolutely no moral connotations whatsoever."

The Fresno Diocese put out a pamphlet giving the Church's viewpoint and also the viewpoint of Chavez and the growers. It was distributed to every family in

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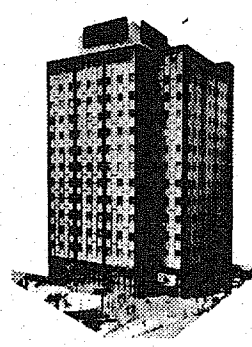
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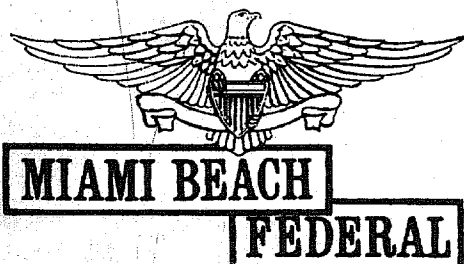


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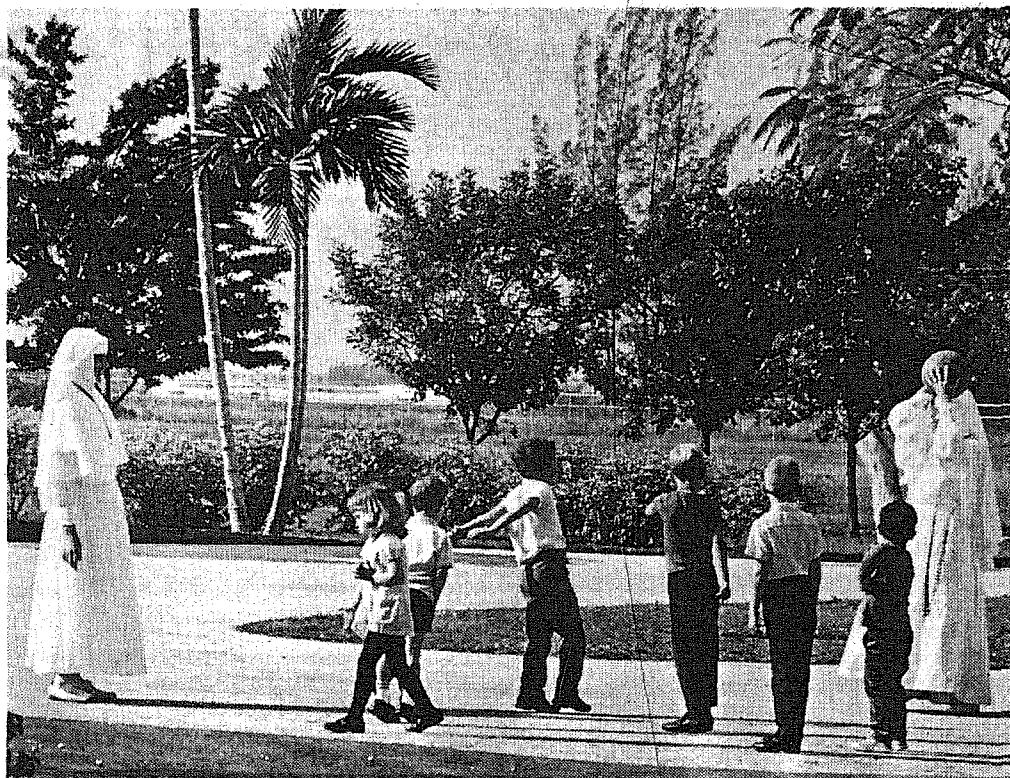
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Summer Recreation Program For Exceptional Children At Pine Tree Camp

## Summer Camp Days Slated For Exceptional Youngsters

Pine Tree Camp is the new name for the Marian Center's summer recreation program which begins Monday June 23 and continues for six weeks.

Appropriately named by one of the school's exceptional children who won the contest to name the camp, the program is conducted on the spacious pine tree grounds at 15701 NW 37 Ave. in North Dade County.

Approximately 65 youngsters will answer roll call on Monday for the third annual summer program designed to assist the mentally retarded child during the summer vacation when regular classes are suspended.

A full schedule of activities is planned, including swimming in the center pool, riding, dancing and singing. A staff composed of the

### Gives Talk At Freedom Wall

Lionel F. Baxter, vice president for the radio division of Storer Broadcasting Co., was the principal speaker at dedicatory ceremonies for Freedom Wall Pillars last Saturday at Valley Forge.

Sisters of St. Joseph of Cotolengo, who conduct the center, and a number of teenage volunteers will direct the project.

As Mother Lucia, superior, pointed out, mentally retarded children are "more like normal children than they are unlike them. This is especially true when they participate in recreational activities."

In two years, Mother Lucia explained, a successful program has been developed

to "meet the real needs of our children and their desire for achievement and success."

In addition, she said, while working with teenage volunteers from local high schools, the Sisters, who are especially trained in the care and education of mentally retarded, discovered in many of the volunteer personality intellectual capabilities which would qualify them as potential teachers of the exceptional child.

## Disturbed Youngsters Get Vacation Chance

A summer day-camp for disturbed boys and girls between the ages of 10 and 15 opened Monday and will continue through July on the grounds of St. John Vianney Minor Seminary, 2900 SW 87th Ave.

According to Dr. Ben Sheppard, executive director of the Catholic Welfare Bureau, the camp, named Camp Healan (derived from the Greek word, "to heal") will be a demonstration project and serve children with mild to moderate social or emotional problems.

Two candidates for the Doctor of Philosophy degree in clinical psychology from the University of Miami will staff the camp.

Referrals and applications should be directed to Robert Scanlon at the Catholic Welfare Bureau, 1325 W. Flagler St., or by calling 377-8661.

Although some limited transportation may be arranged, the families of most children will be expected to provide transportation. Tuition, Dr. Sheppard said, is \$20 per week on a sliding fee basis.

## Around The Archdiocese

### ST. Bede

Mrs. Sidney Curry has been installed as president of the Altar Guild. Other officers are Mrs. Gene Paska, vice president; Mrs. Frank Knight, secretary; and Mrs. Viola MacFarlane, treasurer.

### St. Margaret

Miss Marie Santiago is the new president of the Altar Guild. Other officers recently installed by Father Eduardo Fernandez are Mrs. Robert Iglesias, vice president; Mrs. Murray Brinson, secretary; and Mrs. Fred Spires, treasurer.

### Hallandale

St. Charles Borromeo Catholic Women's Club will host its monthly card party at noon, Monday, June 23, in Moose Hall, 2907 Taylor St., Hollywood.

### St. Clare

Volunteers to donate three to six hours monthly in the school clinic are being sought. Further information

may be obtained by calling 848-9096 or 848-9561.

### Catholic Singles

Picnic at 2 p.m., Sunday, June 22, at Hugh Taylor Birch Park on A1A, Fort Lauderdale.

### Hialeah

Women of St. John the Apostle parish will sponsor a Day of Reflection on Sunday, June 22, at the Dominican Retreat House, 7275 SW 124 St., Kendall. Bus will leave church parking lot at 8:30 a.m. Father Neil McGrath will conduct the conferences. For complete information call 888-1772.

### K.C.

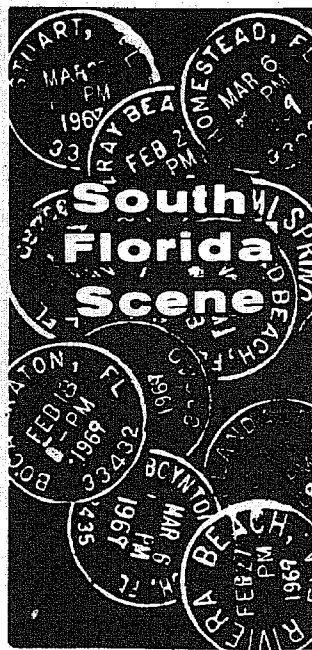
Members of Marian Council will observe a Corporate Communion during 8:15 a.m. Mass, Sunday, June 22, in St. Vincent de Paul Church. Breakfast will follow in the council hall, 13300 Memorial Dr., North Miami. Tickets will be available at the door only.

William J. Bednarovsky has been elected grand knight of Father Lawrence

J. Flynn Council, Hialeah. Other officers are William J. Mathews, deputy grand knight; Jesus Castillo, chancellor; Robert Harris, Sr., recorder; Fred Balzer, treasurer; Jesse Thrash, advocate; Charles Greer, warden; Andrew Caffarelli, Jim Doyle and Tim Kelleher, guards; and Donald Raymond, Sr., trustees. Anthony J. Ritornato, past grand knight, was named state warden during the recent Florida State convention in Jacksonville.

Members of the Pompano Beach Council 4955 have elected Robert Sorrelle as grand knight.

Elected to serve with him were: Joseph Massarella, deputy grand knight; Robert Parton, chancellor; Al Vincent, warden; Joseph Haman and William Kirsch, inside guards; Edward Gross and Anthony Bukata, outside guards; Edward Zirn, recording secretary; Edward Millar, financial secretary; Harvey Clussman, treasurer; Harold Saulnier, advocate; Steve Santa Lucia, trustee, and Robert Dugdale, Joseph Massarella, Steve Santa Lucia and Joseph



## Program Enriches Education

BOCA RATON — An education enrichment program for children of low-income families in the Pompano, Deerfield, Boca Raton and Delray Beach areas is being conducted for the fifth consecutive summer at Marymount Junior College.

Approximately 200 children between the ages of seven and 12 are participating in the project, supported entirely from private contributions and staffed by eight Religious of the Sacred Heart of Mary as full-time teachers, assisted by volunteer college and high school students.

Sister Simone, R.S.H.M., principal, St. Lawrence School, North Miami, director of the program, emphasized this week that since contributions fell \$2,000 short of the minimum operating needs, the number of children enrolled has to be curtailed.

Several local church organizations sponsored blocks of youngsters at \$38.50 each, she said, pointing out that the Commission on Missions of the Boca Raton First United Methodist Church is sponsoring 25 children. There is a "desperate need," she added, for a bus and a volunteer driver.

A documentary film was made this week on the campus by CBS-TV for national viewing later in the summer.

## Set Marriage Encounter

The next in a series of Marriage Encounters is scheduled to be held from Friday, June 27 to Sunday, June 29 at the Dominican Retreat House, 7275 SW 124 St., Kendall.

Complete information may be obtained by calling the home of William Taylor, 221-6880.

Bryant, directors of the home association.

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

### Perrine

A parish picnic under the auspices of Christ the King Men's Council and the Women Guild begins at 3 p.m., Sunday, June 29 on the church grounds, 16000 SW 112 Ave. All parishioners are invited to participate.

A defensive driving course sponsored by the Holy Rosary Council of Catholic Women will be conducted by the Dade County Citizens Safety Council on the first four Wednesdays in July in the school library from 8 to 10 p.m.

## Mass Offered In New Parish

CORAL SPRINGS — Sunday Mass is now being celebrated in the newly-established St. Andrew parish.

Father Patrick E. Farrell, administrator, offers the Mass at 8:15 a.m. in the Administration Building Auditorium.

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# Mid-East: Turbulence Upon Turbulence

By ROBERT HOLTON

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JERUSALEM—Over the centuries after the great events of Christian religious history had taken place in the area, Palestine hosted many religious persuasions.

The Jews were driven out. The Arab Muslims were driven out. The Christians were forced to leave.

Each time, after an interval, members of the three sects would return. But sandwiched between those takeovers and returns, the land many times lay almost uninhabited for long periods.

Palestine was slowly becoming a barren wasteland, sun-scorched and bone dry as the Sinai desert moved in to claim it.

"The Arab claims this as his homeland," said one Israeli recently. "But he has no claim on the land. He spent little time here. He was always running away. For centuries Palestine was sadly depopulated."

The Arabs Muslims and Christians alike—deny this claim.

"We worked this land, we brought it into bloom. We made our homes here. We lived with the Oriental Jew. We were Arab Muslims and Arab Christians," one Arab refugee said, adding: "Now these Zionists bring Western Jews from all over the world here and shove us out. We all have our Holy Places here and we all have a claim on the land. Let the new Jew get out and we can live in peace here—the Jew at the Wailing Wall. The Muslim in his temple. The Christian with his traditions of Christ."

## BALFOUR DOCTRINE

According to official statistics generally accepted by both sides, roughly 95 per cent of the Palestine population was Arabic before the Balfour Declaration of 1917 on which Great Britain ended that country's mandated rule and decreed that "His majesty's government view with favor the establishment in Palestine of a national home for the Jewish people."

The die was cast — and from that point on, the Jewish population began to grow — slow at first, but it grew.

By 1948, the population was predominantly Jewish. of war and the Arabs — depending on the viewer — fled or were driven out of the area in large numbers. in large numbers.

By the close of the June war of two years ago, the population of Israel and the Israeli-occupied area stood at 2,400,000 Jews and 300,000 Arabs. Of this number it is estimated that 60,000 are Christians.

The present statistics graphically illustrate the change of population balance from Arabs to Jews over a 50-year period. But what it also demonstrates is

the second rate position the Christian has always held in that Holiest of lands in his religious evaluation.

The Jew, because of the armistice lines set following the 1948 war found himself cut off from that section of Jerusalem known as the Old City until he blitzed his way across the land 19 years later.

Thus, for all those intervening years, the Jew was kept from visiting his most revered spiritual monument, the remains of the West Wall of David's oncefabulous temple. This today is known as the Wailing Wall.

That sector of the city of Jerusalem was held under Jordanian rule.

Nor did many Christian and Muslim Arabs fare any better under the original cease-fire lines. If they happened to have remained in the Israeli sector, they were cut off from their Christian and Muslim places of historic worship.

For two decades the religious implications of the situation held considerable sway in the minds of Jews, Christians and Arabs.

## HOLY WAR

The religious friction which for centuries had been hidden under a thin veneer of tolerance, suddenly flared into open intolerance and the term Holy War became a common descriptive in many circles.

The walls and barbwire barricades and sentinel boxes that once kept the Jew from His shrine in the Old City have been removed. There is free movement for

all between New and Old Jerusalem.

But for the estimated more than 1.3 million Arab refugees living outside Israel today, the walls, barb wire and sentinel boxes might just as well be there.

So too has the situation created some almost amusing paradoxes.

As one Christian Arab tour guide told this reporter:

"The Israelis have by various means been driving all non-Jew tour guides out of business. Anyway, most of the guides have left as refugees.

"So picture what you have here today. A Jewish guide taking a group of Catholics or other Christians on a tour of the Holy Land. Here he must stand talking about the Holy sepulchre where Christ was buried. He must show people how to put their hand into the hole where Christ's cross was believed to have been sunk. He must walk the path Christ took on his way to die and explain all these things as he goes.

"Doesn't this strike you as something of a sham?"

For their part, the Israelis deny any economic or other pressure is being exerted to drive the Arab tour guide out of business.

The Christians too are free to worship at their shrines. They travel back and forth retracing the journey Christ made as an itinerant preacher. They can attend Mass at a cave chapel in the Field of the Shepherds near where it is believed the herders were gathered when they sighted the star over Bethlehem more than 1,900 years ago.

They are free to come and go into the huge basilica built over what is regarded as the cave site in which the new born infant Jesus was born on that first Christmas Day.

But the hard feelings continue to seethe under the surface.

There is the matter of the Israeli takeover of a piece of property belonging to the World Luther Federation Hospital in the New City.

The Israeli officials say now the property was annexed under the right of eminent domain to become part of a "green belt" to beautify the city. They also promised that compensation will be paid for the property.

But they fumble when asked to explain why, shortly after the close of the Six Day War, they had taken the property on the disputed contention that Jordanian troops had occupied the plot during the battling.

The Lutheran Federation still is waiting for the first installment on the compensation payment.

Then there are claims and counter-claims of desecrations of sacred places. Some Arabs, both Christian and Muslim, contend such violations were commonplace by Israeli troops during and shortly after the six-day battle.

The Israelis deny the charge and counter with claims that places had been desecrated by Arabs while in their possession.

"I really have no axe to grind," said one Christian Arab residing in the Old City. "We are the poor little fellows in the squeeze. But I can only hope that the religious friction and animosity which is certainly here doesn't flare up into a real fire. If it does, I am going to be the real loser."

"And you might also consider this," said one Israeli guide. "I don't deny that a man was tried, condemned and crucified here. I just don't believe he was the Messiah.

"But this does not keep me from explaining the events as the Christians see them. I reject the theory of Christ. But I will not deny you your right to believe it if you choose."

As another Israeli merchant in the area said:

"We know only too well what religious prejudice can do to people. We experienced in all our lives. Didn't we go through it under Hitler?"

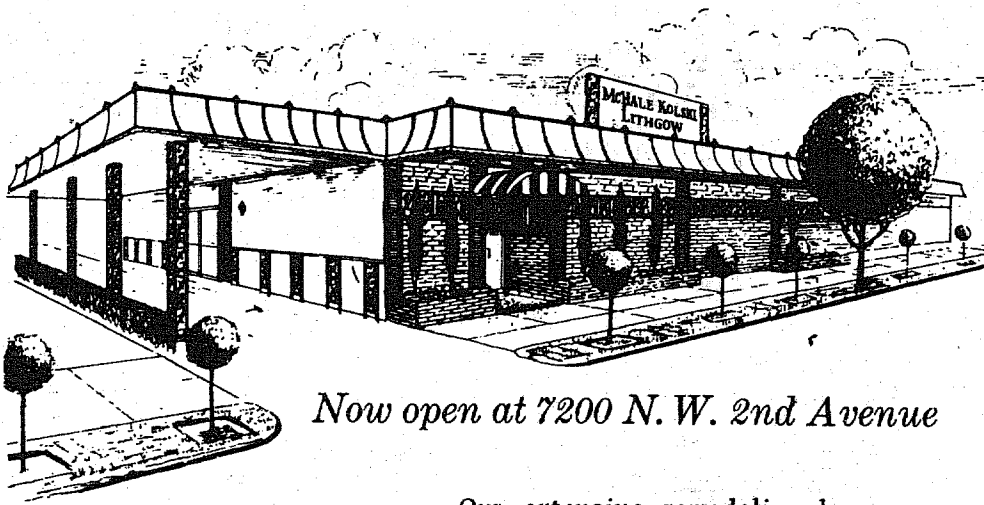
"So, do you think we would be silly enough to start planting the same seeds of hatred here? We are all for religious freedom."

## NO PERSECUTION

Despite persistent reports that the Israeli are conducting a planned persecution of Muslims, there can be found little evidence of it on the outside. No such claims are made by the Christian.

Muslim mosques are plentiful and frim their slim, graceful calling towers throughout all of Israel today can be heard the melancholy call to prayer five times in every 24-hour period.

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# Latin America Chiefs Ask Better U.S. Deal

By JAIME FONSECA

WASHINGTON —(NC) —Latin America—united for the first time in matters of foreign trade and aid—wants to negotiate better terms, said Chilean Foreign Minister Gabriel Valdes after delivering the bill of particulars to President Richard M. Nixon here.

"There is the widespread impression among U.S. leaders and people that Latin America is receiving a good deal of help in many forms from this country and from Europe," the Chilean minister added, "but the truth of the matter is that these developed nations are obtaining from us a return far greater than their total investment."

In 1968 alone, for every dollar invested by the U.S. in the area, he said, the private earnings repatriated to the U.S. amounted to five dollars.

"We are giving more than we receive, thus helping further the already prosperous nations," Valdes said in an interview.

"This tragic paradox we can no longer afford nor accept." The statesman, a leader of the Christian Democratic Party in Chile, said he had been chosen as a representative of the foreign ministers of Latin American nations at a meeting in Santiago in May. The ministers issued a comprehensive document on their common position regarding relations

with the United States in the fields of commerce, transportation, finance, development and technical cooperation.

## KEY POINT

One of Valdes' key points at the interview was that private business and investments in Latin America cannot be taken as U.S. aid. Business is business, he indicated, adding that President Nixon agrees with this view.

The Chilean minister said his information on the five-to-one return of dollars invested in the area came from studies "made by New York banks dealing with Latin America."

U.S. government figures do point to a growing re-

turn and profits on the \$12-billion overall investment in Latin American countries, bringing about a deficit for the area — between invested dollars and repatriated profits — of \$1.02 billion in 1967. Five years earlier the deficit was \$761 million.

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## National Commission Studies History And Causes Of Violence

By KIM LARSEN

WASHINGTON — (NC)— Frank and Jesse James rode into Kansas City Sept. 26, 1872, and went to a crowded fair in search for some easy money.

The outlaws shot at a ticket seller and hit a small girl in the leg. The highhanded act endangered the lives of 10,000 persons attending the fair.

The James brothers were nonentities who were rising to fame as a result of their daring robberies. A Kansas City Times reporter called the fair robbery "so diabolically daring and so utterly in contempt of fear that we are bound to admire it and revere its perpetrators."

Two days later, the newspaper was comparing Frank and Jesse James with the knights of King Arthur's Round Table. Another legend was born and it was born in violence.

Settling of the West is a history of violence, which was, and still is, being glorified. The American frontier was just one segment of a history filled with violence.

The Kansas City incident is one of many cited in "Violence in America: Historical and Comparative Perspective," a two-volume report which was issued last week by the National Commission on the Causes and Prevention of Violence.

The violence committed by the outlaws often was matched by violence on the part of the law and order forces.

"Certainly the frontier story is replete with men of peace who were equally men of violence," writes Joe B. Frantz, professor of history at the University of Texas, one of the scholars contributing to the disturbing report that calls Americans "bloody-minded people."

The attitudes expressed, and reinforced, in the nation's violent history are seen as one of the reasons for such widespread violence in America today. Anything glorified is bound to attract popular attention and imitation.

Admiration of violence is well documented in the Kansas City affair. Frantz, describing the Jesse James' incident, said the reporter of the story later expressed preference for the Western highwayman over his Eastern counterpart, for "he has more qualities that attract admiration and win respect."

Frantz says "we revere these heroes because they were men of vast imagination and daring. We also have inherited their blindness and their excesses."

The exploits of the Western outlaws and the pretenders of law and order are glorified today as much as, if not even more than, they were during the frontier days. The modern counterparts to the frontiersmen also are winning much admiration.

It seems obvious that so long as Americans glorify violence, there will be no lessening of the problem.

The study of the history of violence is but one of many reports to be forthcoming from the commission before its final report is issued this Fall. Other clues to the causes of violence will be probed in the future reports.

## 'Voluntary Death' Drive Resurrected

By JOHN A. GREAVES

LONDON —(NC) — A new bill aimed at legalizing voluntary euthanasia is likely to be presented to Parliament within the next 18 months.

The Euthanasia Society, sponsors of a campaign, said it was working on an amended version of the bill rejected by Parliament this year. It said it hopes to find a politician willing to sponsor a new bill within the lifetime of the present Parliament, the limit of whose five-year term is early in 1971.

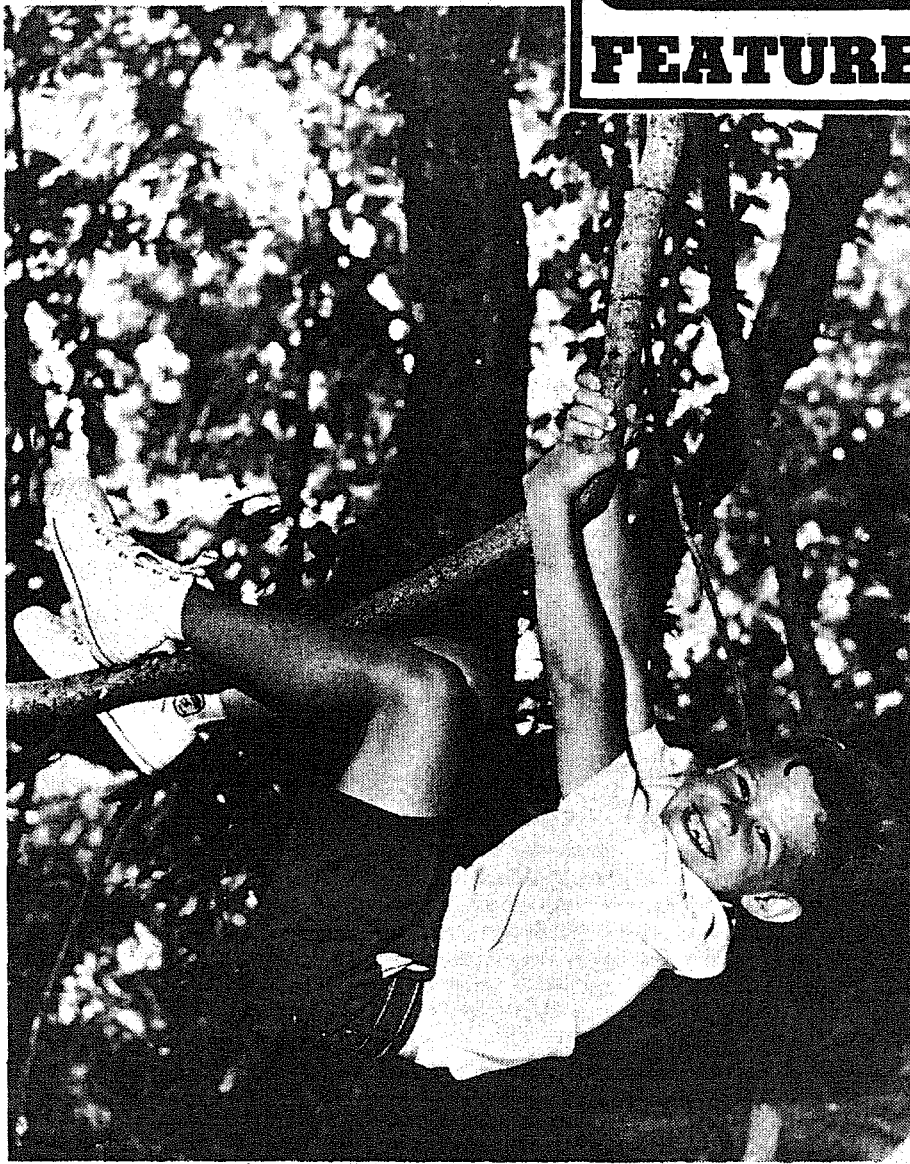
Details of the original bill and proposed amendments to it and also of the debate which led to its narrow defeat in the House of Lords, upper chamber of Parliament, were being studied.

The announcement was made at a press conference organized by the society to launch a book on its campaign, "Euthanasia and the Right to Die."

Editor of the book, the Rev. A.B. Downing, a Protestant clergyman who is also chairman of the society's executive committee, said the general plea of most contributors was that the time has come for individuals to have the option of saying when they want to die. "There is a duty to bring needless suffering to an end when it is not desired by the sufferer," he said.

Though the book argues in the main for voluntary euthanasia, it also discusses euthanasia for the patient in no position to decide anything.

Catholics can once again be expected to be — with the support of the majority of the medical profession — the main opponents to any new bill. But the narrowness of the voting on the last bill makes it appear likely that sooner or later the euthanasia lobby with its influence among the intellectuals, the mass media and the parliamentarians will have its way.



It's much too hot for reason,  
And far too warm for rhyme.

—Joseph Ashby-Sterry

## Family Life More Kind, Intelligent Than Before

By ANDREW M. GREELEY

Recently we were told, both in this country and by foreign servers, that one of the principal reasons for the vocational shortage is that family life isn't what it used to be. It is not, we hear, nearly as "well knit" as it was in the past, and a foreign prelate informs us that the absence of statues, devotions, and respect for the clergy in the family environment is at the root of the lack of faith responsible for the vocation crisis.



FR. GREELEY

Such an explanation is marvelously consoling, because it eliminates the possibility to slowness in institutional renewal of the Church as the real reason for the vocation crisis. It also sounds plausible to many listeners, for everybody knows that family life is rapidly deteriorating.

What I am about to argue, therefore, will be taken to be heresy. Nevertheless, whatever the causes for the vocation crisis may be, the decline of family life is not one of them, for the family has never been in better shape.

There are strains and stresses, of course, in contemporary family life that did not exist before, but these strains and stresses are far outweighed by the extraordinarily important positive gains that have taken place in family relationships during the twentieth century.

It is true that the family has lost many of the functions it had in earlier societies. It is no longer

er the basic, economic unit of society. All of its members are not in close proximity to one another for most of their waking day. The family does not exercise absolute control over all those who belong to it. It is frequently not the basic educational, religious, or recreational unit; at times there is considerable strain within it because of the diverse interests and commitments of its members. The physical separation of husband and wife and parents and children for most of the day is particularly unfortunate.

But when all these things have been conceded, the family is still stronger than it has ever been before, at least in part because it has shed a lot of functions that really weren't pertinent to its main purposes, and now we can concentrate on those purposes.

What are these basic purposes? They are pretty much the same in any human society—the continuation of the species, the education of children, the sharing of affection between husband and wife, parents and children.

These activities clearly are all related to one another, for husband and wife can only effectively raise their children when there is some kind of love between them. As a matter of fact, the deeper and stronger the love between spouses is, the better parents they will be.

My argument, (and one in which I think most social scientists would agree), is that, while there may be greater demands made on the family today than at any time in the past, there are also greater opportunities for love between husband and wife, parents and children.

The family is no longer held together by fear; the father no longer rules with an iron hand; the wife and children are no longer his "subjects" who must look to him in all matters for

leadership and decision.

As fear is eliminated from family relationships, or at least reduced to a minimum, then it is harder to sustain these relationships, because the only motivating force left is love. But it is precisely the fact that love is the only binding power still available which is at the root of the strength of the modern family. With most of the economic, political, and social props taken away, the family is forced to fall back on love, but it is also given an opportunity to love more, and it is precisely in this opportunity that the strength of the modern family lies.

A number of Catholic authors decry the fact that husband and wife are now partners in the marriage, or that children are brought into the decision-making early in life. In fact, however, respect for the wife as someone equal in dignity and a full share in decision making is merely a confession that she is a full-fledged human being; and respect for the independence and initiative of children is merely the acknowledgment that they are human beings in the making who cannot be dominated and manipulated according to the whims of their parents.

No human institution has ever suffered from having too much humanity in it. The emphasis on partnership, companionship, and personalism in the modern family is rooted in the Christian tradition. It represents considerable progress in human relationships, and Christians should rejoice in such progress instead of lamenting it.

If there are not enough religious vocations coming from such families, one can only say that it may well be that the Church has to learn from the modern family instead of vice versa.

THE CHURCH  
J 1969



# Should Parents Meekly OK Any Old Movie For Kids

NEW YORK—(CPF)—Despite the dearth of films for young children, parents are being warned against the temptation to send their youngster off to any old children's film that comes along.

In New York, where the National Catholic Office for Motion Pictures recently criticized the movie industry for the small number of family-type films released in the first half of 1969, that office has now suggested that parents ought to be choosy in sending their children to the "A-1" films that are available.

In Hollywood, the film critic for the "National Catholic Register," noticing that a number of children's films are being released for the summer months, set down a lists of "working principles" for determining what constitutes a good children's film, maintaining that many chil-

dren's films can be harmful in subtle ways.

In its "Catholic Film Newsletter," the national Catholic film office observed:

"A good film about a child, like a good film in any other category, tends to be somewhat disturbing. The reason may seem like a cliché: human problems and human conflicts, which are the heart of drama, are disturbing.

"To gloss these problems over with sentimental plot contrivances, though it may produce a superficially pleasant effect, is a basic distortion leaving a set of perhaps unnoticed but nonetheless real moral ambiguities in its wake."

The film office, whose commentaries on recent children's films have ranged from a harsh criticism of "Angel in My Pocket" ("The comedy is broad and mindless, the character stereotypes, the sugary situations and overall treatment enough to give the whole family diabetes") to an all-out rave for "Run Wild, Run Free" ("an exceptional boy-and-nature film...that has real appeal for adults as well as children"), admitted it is difficult to determine what constitutes a good children's film, but added:

"For better or for worse one quality we can expect to find in a film about children is an unsettling insight into the limitless realm of a child's imagination.

"In the standard, old-fashioned Hollywood scenario the frightening single-mindedness a child is capable of is often directed toward some concrete objective, such as meeting a famous sports figure or, against all reasonable expectations, entering a pet in some sort of show or competition.

"Toward that end, parents were manipulated or defied, but all ended happily when the sports figure turned out to have an improbably gracious attitude toward his youthful fan or a convenient millionaire turned up to pay the entry fee for the show."

In the "National Catholic Register," critic William Donnelly—strongly criticizing a Walt Disney film called "Hang Your Hat on the Wind" because it had "the quintessence of simplicity"—said his rules for good children's movies were:

"Children's entertainment should first tell the truth."

"Second, as entertainment, children's films should inspire and strengthen the human spirit."

"Thirdly, the information, scenes and experiences presented in or through the film should be generally considered digestible at a child's level of consciousness and understanding. But there are few things more counter-productive than talking down to children. For example, you should not scale down supposedly grown-up dialogue



A HORSE is befriended by a boy MARK LESTER in 'Run Wild, Run Free.'

to the level of a first-grade primer."

Another mistake children's films make, Donnelly contends, is to give children the impression that, for a man, the most treasured time in his life—when he matures enough to realize it—is his boyhood.

"Such films leave a dusty taste of wish-fulfillment for a

time that never was and for the re-creation of a time that never should be. Life is too beautiful, especially for adults who have matured into the joy of doing their own thing, for it to be falsified through fantasized romance," he said in commenting on "Rascal," a Disney film about youth remembered.

"From time to time, such

romance can provide healthy recreation and escape, but a continued diet of such films will do no one—especially growing, maturing children—any good at all."

## New Priest To Address Club

FORT LAUDERDALE—Father Frederick Brice, one of 15 new priests ordained this year for the Archdiocese of Miami, will be the guest speaker during the noon meeting of the Broward

County Serra Club, Monday, June 23 at the Galt Ocean Mile Hotel.

A graduate of the University of Notre Dame, who was employed as an engineer for 10 years prior to entering Pope John XXIII Seminary in Weston, Mass., Father Brice is the son of Mr. and Mrs. Bryan F. Brice, Light-house Point.

## CATHOLIC PROGRAMS TELEVISION

(SUNDAY) 7 A.M.

THE CHRISTOPHERS — Ch. 11 WINK Fort Myers

9:15 A.M.

THE SACRED HEART — Ch. 5 WPTV

11 A.M.

CHURCH AND THE WORLD TODAY — Ch. 7 WCKT

MASS FOR SHUT-INS — Ch. 10 WLWB

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

**FRIDAY, JUNE 20**  
 9:30 a.m. (10) You'll Find Out (Family)  
 2 p.m. (6) Law Of The Lawless (Family)  
 2 p.m. (23) Tour The Mighty (No class.)  
 4 p.m. (5) The Restless Moment (Objectionable in part for all)  
**OBJECTION:** Tends to condone immoral actions  
 4 p.m. (10) Joan Of Paris (Unobjectionable for adults and adolescents)  
 7 p.m. (5) Quebec (Objectionable in part for all)  
**OBJECTION:** Tends to condone immoral actions  
 8:30 p.m. (23) The Evil Eye (Unobjectionable for adults and adolescents)  
 9 p.m. (4 & 11) Kisses For My President (Unobjectionable for adults)  
 9 p.m. (6) September Affair (Objectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce  
 11:15 p.m. (11) Nocturne (No class.)  
 11:15 p.m. (51) Sunday's Heroes (No class.)  
 11:30 p.m. (4) Doctor Cyclops (No class.)

**SATURDAY, JUNE 21**  
 12:30 p.m. (51) Trailin' West (Family); followed by Lough And Get Rich (No classification)  
 2 p.m. (10) They Drive By Night (Objectionable in part for all)  
**OBJECTION:** Double-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)  
 11:15 p.m. (11) Minotaur, Wild Best Of Crete (No classification)  
 11:15 p.m. (51) The Postman Goes To War (No classification)

**SUNDAY, JUNE 22**  
 9 a.m. (51) Boy Of The Streets (Family)  
 1:30 p.m. (4) It Happened To Jane (Family)  
 1:30 p.m. (11) Nero And The Burning Of Rome (Family)  
 2 p.m. (6) Pony Soldier (Family)  
 2 p.m. (10) The Sisters (Unobjectionable for adults and adolescents)  
 2:30 p.m. (7) Golden Girl (Unobjectionable for adults and adolescents)  
 4 p.m. (6) September Affair (Objectionable in part for all)  
**OBJECTION:** Reflects the acceptability of divorce.  
 4:30 p.m. (5) Loneliness Of A Long Distance Runner (No classification)  
 4:30 p.m. (7) The Come-On (Objectionable in part for all)  
**OBJECTION:** Low moral tone; suggestive costume and situations.  
 6 p.m. (6) Pony Soldier (Family)  
 6 p.m. (10) I Died A Thousand Times (Unobjectionable for adults and adolescents)  
 9 p.m. (10 & 12) Boeing, Boeing (Objectionable in part for all)  
**OBJECTION:** A thread of vulgar suggestiveness seriously mars this sexlarce.  
 11:15 p.m. (11) Hoodlum Priest (Unobjectionable for adults and adolescents)  
 11:30 p.m. (7) The Little Hut (Objectionable

**MONDAY, JUNE 23**  
 9:30 a.m. (10) Volcano (Objectionable in part for all)  
**OBJECTION:** Tends to justify immoral actions; suggestive sequences; contains material morally unfit for entertainment of motion picture audiences.  
 2 p.m. (6) Expresso Bongo (Condemned)  
**OBJECTION:** This film uses the cloak of satirical intent as purported justification for extremely indecent and suggestive costume and situations. In addition, an unrelieved low moral tone pervades the development of the story.  
 2 p.m. (23) Samson And The Slave Queen (Family)  
 4 p.m. (5) Run For Your Money (Family)  
 4 p.m. (10) It's Love I'm After (Family)  
 8:30 p.m. (23) The Abductors (Family)  
 9 p.m. (5) Companions In Nightmare (No classification)  
 9 p.m. (6) Destination Gobi (Family)  
 9 p.m. (7) Take The High Ground (Unobjectionable for adults and adolescents)  
 9 p.m. (10) Dallas (Unobjectionable for adults and adolescents)  
 11:15 p.m. (51) Adventurous Blonde (Family)  
 11:20 p.m. (11) Isle Of The Dead (Unobjectionable for adults and adolescents)  
 11:30 p.m. (4) Washington Story (Family)

**TUESDAY, JUNE 24**  
 9:30 a.m. (10) Tovarich (Family)  
 2 p.m. (6) Expresso Bongo (See rating of this film Monday, 2 p.m.)  
 2 p.m. (23) Hercules, Prisoner Of Evil (No classification)  
 4 p.m. (5) Blue Lagoon (Unobjectionable for adults and adolescents)  
 4 p.m. (10) Smart Girls Don't Talk (Unobjectionable for adults and adolescents)  
 8 p.m. (4) Mysterious Island (Family)  
 8:30 p.m. (23) Breakthrough (Family)  
 9 p.m. (5 & 7) The Jokers (Unobjectionable for adults and adolescents)  
 9 p.m. (6) Destination Gobi (Family)  
 11:15 p.m. (51) The Patient In Room 18 (Family)  
 11:20 p.m. (11) Bunco Squad (Unobjectionable for adults and adolescents)  
 11:30 p.m. (4) Babette Goes To War (Unobjectionable for adults and adolescents)

**WEDNESDAY, JUNE 25**  
 9:30 a.m. (10) About Face (Family)  
 2 p.m. (6) Expresso Bongo (See rating of this film, Monday, 2 p.m.)  
 2 p.m. (23) Revenge Of The Gladiators (Unobjectionable for adults and adolescents)  
 4 p.m. (5) Breakout (No classification)  
 4 p.m. (10) Too Young To Know (Unobjectionable for adults and adolescents)  
 8:30 p.m. (23) Moon Over Miami (Objectionable in part for all)  
**OBJECTION:** Suggestive sequence.  
 9 p.m. (6) Destination Gobi (Family)  
 9 p.m. (10 & 12) The Strange Case Of Dr. Jekyll And Mr. Hyde (No classification)  
 11:15 p.m. (11) Johnny Angel (Unobjectionable for adults and adolescents)  
 11:15 p.m. (51) Three Sons O'Guns (Fam.)  
 11:30 p.m. (4) As The Sea Rages (No class.)

**THURSDAY, JUNE 26**  
 9:30 a.m. (10) That Girl From Paris (Unobjectionable for adults and adolescents)  
 2 p.m. (6) Expresso Bongo (See rating of this film, Monday, 2 p.m.)  
 2 p.m. (23) Colossus Of The Arena (No classification)  
 4 p.m. (5) Make Mine Mink (Unobjectionable for adults)  
 4 p.m. (10) Let's Make Music (Family)  
 8:30 p.m. (23) The Idol (Unobjectionable for adults)  
 9 p.m. (4 & 11) The Defector (Unobjectionable for adults and adolescents)  
 9 p.m. (6) Thunder In The East (Unobjectionable for adults and adolescents)  
 11:15 p.m. (51) Chance At Heaven (No classification)  
 11:20 p.m. (11) Fighting Father Dunne (Family)  
 11:30 p.m. (4) Gun Glory (Family)

**FRIDAY, JUNE 27**  
 9:30 a.m. (10) Caged (Unobjectionable for adults and adolescents)  
 2 p.m. (6) Expresso Bongo (See rating of this film, Monday, 2 p.m.)  
 2 p.m. (23) King Of The Vikings (No class.)  
 4 p.m. (5) Man Or Beast (No classification)  
 4 p.m. (10) A Girl In Every Port (Objectionable in part for all)  
**OBJECTION:** Suggestive costume and dialogue.  
 7 p.m. (5) Here Come The Girls (Objectionable in part for all)  
**OBJECTION:** Suggestive costume and

situations.  
 8:30 p.m. (23) Circus Of Horrors (Objectionable in part for all)  
**OBJECTION:** Excessive brutality; suggestive costume and situations.  
 9 p.m. (4 & 11) Guns At Batasi (Unobjectionable for adults and adolescents)  
 9 p.m. (6) Thunder In The East (Unobjectionable for adults and adolescents)  
 11:15 p.m. (11) The Velvet Touch (Unobjectionable for adults and adolescents)  
 11:15 p.m. (51) Hitch-Hike (No classification)  
 11:30 p.m. (4) Man On A String (Family)

**SATURDAY, JUNE 28**  
 12:30 p.m. (51) The Law West Of Tombstone (Family); followed by The Rookie Cop (Family)  
 1:30 p.m. (10) King Of The Underworld (Unobjectionable for adults and adolescents)  
 2 p.m. (4) Best Of Enemies (Family)  
 3 p.m. (51) We're Rich Again (No class.)  
 4 p.m. (6) Thunder In The East (Unobjectionable for adults and adolescents)  
 6 p.m. (6) Destination Gobi (Family)  
 8 p.m. (6) Thunder In The East (Unobjectionable for adults and adolescents)  
 9:30 p.m. (23) La Patrulla (No classification)  
 11 p.m. (23) Cuando Los Angeles Duermen (No classification)  
 11:15 p.m. (11) The Judge Steps Out (Unobjectionable for adults and adolescents)  
 11:15 p.m. (51) The Life Of The Party (Fam.)  
 11:30 p.m. (12) Sky Above Heaven (No classification)

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## PENANCE: *Sacrament of Reconciliation*

By Illtud Evans, O.P.

WE are the victims of the words we use: they grow stale and lose their strength. Thus "penance" can seem negative and cold, far removed from the joy that should mark the believer in Christ. And "sacrament" itself can suggest the scheduled rite of an over-institutionalized Church, obscured by the sense of rule and obligation.

Yet "penance" is, properly, what the Gospel is about — what St. Augustine calls *conversio ad Deum, aversio a creatura*; turning to God, turning away from all that separates us from God. And "sacrament" is the pledge of Christ's love for us, the way by which here and now He continues in our midst His work of healing and reconciliation. The sacrament of penance, then, is the means of our reconciliation; we return to the Father and to the community of Christ.

To have a sense of sin we must have a sense of God. It is against the background of God's love that we shall see ourselves as we really are. "It is in your light that we shall see light," says the psalm. That is why the sacrament of penance demands true contrition: a sorrow for sin that is truly penitential, recognizing all that separates us from God, willing now to return to Him.

But is it necessary that this essential work of penance, commensurate as it is with the Christian life as such, should be a matter for the Church, regulated, made into a rite? Is it not enough simply to place ourselves in God's presence, assured of His forgiveness by the simple affirmation of our sin and by our trust in His mercy? We cannot indeed set limits on God's action: He is bound by no law but that of His love, and His mercy can never be measured by men.

Yet we are called to be members of a community. At the very beginning, in the sacrament of baptism, it was of the Church that we asked for the gift of faith. And that faith is to be lived within the community of Christ. To betray it means a separation from the community to which we belong: to repent of our betrayal means, too, a return to that community, a return to a friendship we have lost.

Thus, in the *Confiteor*, we confess our sins not only to God, but to Mary, Michael, John the Baptist, Peter and Paul and all the saints. Why? Because every sin, however secret it may seem to be, involves other people: a sin against God is almost always in terms of a sin against my neighbor. And the saints, who are God's friends, are saddened by my sin: they are in fact my accusers. But as soon as I acknowledge my sin, as soon as I say "through my own most grievous fault," I can go on to say, "There-

fore I beseech blessed Mary" and can ask all the saints to help me with their prayers. They have become my intercessors; they, who were sad because of my sins, are glad at my return to their company.

The sacrament of penance, then, is — as are all the sacraments — an effective sign of Christ at work in His community, the Church. It is to His apostles — and hence to their successors — that Christ commits the power to remit sins in His name. This is in no sense to place a barrier between the Christian and Christ: rather is it to affirm the reality of Christ's action in and through the Church that is His Body, existing only to make Christ's redeeming work present among men.

The popular name for the sacrament — Confession — stresses only one of its aspects, though it is indeed essential. The proof of our sorrow for sin is our frank acknowledgment of it. This means an openness to God, the sincere avowal of the publican whom our Lord commends: "Lord be merciful to me, a sinner!" The obligation to confess is more than a matter of law, though the Church indeed regards regular recourse to the sacrament as a sign of seriousness of Catholic commitment. "The just man falls seven times a day," according to the psalmist, and for the Catholic to submit himself to the Church when he is aware of his sins is an affirmation of his continuing need of God's mercy. The distinction between mortal and venial sin is rooted in a simple fact of human experience: there are acts we intend to do, aware of their consequences, *choosing* to do them. These are evidently different from our daily infidelities, not always fully chosen, which bear a much less heavy burden of guilt. As such, the sacrament is concerned with those deliberate sins which send us into an exile from which only God's mercy can free us. And we are always uncertain judges in our own cause: to place ourselves in the Church's hands is, for us as Catholics, to find our way back to Christ.

ALTHOUGH the forgiveness that Christ promises to the repentant sinner is absolute, there remains the need for satisfaction — again a word that must be realized afresh if its true meaning is to emerge. The sinner must want to try at least to compensate for the wrong he has done. Obviously he must, for instance, repay the money he has



Penitents being forgiven their sins by an archbishop, illumination in a Sacramentary from St. Salvador in Fulda, c. 970 (University Library, Göttingen, MS Theol. 231).

stolen. But at a deeper level he must manifest the sincerity of his confession, the authenticity of his contrition. And the "penance" enjoined by the confessor is intended to make this possible. Nowadays this is merely symbolic: one can hardly think of "three Hail Mary's" as in any sense adequate in terms of compensating for the gravity of sin. No penance can ever be adequate: it is a gesture, and yet it should be a gesture with meaning. Penances can be made to relate more directly to the confessions they presuppose, and a simple act of charity can affirm the joy of the sinner's return to the community of Christ more effectively than a merely mechanical recitation of a prayer. But the confessor will not want to usurp the judgment of God, who alone probes the secrets of the heart. The repentant sinner will choose for himself, in addition to his stated penance, the ways in which he can try to reaffirm his union with Christ.

The effect of the sacrament of penance is our reconciliation with God, our return to the community of Christ to which by baptism we belong. The sacrament is not merely an option, just one way among many by which the sinner can be assured of God's forgiveness. For the Catholic it is a profound assertion of what it means to belong to the community of Christ — the sadness of being separated from it by sin, the joy of being restored to it by penance and the act of absolution.

Yet it must be admitted that the rite itself is in need of reform, as has been plainly stated by Vatican II's Constitution on the Liturgy. The rite — the setting in which the sacrament is administered — is of course capable of change, and it is to be expected that its future form will put greater stress on its communal meaning. It is true that this is the most personal of sacraments: it is my own sins, and no one else's, that I confess and for which I ask

pardon. Yet I never sin on my own: the community is involved, whether or not I realize it. And I never return to God on my own: there are others to rejoice with me.

This is not to say that general confession should be a substitute for the private confession of the Church's existing discipline. But it does mean that ways must be found to reaffirm that sense of common life and common concern that marked the early Christian Church. On such days as Ash Wednesday, a service of general confession, stressing the common need we have of God's mercy, could precede the administration of the sacrament itself. This is already done in many religious communities, when the expression of a common sense of sorrow for sin is communally realized. Adjustments in the actual administration of the sacrament which follows may be called for: a number of priests may have to be available so that the service is not unduly prolonged. But what matters is the actualization of the sacrament of penance as truly a sacrament of the community. In this respect, we may perhaps regret the virtual disappearance of the prayers preparatory to Mass, which, it is true, were originally the priest's own preparation and as such not part of the communal celebration. But the confession of the community's sins at this point affirms an important truth: that the sacrament of penance is above all the sacrament that looks to the Eucharist, to that total incorporation in Christ which is the meaning of the Christian's life in the community of the Church.

It is in the sacrament of penance, then, that we can find the assurance of God's mercy, of our return through Christ to the Father. "I have acknowledged my sins; my guilt I did not hide. I said: 'I will confess my offence to the Lord.' And you, Lord, have forgiven the guilt of my sin. So let every good man pray to you in the time of need." (Psalm 31). ■

### RETREATS and DAYS OF REFLECTION

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# THE JOY OF FORGIVENESS

By JOHN BOYLE, S.J.

Father Boyle is Professor of Scripture at Alma College, the Jesuit Theologate for the Western Provinces.

**W**E find the most joy in life in doing what we do best. This is especially true if what we do best is our main occupation or vocation. With Jesus, this was the forgiveness of sins. In the Gospels, Jesus claims that His mission is to forgive sins; and we find that He prefers to associate with sinners. He was polite enough with "good" people, but He was certainly more intimate with recognized sinners. "It is the sick who need the physician," He said.

Jesus gave many sermons on the joy that God has in forgiving sinners. The most striking ones are His "lost-and-found" parables: the lost sheep, the lost coin, the lost son. This last parable (the Prodigal Son) is worth thinking about if we want a deeper realization of the special grace of conversion that we should experience in the Sacrament of Penance.

A man had two sons. One was very dutiful, worked hard, and always did what his father wanted. The other was a ne'er-do-well who left home, squandered his whole allowance, fell in with the wrong crowd, and led a life of complete dissipation—until he came to his senses. He made the painful decision to return home to beg his father to let him stay on in the house as a servant. But when the father embraced him at his return, he would hear none of this servant-talk. He invited all his friends to share in the joy of having his son back home again.

The Gospel does not describe the reunion-party; but we can be sure that the "bad" son enjoyed the party almost as much as his father. We can't imagine him over in the corner beating his breast, telling everyone how unworthy he was, and nursing his injured pride.

But one person there *was* miserable. It was the "good" son. There had never been a party for him even though he had always been faithful to his father. "I have worked just like a servant," he said. And there he put his finger right on the problem. In working like a servant, he had forgotten that he was his father's son; and that his father loved him not for what he did but simply because he was his son. In some strange way, his brother, because he had been "bad" but had returned, had come to enjoy a better relationship with his father.

We should have this same experience in the Sacrament of Penance. In recognizing that we are sinners, we realize that we are part of the blessed human race: a sinful human race, but blessed because we are related to God as children to our Father. No sin can take that away. Confession is not the time or place to feel weighed down with sterile guilt feelings. We don't deserve to be God's children; and the consciousness of our sins makes us more aware of this fact. But the wonderful part about being loved is that it



THE PRODIGAL SON  
Charity begins at home

is not deserved. If someone thinks that he *deserves* to be loved, he has never really experienced love. The "good" son felt that he had to "deserve" his father's love. Jesus tells us that he missed the whole point.

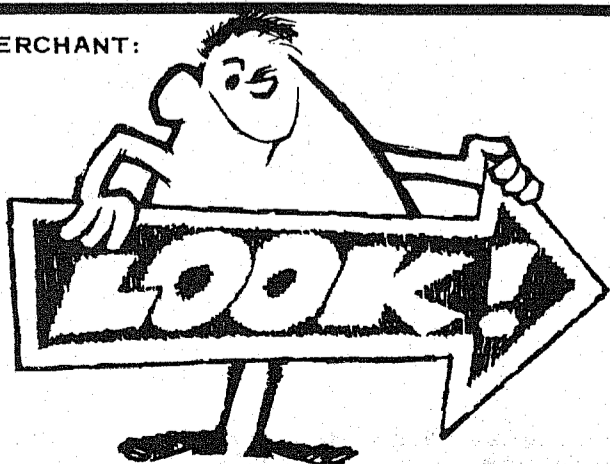
Even more than the joy of assurance in having our sins forgiven and in our return to our Father, Penance celebrates God's action in our life. This conversion from our sins is God's gift or grace long before we hear the words of absolution from the priest. It is God Who always takes the initiative. Jesus explains this in the parable that

comes right before the one about the Lost Sheep. It is the story of the sheep that returns to the shepherd but the shepherd who goes out after the sheep. The Sacrament of Penance celebrates the fact that God is active in my life, that Jesus, our Lord, is successful in my life at doing what He does best: forgiving sin. My confession of my sins and the priest's words of absolution are the infallible seal or sign of this success of Christ for me.

At a time when everyone seems to know what's wrong with

the world, and we all become more expert at knowing where to pin the blame on those causing the mess, it can be very healthy to recognize that I, too, am a full-fledged member of the sinful human community. It is not out-of-place to pray now for God's gifts of conversion for the mixed-up family of man. And since we say that charity begins at home, maybe I should ask this special grace for myself: to recognize that I am a child of God who am a sinner. Then I, too, can share in God's joy of forgiveness. ■

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Father Connors, a Dominican from South Africa, is a graduate student in the Department of Religious Studies at the University of California, Santa Barbara.

# The SIN of the WORLD

By BERNARD CONNORS, O.P.

UPON leaving the confessional, we usually remain in church to say our penance, which we have accepted to make satisfaction for our sins. The few prayers given us are not meant, of course, to make up for our usurping of God's place and for all the harm done to others. Nowadays our penance is really only a token. It does have the importance, however, of showing us as we leave the church building and face every day responsibilities whose side we are on. In performing a penance we show our willingness to side with Christ in redeeming the world from sin, instead of co-operating with the evil bent upon destroying mankind.

The destructive power of evil, which permeates the lives and activities of everyone, is called by St. John "the sin of the world." He speaks of sin, rather than of sins, because this evil is all connected together. We can gain an idea of it by seeing how one evil almost inevitably provokes another. Because one person has affronted us, we want to vent our anger in turn upon someone else, and so continue to spread discontent. In this way evil breeds evil, spreading ruin for more and more people.

Even if personally we are not at fault, we cannot totally escape being implicated in the sin of the world. None of us (I hope) are now actively engaged in, say, swindling, racketeering and their accompanying blackmail and violence. But still, these crimes are only made possible and so lucrative because we all together support the same economic system. If we did not use dollar bills, bank accounts, credit

cards, etc., then many swindles and hold-ups would be impossible. Although we may detest such activities, and certainly gain no profit from them, we are caught up in them. In fact whatever goods and services we provide for others, some of them are inevitably used for evil purposes. Being a human being then involves us, whether we like it or not, in a corporate sinfulness before God. We are all enmeshed in this tangle of evil purposes, known as "the sin of the world." We have no means of escaping this predicament, but need someone else to redeem the situation and so bring us hope.

Turning now to the hopeful side, St. John describes Christ as "the Lamb of God who bears the sin of the world." Often we think Christ just removes sin, so that it is no longer there or effective. But with one look at His own life and death we see that the power of sin did its worst for Him. Although personally sinless, Christ did not try to escape the burden of mankind's sin. Instead His purpose was to open a new way, not by cutting Himself off from sin and its con-

sequent suffering, but by penetrating right through it. In His sufferings and sorrow for others, He bore the burden of sin, and in so doing showed us that the situation was no longer hopeless.

What is important here is not that the weight of His suffering counterbalanced the weight of sin before the Father. Rather, Christ showed that bearing sin, something we can all do because we are enmeshed in it, is no longer futile, but the way of redemption. We too, like Christ, are called to bear with evil, not by consenting to it and taking its side, but by admitting its presence in our lives. The way God's forgiveness draws mankind to return to Him is through our admission that sin has a hold upon us. In our admitting that sin continually confronts us as temptation and in accepting its attendant suffering, sorrow and even victimization, sin is transformed from being a crushing burden which we must at all costs escape into being a way of return to God.

AS we all know, admitting our guilt before God and bearing with the sin of the world are not easy, but the grace of confession enables us to do this. In accepting even a token penance we are re-affirming our desire to join in Christ's redemptive bearing of sin. This, we believe, is the method God uses for transforming our world from being a hell hopelessly tied down in evil into a heaven open to the new life of the risen Christ. Although they may both look the same, our faithful confession of faults and acceptance of penance is how God brings the change about. ■



A bishop administers the Sacrament of Penance, miniature in the 16th-Century "Golden Book" of Renee of France.

## CONFESSION :sacrament of healing



By DAVID O'ROURKE, O.P.

WITH so many things changing in the Church, new styles coming and old saints going out, many people are wondering how far this will all go. Will it change the fundamentals? I would like to look at one of the fundamentals and see just how it can change, and where it might go. The one I have in mind is the sacrament of penance, confession.

In the minds of most of us confession means going to Church on a Saturday afternoon or evening and telling the priest — either one of the parish clergy or a visitor — what we have done wrong since the last time we went to confession. Usually this has been seen as the first step in a process that leads up to receiving Communion at Mass on Sunday morning. Because a person should receive Communion only in a state of grace, and because going to confession creates this state of grace, we should go to confession before going to Communion.

Now this seems somewhat changed. Priests are saying that it isn't necessary to go to confession before going to Communion. Furthermore, it seems that a lot of people have decided on their own that they will go to confession less frequently. Does this all mean that confession is apt to go the way of the Latin Mass and St. Christopher? What are the reasons behind

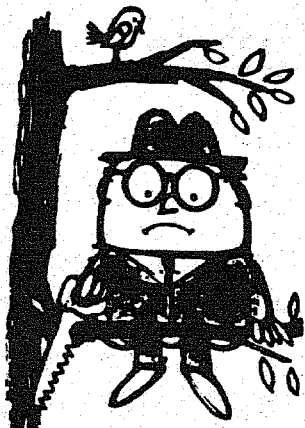
these changes and where are they going?

When we begin to look at the sacraments, and here we are looking particularly at the sacrament of penance, we can start in a sense from two different places. We can begin with a view of what man should be, a view of fully developed human potential, the way that man would be if he were all that God would have him be. This view would not be out of place since the sacrament of penance, like all the seven sacraments, exists to help man become one with God, it exists to aid man in being all that is in him to become, and indeed even more that is in him to become.

On the other hand we can begin our view of the sacraments not from this vision of man as perfected, but looking at man as we know that he really is. We know that now and again man falls short, that he makes mistakes, and does what tends to tear down and destroy rather than build up. We are all aware of this because we can see it in ourselves. We know that it is part of the human condition, part of us. The sacrament of penance, like the other sacraments, is a means of bringing what we actually are closer to that view of us that God has.

Why, then, all these changes? Because what are we here and now

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### RETREAT DATES

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Aug. 1-3	Search Seminar
Aug. 9-10	High School Boys (13-15 yrs.)
Aug. 16-17	High School Boys (16-17 yrs.)
Aug. 22-24	Young Adult Seminar (18-25 yrs.)
Aug. 29-31	Married Couples

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CONFESSION CONT.

changes. The *here* and the *now* change from age to age and from culture to culture. And the Church has the obligation to minister to us as we are here and now. After all, if it were to address itself only to some other age it wouldn't be of much help to us, and the Church was founded to help us, all of us, with all the differences that we have.

The sacrament of penance, just like the other sacraments, has been begun and structured by Jesus. We know this because the Church has always taught it. The forgiving of sin by an ordained priest has been a part of the life of the Church since its earliest days. The *way* this has been done, however, has varied throughout the ages. And it has varied in order to help people. I think we can understand just what this help has tried to do if we look at the words we use for this sacrament.

The average person usually speaks of *confession*. The teachers in the church — the pope, bishops and theologians — speak of the *sacrament of penance*. And they do this because the word penance as they use it has a special meaning. It means turning away from what is wrong, but it means more than this. There is a very strong emphasis on turning toward what is right. To do this, to shift from wrongdoing to a good way of life, is a difficult and complicated business, and we try to adapt the use of the sacrament of penance in order to help this shift.

Because this sacrament is set up to help human beings it must talk their language, it must be able to meet people where they happen to be. But this is easier said than done, for people differ so much and their situations are so different. One person might have done something which in his view is so wrong that he feels set apart from

all other people. Having him confess his sin in a dark corner away from all other people might serve to increase this sense of separation rather than overcome it. Another person might doubt whether his sins are truly forgiven. Having him come to confession each week might strengthen this feeling instead of lessening it.

**O**UR knowledge of human psychology these days has taught us that these problems are more common than we once thought, and also that they cause people much suffering. Therefore we try to adapt our practices to meet people's needs. Among the many possible ways for having a priest forgive the sins of people, the Church seeks to find one which will truly assist the great number of Christians in making that long-range shift in their life's pattern. The Church does not wish to see people dwell on the past, for we all know how sterile that can be. Rather, in the sacrament of penance we seek understanding of it, pardon for it, and look toward the future.

Man has a capacity for wrongdoing, and on occasion he puts this capacity to work, he commits sin. In the sacrament of penance he can have this sin forgiven. But simple forgiveness is only part of this, for the Christian view of man would have him grow toward what is right and decent. The sacrament of penance serves this human need, for it holds out to man both forgiveness and the possibility of growing in a Christian life. ■

**NASHVILLE** — Bishop Joseph A. Durick has asked priests in Tennessee to stop giving Communion to non-Catholics and to stop administering general absolution until such time as the Holy See approves such practices.

Speaking to most of the state's priests at a Priests' Institute and emphasizing that his remarks were directed to a minority of clergy, the Bishop referred to disorders "which have taxed the diocese — by general absolution with no strings attached — and by promotion of intercommunion in the name of charity — failing to realize that unwittingly in the present stance of the Church they actually become victimized by what I feel our Protestant brethren despise in us — patronizing irenicism." He added that there has been no change in the Church's official rule on general absolution. He cited pastoral directives agreed upon by priests of the diocese last summer which say in regard to Penance, "Confession is an integral part of this procedure of renouncing personal sin and of rededication to Christ."

Bishop Durick said priests administering general absolution, namely common absolution for sins without private or regular confession, had ignored directives that general absolution was something that might come about in the future but is not approved at present.

## LEXICON

**PENANCE:** Forgiveness of sins has always been a part of the Church's ministry but a specific rite re-admitting sinners back into the public life of the Church didn't develop until the Third Century. The word itself means "punishments" and for many centuries long and difficult penances were attached to the confession of sins.

**SIN:** The deliberate resistance or turning away of the will of man from the will of God. When we sin we violate the order of love in one way or another by trying to attain something contrary to the love of neighbor and God.

**CONFESSIONAL:** A place or "box" where one confesses sins to a priest. St. Charles Borromeo in the 16th Century introduced the idea of a separate place in the church for the confessing of sins and within a few years the practice was universal. Although not absolutely necessary for the Sacrament, most people prefer to confess their sins in complete privacy and anonymously.

**ABSOLUTION:** The formal act of the priest exercising the power of Christ over the penitent as conferred in John 20:23, "Whose sins you shall forgive they are forgiven."

## Prayers & Meditations

I am a thing of flesh and blood, sold into the slavery of sin. Of this I am certain, that no principle of good dwells in me, that is, in my natural self; praiseworthy intentions are always ready to hand, but I cannot find my way to the performance of them. Inwardly I applaud God's disposition, but I observe another disposition in my lower self, which raises war against the disposition of my conscience, and so I am handed over as a captive to that disposition towards sin which my lower self contains. Pitiable creature that I am, who is to set me free from a nature thus doomed to death? Nothing else than the grace of God, through Jesus Christ our Lord.

St. Paul: Romans 7:14

I will arise and go to my father, and say to Him, Father, I have sinned against heaven, and before You; I am not worthy, now, to be called Your son; treat me as one of Your hired servants.

Luke 15:18

He who knows not how to command his desires, finds himself hurried away with them.

St. Ambrose

He who walks along a precipice, although he may not fall over, yet he trembles and often falls through that very fear. Even so, he who flies not far from sin, but keeps near to it, lives in continual fear, and often falls.

St. John Chrysostom

Satisfaction consists in the cutting off of the causes of the sin. Thus, fasting is the proper antidote to lust; prayer to pride, to envy, anger and sloth; alms to covetousness.

St. Richard

O God, to Whom all hearts are open, all desires known, and from Whom no secrets are hid, enlighten our hearts by the inpouring of Your Holy Spirit, giving us grace to know our sins, to love You perfectly, and to praise you worthily.

May the Passion of our Lord Jesus Christ, the merits of our Lady and all the saints, whatever good You shall have done and whatever ills You shall have endured, be accounted to You for the remission of sins, increase of grace, and the reward of everlasting life.

Roman Ritual

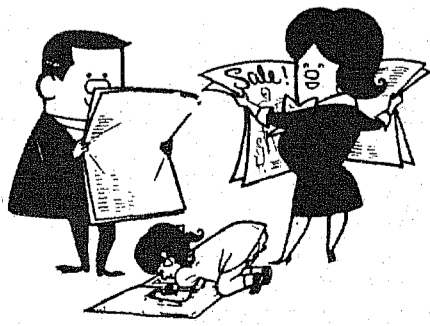
## Reading List

**GO IN PEACE.** By Gerard A. Pottebaum. (Herder and Herder, \$2.45) Four celebrations in preparation for the Sacrament of Penance by children from age 8 to 11. The celebrations can be held with the father of the family or the teacher taking the part of the leader, as it is only with the fourth that a priest is needed for the actual reception of the sacrament.

**PASTORAL TESTAMENT OF SIN.** By Philippe Delhaye and others. (Desclee, \$7.50) A group of essays by European theologians covering all aspects of sin, including some under the headings "Temptation," "Conversion," and "Psychoanalysis and Guilt."

**OUR EMOTIONS AND THE MORAL ACT.** By Jean Pierre Schaller. (Alba House: \$4.95). The author helps the ordinary person overcome common emotional problems such as jealousy, anger, etc.

**THE MORALITY GAP.** By Paul Furfey. (MacMillan: \$4.95) A documentation of the "New Morality" and an attempt to reinvigorate the authentic Christian moral code.



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# Sees A Dilemma: Handcuff Police Or Constitution

By FATHER JOHN B. SHEERIN

The day after President Nixon's announcement that he was nominating Warren E. Burger for the post of Chief Justice of the United States, the President told reporters that he hoped the new Chief Justice would change the liberal complexion of the Court. There are many Americans who want the Court to turn itself around on the crime question and take a tough stand on "law and order."



FATHER SHEERIN

This is to be expected. When violence becomes widespread, the public begins to look for a culprit and the Supreme Court is a convenient whipping-boy. The police have complained that the high court in the Miranda and Escobedo decisions has hampered law-enforcement officers so effectively as to "handcuff" them in making arrests.

With the cry for "law and order" growing louder every day, the public has been clamoring for the Supreme Court to stop its monkeyshines and its coddling of criminals. The general impression seems to be that the Court has eroded, perhaps destroyed, parts of the Constitution.

It is of course possible to amend the Constitution but the public looks on that as a procedure that will take years to achieve. It is also possible that the Court might reverse the previous "liberal" decisions that seemed to give special immunities to troublemakers.

However, if the new Court becomes "conservative" it will be very reluctant to tamper with previous decisions of the Court. For a "conservative Court" is conservative, which means that it does not upset applecarts: it respects the principle of stare decisis and holds for precedent.

Whatever happens to the Warren Court decisions on the rights of the accused, one point is clear: the Warren Court did not erode the Constitution. It recognized the full implications of the Bill of Rights and the Amendments to the Constitution.

Maybe this is not the time to take these Amendments

so seriously but that is another question. The important fact is that it is the critics of these decisions, not the Court, that are eroding the Constitution.

The Fifth Amendment, for instance, gives every man the right to remain silent when accused of crime. Our bedrock legal principle is that every man is presumed innocent until proven guilty, and therefore must never be forced to convict himself out of his own mouth.

The Supreme Court realized that the great majority of Americans, especially the poor and illiterate, are not aware of their legal rights. So the Court felt that they should make the Fifth Amendment operative for all Americans by insisting that persons arrested should be advised of their protections under the Fifth Amendment.

Again, the Fourth Amendment guarantees everyone the right to be free from unreasonable search and seizure. For this reason, our system of justice has set up the constitutional requirement of a search warrant based on probable cause. (For a good treatment of the question, see the article "Judicial Sense and Nonsense" by Hon. Samuel J. Roberts, Supreme Court of Pennsylvania, Trial magazine: February, March, 1969).

If there is evidence of a crime which has been obtained without a search warrant, such evidence obviously should be rejected by a trial judge. Yet those who want to throw out the Warren Court decision in Mapp v. Ohio really want the American courts to accept such evidence, and in effect throw out the Fourth Amendment.

Justice Roberts asks: why do some people who ought to know better try to destroy these Constitutional rights? He feels that the anger and frustration generated by the Warren Court's recognition of these rights flows from our inborn prejudices. That is, we would have no objection to the recognition of such rights if we felt sure that they help poor, innocent people but we hate to see the bad guys taking advantage of these protections.

Roberts alludes to the mythical Chinese goat that hunted only guilty persons. Unfortunately we have no such goat in America and we have to rely on the trial to separate the sheep from the goats, the good guys from

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"Judging from their mood, I'd say society is about ready to pass repressive laws!"

the bad guys. As Justice Frankfurter said "... the safeguards of liberty have frequently been forged in controversies involving not very nice people."

# What Are Clergy, Laity Roles In Social Reform?

By MSGR.

GEORGE G. HIGGINS

Ed Marciniak, deputy commissioner for community development in the city of Chicago, has been deeply and very effectively involved in the Catholic social action movement in this country for more than a quarter of a century. During that time, he has developed some very strong opinions on the respective roles of the clergy and of "secular Christians" (we used to call them laymen) in the church's mission to society.



Msgr. HIGGINS

Anyone who has ever been in his presence for more than 30 minutes will have heard him give forthright expression to his theologically sophisticated views on this subject.

Many of us who have been exposed to this bracing experience have long entertained the hope that he would eventually put his thoughts in writing for the benefit of a wider audience. This hope has now been realized with the publication of his new book entitled Tomorrow's Christian (Pflaum Press, Dayton, Ohio, \$5.95). I am pleased to recommend it very highly — even though, as I shall indicate later on in this column, I am inclined to think he may have overstated his thesis in certain minor respects.

## STUMBLING BLOCK

Marciniak states at the outset that "the real stumbling block to putting the church at the service of the secular Christian... is the universal persistence, both inside and outside the church at a time when Christians ought to be rehearsing their roles for the 21st century."

This 19th-century caricature of the church, he says, has taken on a number of different forms over the course of the years, but, for practical purposes, they can all be subsumed under one: "the idea that the church is to be regarded as something

apart from the Christian."

This "impossible" theology of the church, Mr. Marciniak notes, has resulted all too frequently in a disastrous form of clerical paternalism. "As priests were the professionals in the church," he points out, "the layman was the everlasting amateur. His job description was prepared by priests, and hence as a Christian he was given a clerical view of the world. Even today, because of the caricature, many an emerging layman is concerned with matters such as the celibacy of the clergy — preoccupied with reconstructing not the social order but the religious order."

In other words, the Christianizing of society is still being left to the professionals in the church (the clergy) who are amateurs in the world.

Mr. Marciniak would like to see this process reversed. Indeed, he repeatedly insists that, unless and until it is reversed, there is little hope that the church, properly understood, will ever be able to carry out its appointed mission to society.

## THE INSIDER

In countering the "impossible" ecclesiology of recent generations, Mr. Marciniak stresses the crucial role of the insider (the secular Christian) in the temporal order. "In the professional and occupational world," he says, "the secular Christian is the 'native,' the priest a tourist or visitor."

It is my impression that, at the level of pure theory, most clerical amateurs — including the most active of the so-called "activists" — would agree with Marciniak's central emphasis on the crucial role of the secular Christian in the field of social reform.

In practice, however, as Mr. Marciniak very bluntly complains, too many activist clergymen seem to think that "the church is not present in the world unless they are personally on the scene of the action themselves." These priests, he contends, are indulging in a new form

of clericalism which "assigns to clergymen as such an expertise in secular affairs for which they have repeatedly displayed little talent."

Even those clerics who may be inclined to agree with Marciniak in this regard will want to know, on the other hand, what he himself thinks of as being the proper role of the priest in this age of advanced secularization.

Marciniak's answer to this question is that priests should concentrate their efforts on helping to form the social conscience of believing Christians. Because of space limitations, it isn't possible in this column to explain in detail what Marciniak means by this.

Suffice it to say that his definition of the priest's role in the social order would provide any alert seminary professor with enough material for a year's course in pastoral theology.

## SHARP DIVISION

Some reviewers of Mr. Marciniak's book have al-

ready charged that it draws too sharp a distinction or dichotomy between the role of the priest on the one hand and the role of the secular Christian on the other.

In their opinion, clergymen must also be permitted — indeed, must be encouraged — to play an active role in the field of social reform. Mr. Marciniak, having anticipated this objection, says both "yes" and "no" to his critics. On the one hand, he is at pains to say that "the duty of a priest to speak out as a prophet among men is not being challenged." On the other hand, he warns priests against the danger of playing this role in such a way as to undercut the secular Christian's responsibility.

I find myself agreeing substantially with Marciniak in this regard, while recognizing at the same time, that honest men will have honest differences of opinion as to where the emphasis ought to be placed — or

where the line ought to be drawn as between clerical and lay involvement — in any given situation.

In this connection, I would also be inclined to qualify Mr. Marciniak's very severe criticism of those clergymen who have attempted or may still be attempting to resort to "church power" in approaching community problems. While he is willing to admit that clergymen sometimes make this mistake because they are maneuvered into it by clerically-minded laymen, he leaves the over-all impression that, most of the time, the fault lies almost exclusively with the offending clergymen themselves. I am not so sure about that.

In other words, I suspect that as often as not — and perhaps more often than Marciniak seems prepared to admit — clerics depart from his distinction between the legitimate roles of the priests and the secular Christian because they are pres-

sured into doing so by otherwise "liberal" laymen who have a hang-up on making the "church" look good and seem to think that the easiest way of accomplishing this objective is to put as many clergymen (and as many old-style and easily identifiable nuns) out in front. I would call this the Selma syndrome for lack of a better word.

Aside from these few minor reservations, I fully agree with Mr. Marciniak's basic thesis, and I admire his ability to state his position so clearly and effectively. Here's hoping that his book will be widely read by clerics and secular Christians alike.

In my opinion, it's the best book of its kind on the market and deserves to be taken very seriously — more seriously, I might suggest, than it was taken by the reporter who summarized its contents in a recent front page article in the National Catholic Reporter.

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# Survey Shows Hippie 'Crave' Is Drugs, Not Alcohol



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

During a recent study of the 1968 Chicago Hippie convention, associates at the University of Chicago revealed that 85 per cent of 417 participants who answered questionnaires reported some weekly drug use of marijuana, hashish and all its derivatives, speed, barbiturates, cocaine, heroin, morphine and opium.

It was interesting that only four per cent of the group, whose ages ranged from 13 to 46, used alcohol. Preferred by 56 per cent was marijuana or its derivatives while LSD and related extracts were the next frequent with a smaller percentage resorting to the harder drugs.

Of the total number responding to questions, 72 per cent were males and almost all were users of drugs for more than a year. Sixty-four per cent had been arrested for drug-related offenses and 15 per cent had been arrested more than once. Twenty reported convictions and 14 admitted that they had served sentences for drug use.

Meanwhile a study at the Michael Reese Hospital in Chicago points up the fact that we do have normal adolescents — with some 80 per cent having gone to college, 14 per cent in the Army and six per cent employed.

A follow-up indicated that only four per cent of collegians had dropped out of school by the end of the first year, others had left because of illness.

It was also determined that boys had distanced themselves from their mothers more and more, whether or not a girl friend was involved. They developed normally, became identified more positively with their fathers and attempted to follow his pattern of behavior.

Their basic values remained consistent with their parents' values. Although these students or adolescents are typically less visible as far as TV performance goes, they are nonetheless representative of a significant segment of today's youth.

Q. Should I give my son the motorcycle he wants? He works and saves every penny he can in order to get one.

The answer is definitely no! This vehicle, according to safety studies, is causing an "epidemic of trauma." Two years ago the National Safety Council reported 2,000 deaths and one-quarter million accidents. According to the Council 5,000 people will be killed next year and close a million injured. It is estimated that 5,000,000 motorcycles will be in use next year.

Dr. Nicoli of Harvard University has questioned what does the motorcycle mean to those who are attracted to it, especially those prone to accidents. Case histories reveal many psychiatrically-based reasons from defective self image to preoccupation with physical injury.

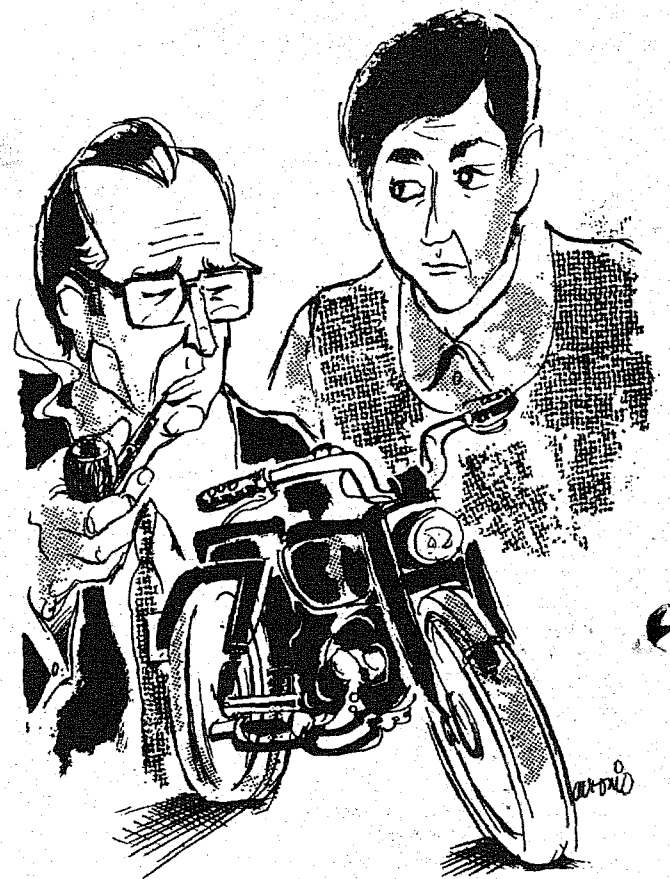
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The association of abnormal complements of sex chromosomes with emotional disturbance and criminal behavior is more frequently under discussion following the discovery of the XYY syndrome in the man recently convicted in Chicago of murdering eight student nurses and also in the case of the suspect in a widely publicized murder trial in France.

How much does the genetic factor determine human behavior in these cases? This is under deep study — should it be considered in evaluating the patient's legal responsibilities? Should he be considered a case for a psychiatric clinic? Should he be held responsible under the law?

Study of some males in a correctional institute showed that there was a high proportion of genetic disorders. Among 175 males studied, one out of 15 showed gross chromosomal disturbances.

Thought for Today: Society has provided a system for obtaining a divorce, but not for handling its consequences.



## 'Friendship Meals' Backed In Britain

LONDON — (NC) — The Ecumenical Commission for England and Wales has urged Catholics and other Christians to express their friendship for each other by sometimes taking part in an agape or "friendship meal."

The commission, which was set up by the English bishops, defines such a meal as "an ordinary meal shared by divided Christians or by a family group. It is informal and can take a variety of different forms by the introduction of Scripture readings, prayer, thanksgiving and blessing, breaking and sharing of bread and sometimes also by the blessing and passing round of a cup."

It should be a "type of passover meal."

But the commission emphasized that such an agape must under no circumstances be identified with the Eucharist or intercommunion.

It prescribed safeguards to ensure that such a meal is not confused with Holy Communion or taken as a substitute for it.

Properly understood, it said, the agape is "of great value as a means of expressing a real friendship in Christ, transcending all Christian divisions and of deepening the desire and aspiration for the unity that can only be fully expressed in the sacrament of unity achieved."

The statement is being sent to diocesan ecumenical bodies for action and is also going to others concerned

with the promotion of Christian unity.

In it the commission began by asking Catholics to accept "under present circumstances in the progress of ecumenical encounter" a strict adherence to the tradition of historic Christendom in the matter of intercommunion. This excludes any reciprocal and corporate sharing of Holy Communion on ecumenical occasions, it said.

It pointed out that its "reasoned and irenic justification for this position, shared by us in equal strictness with the Orthodox," has been set out in the commission's booklet on the Catholic position regarding intercommunion recently issued here.

## Laird To Talk At Daytona

DAYTONA BEACH — Secretary of Defense Melvin R. Laird will be the guest speaker during Independence Day ceremonies dedicated to the nation's Congressional Medal of Honor winners.

The new defense chief will address the Medal of Honor Society during a banquet on Friday, July 4, following the annual Independence Day 400-mile stock car race at Daytona International Speedway.

About 150 of the Congressional Medal Winners have already indicated that they will attend.

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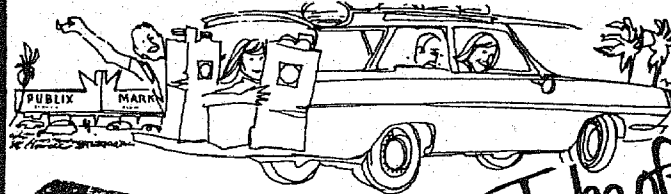
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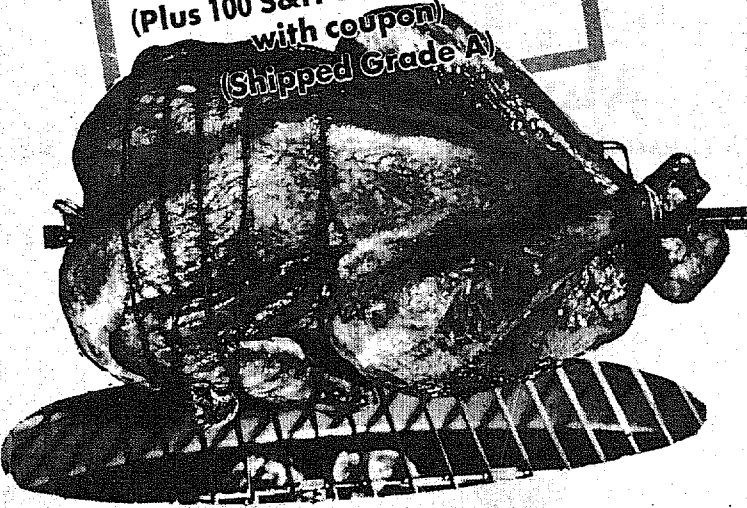
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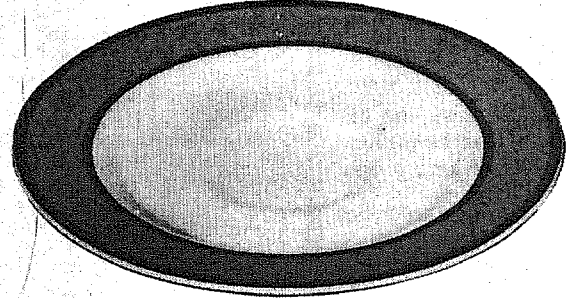
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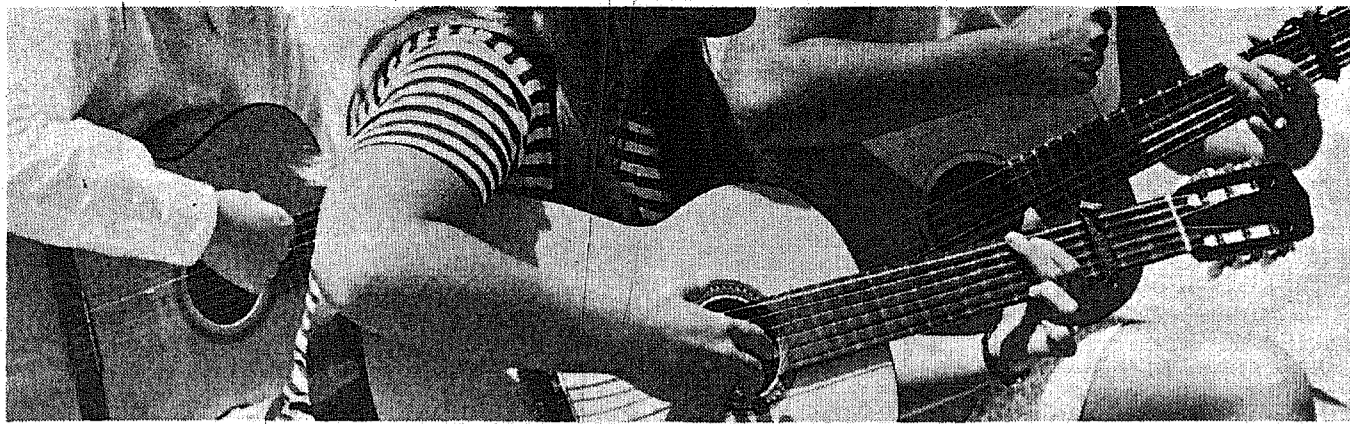
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happening in your parish, or your youth group, let us know the facts. The Voice, P.O. Box 1059, Miami, Florida, 33138.

## 200 Young Squires Expected At Meet

FORT LAUDERDALE—More than 200 Columbian Squires are expected to participate in sessions of their ninth annual state convention, which opens today (Friday) and continues through Sunday at the Galt Ocean Mile Hotel.

Governor Claude R. Kirk, Jr. has proclaimed the three

days as "Columbian Squires Days" and young men attending will represent affiliations in the Archdiocese of Miami and the Diocese of St. Augustine, St. Petersburg, and Orlando.

Father Walter C. Dock-erill, Archdiocesan Director of Youth Activities, will be the principal speaker during the convention banquet at 8 p.m. Saturday. Dancing will follow.

Registration for the sessions begins at 9 a.m. today and the calendar includes business meetings and a trip to Pirate's World this evening. New officers will be elected Saturday and Squires will compete in the annual swimming meet.

Mass celebrated Sunday in St. Pius X Church will be followed by breakfast at the hotel, where Judge George L. Pallotto of Hollywood, past Master of the Fourth Degree Knights of Columbus, will be the guest speaker.

The Columbian Squires is a junior order of the K. of C. whose program is designed to develop leadership.

# THE NOW SET

## Degrees

Doctor of Medicine degree and a Master of Science were conferred on Robert J. Boucek, Coral Gables, during commencement at Tulane University, New Orleans.

\*\*\*

Sofia Gonzalez, daughter of Mr. and Mrs. Victor G. Mendoza, Coral Gables, was awarded a Bachelor of Arts degree in History of Art from Rosemont College, Pa. She is a graduate of Sacred Heart Convent, Coconut Grove.

## Graduates

Mrs. John M. Mahoney, the former Donna Tiernan, daughter of Mr. and Mrs. James Arthur Tiernan of Hallandale, Fla., has been awarded a bachelor of arts degree in psychology by Manhattanville College, Purchase, N.Y.

She is a graduate of South Broward high school. While at Manhattanville, she tutored at the Sacred Heart Academy in Greenwich, Conn.

Also receiving a bachelor of arts degree from Manhattanville College was Dianne Eileen Fenn, daughter of Mrs. Dinorah F. Fenn of Miami. She majored in

## Youth Board Gives Awards To Group

Four outstanding Catholic students received Youth Commendation Certificates in the Metro Commission chambers in the Courthouse at 9 a.m., June 18.

The students were among 12 Dade County students selected for the awards during June by the Dade County Youth Advisory Board.

Lawrence Earl Adams, Jr., of Holy Redeemer School; Patricia Grondin of St. Patrick's High School; Susie Mitchell of St. Rose of Lima School; and Edward T. Kyler of Holy Redeemer Parish were chosen on the basis of scholarship, leadership, character and other exemplary personality traits.

Lawrence, 11, was nominated by his fifth grade teachers for his academic achievement and enthusiastic participation in school activities.

political science.

She is a graduate of St. Patrick's school, Miami Beach.

She went to Manhattanville from Marymount Col-

lege where she was an honors student.

He is the son of Mr. and Mrs. Lawrence Adams, Sr., 3283 NW 48 Ter.

Patricia, 17, is a senior at St. Patrick's where she has excelled academically and is active in the choir. Her parents are Mr. and Mrs. Maurice Grondin, 4354 Alton Rd., Miami Beach.

Susie, 13, is eighth grade class president at St. Rose, and has displayed outstanding leadership capabilities. Her parents are Mr. and Mrs. Robert Mitchell, 250 Grand Concourse, Miami Shores.

Edward, 17, is a senior at Miami Jackson High School, where he has been an active member of several school organizations. An Eagle Scout and cultural chairman of Holy Redeemer CYO, he is the son of Mr. and Mrs. Edward Kyler I, 1960 NW 57 St.

## CYO To Enroll Abortion Foes

CYO members throughout the parishes in Dade County will assist the Dade County Right to Life Committee Sunday, June 29, in getting signatures for petitions which would be used to fight legislation "which would permit abortion."

The CYOers will man tables outside of the Dade County Catholic Churches so that parishioners may sign the petitions as they leave Sunday Mass.

The petition reads: "We, the undersigned, hereby associate our-

selves, as members of the Dade County Right to Life Committee to oppose all laws which would permit abortion. We further authorize the use of our names in any advertising press release, or other means of public information, including communications with our state legislators."

Further information on the petitions may be obtained from Mrs. D. M. Cecilio, c/o The Right To Life Committee, 1060 NW 130 St., Miami, Fla., 33168.

## Officers

Newly-elected officers of the Little Flower CYO in Hollywood are Kevin Colton, president; Dan Bock, vice-president; Michelle McDonough, secretary, and Cindy Malgiere, treasurer.

Moderator for the group is Father Christopher Stack of Little Flower parish.

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# Curley-School Stars Spark Legion League Team

The Miami Shores Post is surprising them again in American Legion baseball competition.

The Shores team, composed entirely of Archbishop Curley High players, has posted a 5-2 record in its first seven games and appears well on its way to gaining another spot in the Legion playoffs.

Last year, the crew, composed almost entirely of sophomores and juniors of high school play, startled everyone by making it into the playoffs, although

their opposition was composed mainly of high school seniors and college freshmen.

"We've got a good shot at it," admits Walter Tisdell, the team's head coach. "But, Hialeah's the team to beat, no doubt about it. They've got their state high school championship team intact.

"But, if our pitching holds up, I think we can make at least second."

## CARLETON SHINES

One-half of the Miami Shores team's pitching is not

a problem. Tisdell has Billy Carleton on hand.

Carleton is a two-time archdiocese all-star and has already posted a 4-1 record for the Legion season. In his four starting assignments, he's pitched a three-hitter, two two-hitters and a one-hitter.

Tisdell's problem is finding another reliable hurler to go with the 5-10, 135-pound lefthander.

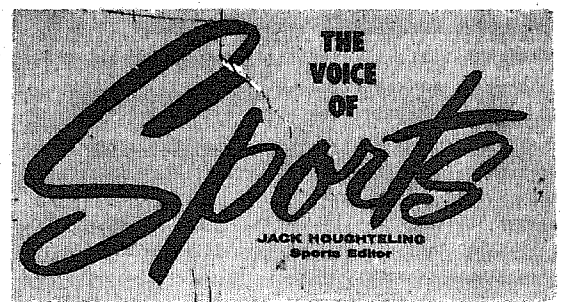
He's lost his own son,

Charles Tisdell, who pitched a no-hitter last spring for Curley, as Charley is overage for Legion ball.

He lost his best young prospect when Pat Sladky, a sophomore last spring, broke a shoulder-bone on the last day of spring football practice.

"Pat had looked real good in a couple of practice games before getting hurt. He has a ball that really moves."

If the team can stay in contention, Pat may make



it back for the latter stages of the campaign as the cast has come off and he's working with weights to strengthen the muscles.

Meanwhile, Gordon Jan-ko, used primarily as an outfielder, has been taking a turn on the mound, with Carleton filling in at Jan-ko's right field spot.

The Shores has suffered another bad break by losing John Bush, its four-year regular at Curley. Bush, the starting third baseman, re-injured his ankle while sliding into second and has been advised by his doctor to give up baseball for the summer.

Bush hit .344 for Curley this past spring and fielded .907.

Ramon Oyarzun has been moved into Busch's spot in the lineup.

"He can't hit as well as Bush, but he's on a par with him in fielding," says Tisdell.

## OTHER STARS

Two other bright spots for the Shores are centerfielder Bill Frohbose and catcher Rolando DeArmas, both of whom made the all-archdiocese team.

Both hit over .400 for Curley last spring and will be the key men in the Shores attack. Tisdell considers both outstanding prospects. DeArmas has signed a scholarship with Miami-Dade North Junior College while Frohbose will be a senior next season at Curley.

Completing the basic Shores lineup are Frank Gomez at first base, a former all-city pick who has been fighting a great deal of excessive weight this year; Jeff Pyle at second, Vaughn Flick at short and Joe Marcon and Hector Rosquette, a Curley grad who was a Purdue University freshman last spring, in the outfield.

Rosquette is the only one who did not play for the Knights last spring.

Coach Tisdell says: "They're a good bunch of kids but we don't have the depth I'd like to have."

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## Summer Jottings About Athletics

Chaminade High's baseball team looks like it'll get some good help from the freshman class. With ace pitcher Gary Ozga already set to return to the varsity for the senior year, the Chaminade frosh came through with the Broward County junior high school baseball championship, defeating Rickard Jr. High, 7-3 in the title game.

The Lions, with Bob Godfrey, Bob Conicelli and Pete Poliandro among the leaders, were 9-2 for the season in the 15-school league. Coaches Steve Baloga and Del Gordon can be proud of their boys.

\*\*\*

Cardinal Newman High, after a disastrous start in football and basketball, came on strong in the spring sports to end up co-winners of the All Sports Trophy in the boys division of the Palm Coast Conference and winners of the girls title (no football or basketball for the girls).

The Newman boys finished second in baseball with an 8-2 record and were first in swimming, tennis and golf competition. The girls also won in swimming and golf and were second in tennis.

Additional honors went to Byron Thomas, the ace Newman tennis player who won the district championship, as he was named Palm Beach's tennis player of the year by The Miami Herald.

\*\*\*

David Lawyer, the 6-4 "little brother" of former Archbishop Curley High basketball star Homer Lawyer, is expected to follow his older brother to Central Florida Junior College on a basketball scholarship.

Homer gained all-Florida J. C. honors this past winter.

Mike McDonough, the Msgr. Pace High School basketball coach, opens his summer basketball school's first session on Monday, at the Pace High school grounds.

Among the instructors will be Jim Pollard of the Miami Floridians, Ken Stibler of Biscayne College and Walt Fordham of Florida Memorial College.

## Youth Problem Of 'Highest Importance,' Pope Asserts

VATICAN CITY—(NC)—Pope Paul VI is glad that the older generation is waking up to that "problem of highest importance" which is today's youth.

The idealism and moral courage of many young people, he said, "makes us hope that they themselves will open the way and find those reasons of life that give direction to freedom."

He cautioned "But there is need to lead the young soul's center of gravity back to inner awareness, where the personality forms and expresses itself. It is there, once the equilibrium of the human faculties is restored that an encounter with Christ, the interior master of life, will decide youth and give them happiness."

Pope Paul was speaking at a Sunday talk to crowds in St. Peter's square.

## Chaplain Returning To Viet

JACKSONVILLE, Fla.—(NC)—Spurning a hero's prerogative, the only living chaplain who wears the Congressional Medal of Honor disclosed here he will return to the Vietnam combat zone.

In the nation's annals only three chaplains, all Catholic priests, have been awarded the nation's highest honor for heroes. An Honor Medalist is excused from further combat duty, according to military tradition.

But Father (Capt.) Angelo J. Liteky, 37, M.S.S.T., told the Rotary Club of South Jacksonville: I am returning to Vietnam because I feel that now, more than ever, Americans on the lines will need whatever moral support I might give."

Father Liteky, a peace-time missionary among Negroes before he became an Army chaplain, has taken a dim view of the announced withdrawal of 25,000 U.S. troops from Vietnam. He said this will boost the enemy morale and make the GIs left to fight anxiously look for support.

Father Liteky, was presented with the Medal of Honor by President Lyndon B. Johnson at a White House ceremony last Nov. 19.

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## NEWS AND VIEWS ON STAMPS BY GEORGE ALLARD

UNITED STATES — the 6-cent postage stamp that commemorates Alabama's sesquicentennial will be issued August 2, at Huntsville, the State's first temporary seat of government. It was on that date a century and a half ago that the Alabama State constitution was adopted. Alabama entered the Union December 14, 1819. The stamp reproduces the State flower, the camellia, and the State bird, the yellowhammer. First day cover requests should be addressed to the Postmaster, Huntsville, Alabama 35804.

ENGLAND — Halfpenny stamps, first issued by the Post Office in 1870, will be withdrawn from sale after the close of business on June 30th. Withdrawal of the stamps is in preparation for the demonetisation of the halfpenny, which ceases to be legal tender on August 1st. Banks will not issue halfpennies after June 30th. Halfpenny stamps at the present are needed for the late fee on letters posted on travelling post offices. From July 1, the fee will be increased from 1/2d to 1d — the first rise since 1880.



REP. OF THE PHILIPPINES — the Bureau of Posts will issue on June 12, 1969, the "Rice for Progress Stamps" coinciding with the celebration of the Philippine Independence. The stamp features President Marcos and the First Lady harvesting the IR 8 (Miracle Rice) which has been produced by the International Rice Research Institute, after four years of breeding and testing. The miracle rice could be the solution to the nation's chronic problem of rice shortage. A fast-ripening strain, it is ready for the

harvest after 120 days, making it possible for the farmers to have three harvests a year.

PAPUA AND NEW GUINEA — will play host country for the first time at the South Pacific Games to be held at Port Moresby between the 13th and 23rd of August. To commemorate this important forthcoming event three stamps in the denominations of 5c, 10c and 20c will be issued June 25th. It will be the first time in the history of the Territory that a multi-racial sporting event of such magnitude will be held on these shores. In all there will be some 1,250 men and women athletes participating.

EAST AFRICA — To honor the Visit by Pope Paul VI to Uganda, a set of 4 commemorative stamps (30c, 70c, 1/50 and 2/50) will be released July 31, details later.

MONTSERRAT — is joining Grenada, Trinidad and Dominica and other neighbors in honoring the newly established Caribbean Free Trade Area with a set of stamps showing the island members of CARIFTA.

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# Strive To Be Makers Of Peace, To Love, Not Hate, Pope Urges

GENEVA — "Blessed are the peace-makers, for they shall be called sons of God."

This message, Pope Paul VI told an outdoor congregation in a downtown park in Geneva, is suited to the present moment and to the future of the history of the world.

Preaching during the Mass, which he celebrated on his one-day visit to Switzerland on June 10, the Holy Father said, "We have very often striven, and do so today more than ever, to affirm the essential relationship existing between justice and peace: peace derives justice. Now, however, we can establish a more inward and active bond, the relationship existing between love and peace."

## OPPOSING FORCES

"We might say that two opposing forces agitate the world: love and hate. They resemble high and low tides which unceasingly move the ocean of mankind. Their conflict appears to increase as time goes on, for it sets not only city against city or nation against nation, but continent against continent," the Pope continued.

"The Gospel revelation of the God of love has transformed the spiritual situation

of mankind with regard to God. Henceforth man must either say yes to a God who is love and asks for our love, our supreme love; and in this case, mankind is raised up by a force and a hope still unknown in the history of mankind. Or else man must refuse the God of love, and in that case mankind will be shaken to its very foundations, with the advent of subjugation to absolute hate, absolute violence, the folly of world wide war," he declared.

Pope Paul reminded Swiss Catholics that it is love which builds, and hate which tears down, emphasizing that at times hate, because it sets free forces which were previously convergent, such as takes place in the disintegration of the atom—may seem to be stronger.

## LOVE STRONGER

"This, however, is an illusion," he said. "Hate and violence destroy all, they destroy each other, they tend toward nothingness. It is love that is strong, love that is the stronger of the two."

"Following the footsteps of Jesus, the saints understood this. At every point of time and space in which they lived, the saints show

us a single ray of light, derived from the infinite holiness of Jesus.

"The life of each of them is, for the period in which he or she lived, the existential and immediate realization, as it were, of one of the beatitudes of the Sermon on the Mount. The story of your great national saint is typical of this. St. Nicholas of Flue lived, for the period of his existence, the beatitude we have just recalled, the beatitude of those of whom our Savior said: 'blessed are the peace-makers, for they shall be called sons of God.'"

"Peace is defined, according to the well-known formula of St. Augustine, as 'the tranquillity of order' (De Civ. Dei, 19 1, XXX Dei, 19, 11, 1). It is not a weakness but a strength and a power. It is the order of love, a supreme harmony, a constant victory of love over the contrasting passions and desires which inhabit man's heart. Justice can prepare for and be a condition of peace, but by itself cannot create peace. Only the uniting strength and vis unitiva of love can create peace (S.T. II-II, Q. XXIX, Art. 3 Ad Rum)," the Pope stated, adding that the God of love is a God of peace, that "God of peace and love," of whom St. Paul wrote to the Corinthians (II Cor. XIII, 11).

## GOD'S PEACE

"The saints when immersing themselves in God's love also plunged into God's peace and, when they return to us, it is God's peace they bring us. They are peace-makers, makers of divine peace among men. And once again we hear the Gospel refrain: 'Blessed are the

peace-makers, for they shall be called sons of God," the Holy Father declared.

The Pope recalled Nicholas of Flue, whom he described as a man of God and a peace-maker who believed in the victory of the spirit of peace, quoting the saint who said, "Peace is always in God, for God is peace. And peace cannot be destroyed, but discord destroys itself."

"How far this is from the thoughts of those who declare that war is more fruitful than peace, and proclaim that hate is more noble than love," the Pope exclaimed, noting that the last words of the letter of Nicholas to his fellow citizens were most moving when he wrote, "I have no doubt that you are good Christians. I write to warn you so that, if the evil spirit tempts you, you may resist him all the more, like true knights. That is all. God be with you" (Ibid., P. 86).

"Thus you see that the words of your saint follow from the words of Christ," the Pope declared. "The ascetic and prophetic figure of Our Lord Jesus is impressively reflected in him, in whom, as he said himself, 'The Swiss saw their 'better self'.'" (Ibid., Op. 75).

"How full of light and mystery are these reflections," the Pope concluded. "How eloquent even today are these echoes which penetrate the ears of our soul through the tumultuous experiences of history."

"Let us strive then to be sensitive to the impressions of the spirit, to the signs of the times!"

# Prayer Of The Faithful

## Fourth Sunday After Pentecost

### June 22, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Like the people at the Lake of Genesareth we have heard the word of God. We too know the power of Christ's word. We ask him to intercede for us as we bring our needs before the Father.

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

LECTOR: 1) For Pope Paul as he celebrates the anniversary of his election to the papacy, that he will lead the Church with wisdom, understanding, and love, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 2) For all bishops, priests, and religious that their work and suffering may hasten the coming of God's Kingdom, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 3) For continued efforts to restore the layman to his true dignity and function within the Church, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 4) That young Christians may be guided by faith and love in their choice of a vocation in life, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 5) For all who suffer the effects of war and persecution that universal peace may be restored to the world, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 6) For comfort for the suffering, consolation for the lonely and the homeless, and peace for those troubled in mind and body, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 7) That those who mourn will be consoled and find comfort through their faith and for those who have died during the past week, especially N. and N., we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 8) That our parish will be alive with concern for the spiritual and material welfare of its people, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

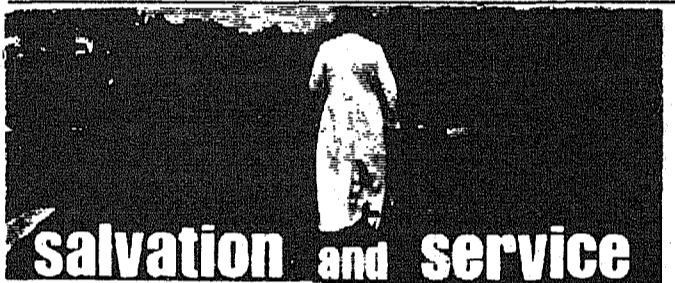
CELEBRANT: Father, may each day bring us closer to you. Help us in all our needs. This we ask through Christ our Lord.

PEOPLE: Amen.

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## "IT HIT ME WITH A BANG"

A hard-hitting program of mission awareness was launched this year in many Catholic high schools across the country. The program, sponsored by The Society for the Propagation of the Faith, revolved around a film called "WE ARE ONE" — a psychedelic collage of music and pictures, portraying the contrasting values and opportunities of the world's 250 million teenagers.

The film has been a catalyst for student action and discussion. Here follows just a sampling of the thought-provoking comments we received about the film.

"The purpose of the film was to bring about the realization that all kinds of people all over the world are actually under one God."

"It raised a problem but did not answer it — this is a problem for all of us to answer."

"We can't overcome things alone and yet we can't push responsibility off on other people. We must all share it."

"It is something that shakes a secure, happy, untroubled existence — the fact that we should be troubled."

"Of all the groups in the film, the most self-fulfilled seemed to be the people who cared, who gave, who helped. Only by going out of yourself can you reach others and, ultimately, your innermost self."

"Gets to you. I don't know where exactly but it makes you think."

"The movie at first seems to be slapping wealthy people. It seems to be saying it is wrong to be rich. But if you stop and think for a moment, a new idea on being rich develops. It is not wrong to be rich; it is wrong to be able to share and then not to share with those who need you."

"It hit me with a bang. We really are one, aren't we?"

These students, however, did not rest with merely spouting fine phrases about giving and self-sacrifice. They put their words into actions! They washed cars, baby-sat, sold cakes, held raffles, sponsored dances — all for the support of their brothers in the Missions.

As summer begins, we want to thank these fine teenagers for their generosity to the Missions. We urge them to continue to cultivate their deep sense of mission responsibility.

At the same time, we urge their parents, relatives and friends to join with these students in prayer and sacrifice for the Missions this summer. Remember: you can get away from it all, but two-thirds of the world cannot! THE MISSIONS NEED YOUR HELP IN THE SUMMER TOO!

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

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Fort Lauderdale 12:15 p.m.—luncheon meetings

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# John The Baptist's Feast-Day Tuesday

By JOHN J. WARD

Having received his name in baptism some years ago, it is only natural that this writer has always been interested in St. John the Baptist, the feast-day of whose birth will be observed by the

Church next Tuesday, June 24.

Before Christ's public life began, a divine impulse led St. John into the desert and there, with locusts for his food and with haircloth on his skin, in silence and prayer, he chastened his own soul. Later, when crowds broke in upon his solitude, he warned them to flee from the wrath to come and gave them the baptism of penance while they confessed their sins.

Then, at last, one day there stood in the crowd One whom St. John did not know until a voice within told him that it was his Lord. With the baptism of St. John, Christ began His penance for the sins of His people and St. John saw the Holy Ghost descend in bodily form upon Him.

## CROWDS LEAVE

St. John's work was done. He had but to point his own disciples to the Lamb and but to decrease as Christ increased. He saw all men leave him and follow Christ, saying:

"I told you that I am not the Christ. The friend of the Bridegroom rejoiceth because of the Bridegroom's voice. This is my joy therefore is fulfilled."

A violent death awaited St. John. He was cast into the fortress of Machaerus by King Herod, a worthless tyrant whose crimes he had rebuked, and he was to remain there until he was beheaded, at the will of a girl who danced before the wretched king.



## Habla el Arzobispo Carroll "Seamos Realistas Ante los Problemas De Latinoamérica"

A su regreso de Caracas, donde participó en la Cuarta Reunión Interamericana de Obispos, el Arzobispo Coleman F. Carroll, que preside el Comité de E. U. Para Asuntos Latinoamericanos, hizo una serie de declaraciones sobre el significado de la reunión, la situación de Latinoamérica y las relaciones interamericanas, las que fueron ofrecidas en una entrevista realizada por Mons. James J. Walsh. He aquí extractos de esas declaraciones:

● Nuestra preocupación mutua por el bienestar de la Iglesia y el pueblo de Dios, especialmente los pobres, los necesitados, los analfabetos, nos movió a celebrar estas reuniones interamericanas de acuerdo con el espíritu del Concilio Vaticano, que mueve a los obispos no sólo a ocuparse de las necesidades de su propia diócesis, sino de las de nuestros hermanos en cualquier lugar del mundo.

● Los obispos tienen que vivir preocupados del bienestar de todos los hombres, o sea de la dignidad del hombre y sus derechos; por ejemplo, el derecho a educación, vivienda digna, oportunidad de trabajo... La protección de esos derechos necesariamente envuelve problemas morales. Algunos pueden decir que esto es involucrarse en el campo político, pero si es así, lo es sólo en cuanto esas materias son básicamente morales. Es responsabilidad de la Iglesia aplicar sus enseñanzas en cada área para inducir al pueblo a propiciar los cambios radicales básicos necesarios para que el hombre retenga su dignidad.

● Ciertamente, por lo que se ve, en muchos casos los inversionistas norteamericanos en Latinoamérica aspiran a obtener de su inversión un fruto mayor que el promedio para cualquier inversión. En muchos casos parece que la razón básica para esas inversiones en más abundante ganancia que un sincero deseo de cooperación en los empeños de elevar el nivel económico en los países del hemisferio sur.

● Lo primero que debe hacer el inversionista norteamericano en Latinoamérica es ser realista. Admitir que existen problemas extremadamente críticos que pueden envolver tanto a Latinoamérica como a E. U. El realismo en este sentido los impulsaría a buscar el mejoramiento de las condiciones sociales, aunque sólo fuera para evitar las reacciones revolucionarias que pueden barrer con todos sus intereses económicos.

● Está creciendo la preocupación popular en Estados Unidos por los problemas de Latinoamérica. Pero ciertamente aun hay mucha apatía. Todos nosotros tenemos la obligación de ayudar, en la medida de nuestras posibilidades, a los que sufren, a los que tienen hambre de justicia.

● El problema de Latinoamérica es de tal magnitud que requiere el esfuerzo combinado del Pueblo de Dios en E. U. para ayudar a alcanzar el éxito en algún grado. Por tanto, los católicos en Estados Unidos deben ayudar activamente a nuestros hermanos en Latinoamérica a través de sacrificios, oraciones y militancia personal en cuanto sea posible. Deben estar al tanto de los programas a desarrollar por los Obispos, a fin de ayudar a Latinoamérica. Un cabal conocimiento de los problemas les impulsará a estar más decididos a cooperar en cualquier forma posible.

● La próxima reunión interamericana de obispos tendrá lugar en Miami en febrero de 1970

## Inauguran Hoy el "Cuban Shopping Center"

El Centro Comercial Cubano ("The Cuban Shopping Center"), quedará formalmente inaugurado en ceremonias que tendrán lugar al mediodía de hoy (viernes) según informó el coordinador del mismo, Dr. Edgardo Buttari.

Situado en la 22 avenida y 12 calle del Northwest, el centro comprende unos 25 establecimientos de distinta índole, todos operados por exiliados cubanos.

El Centro está construido de acuerdo con la arquitectura colonial cubana, con balaustres de madera tallada, columnas de hierro forjado y fuentes de piedra de cantería. El sabor latino se acentúa por un sistema de vocinas que llenan el aire de melodías españolas y latinoamericanas.

Muchas de las tiendas son

continuación de establecimientos similares en la Cuba precastrista, cuyos propietarios se vieron forzados a venir al exilio en Miami cuando el régimen comunista confiscó sus propiedades.

## Misa en Español En Palm Beach

En la parroquia de Santa Juliana, West Palm Beach, ha comenzado a ofrecerse una misa dominical en idioma español, para beneficio de la creciente colonia de habla hispana en esa área.

La misa se ofrece todos los domingos a las 7 p.m. y la iglesia está enclavada en Dixie Highway y Edmor Road. La oficia Mons. Calixto García Rainery, que es el sacerdote de habla hispana de esa parroquia.



El Papa Paulo VI, el primer pontífice católico que visita 500 años, habla al público congregado en los jardines del histórico centro protestante de Ginebra en más de del Palacio de las Naciones Unidas en Ginebra, Suiza.

## Exhorta Paulo VI a Conciliar Males Que Padece el Mundo del Trabajo

Ginebra — Los delegados de 116 naciones reunidos en conferencia extraordinaria, con motivo del jubileo de la Organización Internacional del Trabajo (OIT), aplaudieron unánimes el dramático llamado del Papa Paulo VI en favor de los trabajadores y de un derecho laboral internacional que tendrá vigencia en el mundo entero.

Paulo VI utilizó el foro de todos los trabajadores y empresarios del mundo para exhortarlos en nombre de la humanidad a corregir los males, deficiencias, injusticias y sufrimientos que padece el mundo del trabajo.

El egoísmo de una humanidad satisfecha consigo misma e indiferente a las penurias de sus semejantes también fue condenado por el Papa.

En su histórico discurso en la embanderada sala de conferencias del Palacio de

las Naciones, Paulo VI subrayó su concepción profundamente humanista de las relaciones del trabajo.

"Nunca más el trabajo por encima del trabajador, nunca más el trabajo contra el trabajador, el trabajo al servicio del hombre, de todo hombre y de todo el hombre", dijo a los delegados obreros, patronales y gubernamentales.

Estas tres fuerzas no deben oponerse sino concurrir "en una colaboración valiente y fecunda", mediante un diálogo constante para estudiar y solucionar problemas siempre renacientes y sin cesar renovados.

"Hay que proclamarlo solemnemente", dijo luego. "Los conflictos del trabajo no podrían encontrar su remedio en disposiciones artificialmente impuestas, que privan fraudulentamente al trabajador y a toda la comunidad social de su prime-

ra e inalienable prerrogativa humana: la libertad. No sabrían tampoco encontrarla en situaciones resultantes del sólo y libre juego del determinismo de factores económicos".

"Estos remedios carecen de realidad humana. Lo social deberá vencer a lo económico, deberá regularlo y conducirlo para mejor satisfacer a la justicia".

Dirigiéndose a los delegados, los exhortó a emplear los medios "para asegurar la participación orgánica de todos los trabajadores, no sólo en las utilidades de su trabajo, sino también en las responsabilidades económicas y sociales de las que dependen su porvenir y el de sus hijos".

También deberán asegurar "la participación de todos los pueblos en la construcción del mundo y preocuparos desde hoy de los menos favorecidos... Esto equivale a decir que vuestra obra legislativa debe proseguir con arrojo y empeñarse en caminos decididamente nuevos, que garanticen el derecho solidario de los pueblos a su desarrollo integral".

A pesar del sol esplendente y de los minuciosos preparativos para su visita, esta capital del austero calvinismo protestante dio al Papa la acogida más indiferente de todas las recibidas en sus siete viajes al exterior.

## Condenan Asesinato de Sacerdote en Brasil

Quito — El obispo, clero y seglares de Riobamba, dirigieron una carta pública a Don Helder Camara, arzobispo de Recife (Brasil), expresándole su condena por el asesinato del padre Henrique Pereira ocurrido en días pasados. Este era secretario del prelado brasileño.

"Mataron por odio y extremaron las manifestaciones de su odio. ¿Por qué tanto odio?, preguntan en el documento.

Se explica que los asesinos son "aquellos hombres

Poca gente se dio cita en el aeropuerto y en la ruta que recorrió el Pontífice. En muchos sitios se habían erigido barreras y estacionado soldados para contener a multitudes que no llegaron a materializarse.

En el séptimo viaje de su pontificado, el Papa Paulo VI llegó a esta ciudad para hablar en la OIT y reunirse con líderes del Concilio Mundial de Iglesias. Su avión jet cuatrimotor había partido a las 6:50 GMT del Aeropuerto de Fiumicino, en Roma, y arribó a esta ciudad al cabo de una hora y cuarto.

Más de 600 periodistas, fotógrafos y camarógrafos se dieron cita para cubrir la primera visita de un Papa a la cuna de Calvino desde 1418, cuando Martín VI vino a Suiza a fin de asistir al Concilio de Constanza, más de un siglo antes de la Reforma.

Alborada de un día esperado

Paulo VI calificó su visita a la Sede del Consejo Mundial de Iglesias como "un bendito encuentro, un momento profético, alborada de un día por venir pero aguardado ya desde hace siglos". Pero hablando ante el Consejo que agrupa a iglesias protestantes y ortodoxas, muchas de ellas desprendidas de la Iglesia de Roma hace siglos, indicó el Pontífice que aún no ha llegado el momento de que la Iglesia católica se una a la organización.

fanatizados por una religiosidad que se confunde con su egoísmo"; "amigos de un Dios creado por su imaginación, a su propia medida y a la medida de sus intereses".

Se trata, dice el obispo Proano, de hombres "de la misma raza de los que mataron a Cristo después de haberle acusado de malhechor y de sedicioso".

Termina la carta expresando la solidaridad para Dom Helder, en su dolor, en esta hora dura, pero con simientes de esperanza".



Protestantes, ortodoxos y católicos se unen en oración al Papa Paulo VI durante la visita que éste hizo a la sede del Consejo Mundial de Iglesias, en Ginebra. En la foto, el Santo Padre con líderes protestantes y ortodoxos, teniendo sobre ellos la imagen del Cristo Resucitado, denominador común de los cristianos todos.



# El Cristianismo No Es Una Ideología

Algunos de los movimientos sociales inspirados en el cristianismo y muchos de los marxistas suelen hablar de la "rebeldía de Cristo."

Si la expresión significase el "disconformismo" con el egoísmo de los poderosos y el deseo de confortar a los oprimidos, de suavizar sus penurias y de procurarles techo, vestido y alimento, no resultaría desacertada. El Divino Salvador, en efecto, sufrió por y con los pobres, exhortó a socorrerlos en el Sermón de la Montaña y a lo largo de todo su Evangelio, y hasta alguna vez accionó severamente contra los traficantes, cuando arrojó del templo a los mercaderes.

Pero fuera de esta actitud unitaria se mostró siempre manso y pacífico. Y aquella misma severidad fue motivada no por injusticias sociales o económicas, sino por la irreverencia "a la casa de mi Padre," al templo sagrado.

Sensible al dolor de los desnutridos, Jesucristo recordó, empero, que "nosólo de pan vive el hombre." Y a los que reducían sus afanes a la búsqueda de solución a necesidades materiales les aconsejó: "Buscad primero el reino de Dios y su Justicia, que todo lo demás se os dará por añadidura." Porque alcanzada la caridad, las injusticias, la opresión, el egoísmo, desaparecen.

La imagen de un Cristo "rebeldé," erigido en ariete material contra quienes detentan las riquezas o el poder, desdibuja y falsea el sentido de su doctrina. El mismo subrayó que "mi Reino no es de este mundo" y supo distinguir los planos de acción para sus discípulos: "Dad al César lo que es del César y a Dios lo que es de Dios."

El cristianismo no es una ideología temporal, reducido a reclamar mayores salarios, a levantar viviendas populares o a "cambiar estructuras." Hay, ciertamente, ya en el contenido del Decálogo, confirmado por el Salvador, normas tendientes a alcanzar la justicia so-

cial y, conjuntamente, la paz social. Las encíclicas de todos los tiempos, sobre este aspecto, actualizan esas líneas. Pero no como finalidad en sí misma, sino como medio para alcanzar el desarrollo integral del hombre, esto es, en su dignidad de persona humana, atento a su condición espiritual y por ende, a su destino sobrenatural.

Tiempo atrás la asamblea del episcopado francés aludió a esta distorsión o a esta desfiguración del cristianismo que, explicable en los desconocedores o en los impugnadores de la religión, se torna difícil comprender en quienes se confiesan cristianos. El obispo de Carcasona, Francia, al glosar la expresión de un redactor de "L'Humanité" ("La Iglesia no tiene la audacia de afrontar realmente los problemas de esta sociedad... la utopía dinámica de Cristo parece singularmente debilitada en ella") señaló que en nuestros días asistimos a un nuevo asalto de las corrientes de ideas que quieren ligar Evangelio y revolución, sacerdocio y compromiso político. Se vacía así — comentó — la salvación cristiana de su contenido y se la reduce al nivel de una salvación terrena.

Es bueno, es necesario, es imprescindible que nos preocupemos por el dolor del mundo en todos sus aspectos: las guerras imperia-

(Pasa a la página 25)

# Intentos Guerrilleros En Latinoamérica

Por MANOLO REYES

Si se analizan los diez años de desgobierno que ha tenido el régimen rojo de la Habana en la Isla de Cuba, se llega a la conclusión que Fidel Castro es un egocéntrico y un ambicioso.

Su hambre insaciable de poder lo ha llevado a lanzar invasiones y agresiones contra diferentes países del continente, sumando ya muchos los que han sido asesinados en diferentes latitudes, por las balas promoteadas o apoyadas por el Castro comunismo. Es que en su delirio de grandeza Fidel Castro luce creer que ha dividido el mundo en tres partes. Europa para el Kremlin, Asia para Mao Tse Tung y las Américas para él.

Por eso, dado el carácter de Fidel Castro, es imposible que el comunismo que el patrocina se limite a estar solamente dentro de la isla. El día que el castro-comunismo quede estacionado exclusivamente en las cuatro paredes de Cuba, se anquilosa y perece de inacción. Se ha informado que hay signos de renovada actividad guerrillera patrocinada por el castro-comunismo en algunas latitudes americanas.

La más reciente información la publicó el periódico "Novedades" de Nicaragua donde se decía que terroristas entrenados en Cuba estaban tratando nuevamente de establecer un frente guerrillero en la partellamada "Se-

govias" en suelo nicaraguense, cerca de Honduras.

El reporte fue hecho al comentarse el robo de un banco en las afueras de Managua cometido por cinco hombres armados. Novedades afirmó que se trataba del décimo tercer robo bancario hecho en los últimos cinco años. Y que este tipo de robo es el favorito de los guerrilleros para financiar sus actividades subversivas. El último frente guerrillero de Nicaragua fue aniquilado en 1967.

Hay otra nación centroamericana que está aparentemente sintiendo signos de esa actividad terrorista. Se trata de Guatemala donde recientemente se reportó que una joven, según se creyó, fue ajusticiada por los guerrilleros castro-comunistas al ser acusada de delación. Coinciden estos hechos con el propio inicio de la campaña política electoral para los comicios presidenciales y los castro-comunistas siempre han tratado de entorpecer el proceso democrático electoral con amenazas, asesinatos, robos y secuestros.

Sea de una forma u otra, es indudable que la agitación en el continente americano ha sido y sigue siendo patrocinada por Fidel Castro. En conclusión, todo hace pensar que Castro sigue agrediendo al continente y tratando de exportar su nefasta pseudo revolución.

## 2 y 2 No Suman 3...

## Librepensadores

(Por José M. Rodríguez Haded)

Aquella vieja copla retrató exactamente al tipo que nos da el tema de hoy:

El pensamiento libre proclamo en alta voz y... ¡muera el que no piense igual que pienso yo!

No hay nada más paradójico que estos librepensadores que aborrecen a los que no pensamos como ellos.

Ellos, que proclaman que cada cual piense a su manera. Ellos, que luchan por la libertad de pensamiento... Oh, los librepensadores!

¿Por qué no volar como ellos en alas del pensamiento libre? ¿Por qué no hacer, como ellos, que no se suje-

tan a dogmas inmutables ni a rígidos preceptos? Hagamos como él, que se burla de que su mujer vaya a misa y hasta quiere prohibirse... Hagamos como el otro, que prohíbe a sus hijos bautizarse y... ¡viva la libertad de pensar!... ¡Oh, los "librepensadores"! ¡Qué odio le tienen a la vieja Iglesia de Jesucristo porque no piensa como ellos! Sin embargo, la Iglesia es la gran escuela del respeto a la libertad. Aunque la libertad tiene un límite, que es la verdad. Libertad sí, para todo lo bueno; pero no libertad para lo malo.

La Iglesia nos enseña a amar a todos los hombres como hermanos, no importa como piensen, ni las ideas que profesen. Aborrece el pecado; pero ama y perdona al pecador.

Es tal el respeto que la Iglesia tiene por la libertad del individuo que vamos a citar un caso elocuente al par que simpático:

En el Asilo de Ancianos de Matanzas, en Cuba, había un chino centenario a quien las Hermanitas enseñaron la Doctrina Cristiana. Llegó el momento de bautizar al viejo seguidor de Confucio y... fué imposible. El chinito dijo: "Chinito no quiere compromiso." Y porque el anciano aquel "no quería compromiso," la Iglesia, respetando la libertad de pensar de aquel individuo no lo bautizó, no le estaba permitido bautizarlo. ¡Eso sí es respeto a la libertad de pensar! (Para consuelo de las almas buenas, diremos que, después de otras muchas conferencias y consejos caritativos en su propio idioma, el chinito, libremente, aceptó).

Aprendan estos librepensadores que, en nombre de una falsa libertad quieren esclavizar a los que piensan en Cristo y siguen las predicas de su Iglesia.

El librepensamiento es un absurdo, porque la facultad de pensar ha de ajustarse a la razón y a la verdad; y no hay derecho, por muy librepensador que uno sea, a pensar que dos y dos son cinco, ni que la Tierra es cuadrada, ni que el ácido muriático es bueno para hacer gárgaras contra el catarro...

Por eso en pleno Parlamento de Francia, un día en que se discutía entre librepensadores y se acusaba a la Iglesia de coartar la libertad de pensar, el gran Thiers se levantó en su escaño y dijo con una fina ironía: "Señores: el catolicismo sólo impide pensar a los que no están hechos para pensar."...

## Dios en la Calle

### El Cuarto del Enfermo

Un tema de conversación más frecuente de lo que pudiera suponerse es el de la enfermedad. Se ha hecho observar que quizá por eso de los chequeos, los seguros, la multiplicidad de específicos y la noble preocupación por el estado sanitario, que alcanza tanto a los individuos como a las comunidades, la enfermedad se ha convertido en un hecho social. Quizá hay menos enfermos domiciliarios; pero hay más salas de hospitales. Y tanto en las casas particulares como en los "números" de las clínicas, sigue existiendo el "cuarto del enfermo."

En pocas circunstancias se necesita más la presencia de Dios y de hecho se hace más actual como cuando la salud se deteriora. El cuarto del enfermo es impresionante, suavemente impresionante. Mucho más impresionante es la sala mortuoria de un velorio. Pero esta escena rebasa la sensibilidad humana, reducida de ordinario a las realidades de aquende la tumba, y se queda paralizada ante los presentimientos y misterios del más allá. En cambio en el cuarto de nuestro enfermo la sensibilidad conserva matices de ternura y de delicadeza que no pueden desvanecerse ni siquiera por el pensamiento de que muy poco podemos hacer por nuestro enfermo. Cierzo que tenemos la tendencia a rehuir el espectáculo de la enfermedad. Por eso mismo, la bondad espontánea de hacerlo resulta una de las formas más auténticas del amor y de la caridad.

Todos hemos estado enfermos alguna vez y todos tenemos sobradas ocasiones de asistir a los enfermos de nuestro círculo de amistades y de nuestro ámbito familiar. Ahora nos interesa la actitud del enfermo, la misma nuestra cuando hemos estado enfermos y nos hemos visto asistidos por familiares o amigos e incluso por los y las profesionales de la asistencia, médicos y enfermeras. Y este enfermo se ha recuperado y recuerda como estuvo y como se sintió atendido. Como es natural, la mirada, el pensamiento, el recuerdo y a veces la pluma del enfermo, ya convaldecido, van hacia la persona determinada que le asistió. Y expresa su reconocimiento:

—Si, recuerdo muy bien tu bondad, más bien que el deber, con que me atendistes. Aquellas investigaciones y preguntas cargadas de interés, de tacto y delicadeza para no sobresaltarme. Yo era el mudo testigo de tu cuidadosa vigilancia de todos mis gestos, necesidades, angustias y hastios. Quisiera hacerlo constar todo en algunas páginas imposibles entonces de escribir. Pero solo que quedaba el corazón —débil— que se adhería a tu espiritual y suave presencia, cargada de bondad y de indescriptible hermosura, la hermosura absoluta del bien. Me sumergía silenciosamente en la inexcusable simpatía de tus ojos y en la tranquila y cálida sonrisa con que suplías todas las palabras y medicinas. Agradecía infinito la presión, quizás no aséptica para ti, de tu mano y me infundía un misterioso vigor la valiente forceza con que adivinaba tu corazón cumpliendo su divina ley de amar y me confortaba la evidencia de que Dios vela y ama en la salud y en la enfermedad.

P. BEGONA

## Nuevo Centro Parroquial En Miami Lakes

Una nueva iglesia fue inaugurada la pasada semana en la barriada de Miami Lakes, cuando el Obispo Auxiliar, John J. Fitzpatrick bendijo una nave de sencillas líneas arquitectónicas que funcionará como un centro parroquial experimental. La moderna estructura podrá utilizarse como iglesia, salón parroquial para actividades sociales y culturales y en otras ocasiones quedar dividida en tres espaciosas aulas de enseñanza. El salón tiene capacidad para unas 800 personas sentadas.



Inmediatamente después de inaugurado el nuevo Centro Parroquial de Our Lady of the Lakes, el Obispo John J. Fitzpatrick procedió a impartir el sacramento de la confirmación a 65 feligreses, en presencia de unas 800 personas que acudieron a las ceremonias. Terminadas las ceremonias religiosas se ofreció una recepción en los amplios jardines del Centro Parroquial.



## Líneas Pastorales Para Latinoamérica Según los Acuerdos de Medellín

# Una Iglesia Pobre y Encarnada en el Pueblo

Comenzamos a continuación a publicar una serie de extractos de algunas de las ponencias presentadas a la consideración de la Conferencia Interamericana de Obispos que acaba de efectuarse en la ciudad de Caracas, Venezuela, con la participación de representantes de las jerarquías eclesásticas de Estados Unidos y Latinoamérica.

Ofrecemos hoy la primera de dos partes en que hemos dividido el extracto de la ponencia del Padre Edgardo Beltrán, del Departamento de Pastoral del CELAM con los puntos generales de lo orientado por los documentos de Medellín en sus líneas de acción pastoral. He aquí la primera parte de ese extracto:

### Documentos de la Reunión Interamericana de Obispos

Por el: PADRE EDGARDO BELTRAN,  
del Departamento de Pastoral

CELAM

Las líneas pastorales de estos Documentos de Medellín son prolongación y avance del Concilio Vaticano II. Prolongación, porque aplican el Concilio a la realidad integral de la Iglesia Latinoamericana. Son avance, porque en múltiples campos se advierte un paso más.

Las líneas pastorales allí tomadas son conclusión de una visión de la realidad latinoamericana y de un juicio teológico sobre esa realidad. Pierden su valor y desfiguración su alcance si no se les presenta con ese fundamento. La problemática es considerada en lo común, respetando la múltiple disparidad específica. Esas orientaciones son fruto de una visión de fe, no de un oportunismo pragmático.

A través de esas líneas pastorales la Iglesia se presenta como una realidad dinámica y como un elemento eficaz en el momento histórico del Continente para su desarrollo, para su integración, para su liberación. Son prolongación en la realidad de una Iglesia que salva INTEGRALMENTE.

Esas líneas pastorales se sustentan en una teología de la universalidad de la Iglesia. Es una sola la Iglesia; es siempre el mismo Cristo en ella. Hay por tanto una corresponsabilidad universal. Punto este muy concerniente al tema de las relaciones entre varios sectores de la Iglesia.

Pero se sustentan igualmente, y con insistencia novedosa y fuerte, en la teología de la Iglesia particular. Es su maduración, su autoabastecimiento, lo que hará de ella una auténtica y real Iglesia. A formarla y madurarla deben dirigirse todos los esfuerzos.

Sus orientaciones son de un espíritu y no de una imposición canónica. Y son orientaciones que no cierran, sino al contrario abren e impulsan la reflexión y la búsqueda. Estos Documentos son un punto de partida, no un punto de llegada. Se estudian y deben seguirse estudiando los signos de los tiempos, para irlos interpretando cristianamente y respondiendo.

Aunque no sean orientación de imposición canónica, si son el compromiso y la palabra empeñada de la Iglesia Latinoamericana ante el continente y ante el mundo.

#### IGLESIA DESPOSEIDA DE PODER

Esas líneas pastorales exigen una Iglesia pobre: una Iglesia desposeída de poder, y de deseo de poder. Una Iglesia que no confía en las cuentas bancarias, sino que deposite su confianza en el seno del Padre, y con su contabilidad providencial administre lo poco o lo mucho para la necesidad de las Iglesias. Una Iglesia pobre, que cuando da, sepa que le hace un favor al recibirle, y cuando recibe, sepa que participa de los bienes comunes entre hermanos.

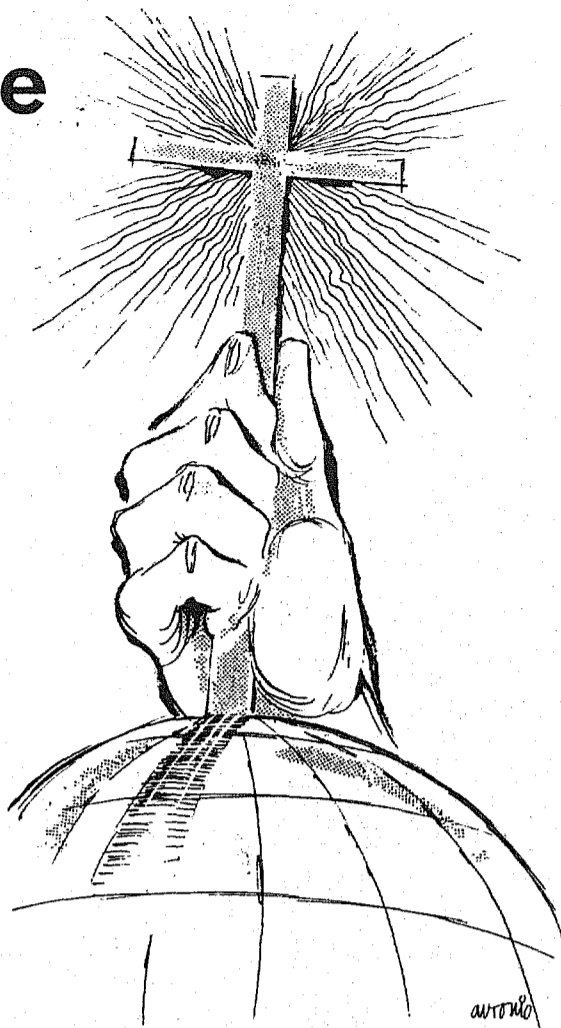
Una Iglesia pobre, que no llega rica de soluciones para botarlas al mendigo que de ellas carece, sino que se anonada con la desnudez del que no tiene soluciones para participarle de la riqueza de saber donde las puede encontrar, y buscarlas con él.

Una Iglesia pobre en la que la abundancia de los medios no reemplace ni al equilibrio de lo indispensable ni al milagro de la eficacia de los medios de Dios.

Exigen también una Iglesia encarnada: encarnada en los valores propios de los pueblos, encarnada en los momentos históricos precisos, encarnada en las angustias y en las esperanzas, en los problemas y en las posibilidades. Una Iglesia que no confunda el mensaje del Padre de los hombres, con el mensaje conceptual con que algún hombre, o algún pueblo, o algún hemisferio ha querido caminar hacia el Padre.

Exigen una Iglesia que se haga griego con el griego, boliviano con el boliviano, y que enseñe a creer y a rezar al Padre Nuestro que está no solo en el cielo de una cultura aristotélica-tomística-mediterránea, ni solo en el cielo de la cultura del país misionero, sino en el cielo de todas las culturas de la tierra.

Esas líneas pastorales pertenecen a una Iglesia que es comunión y que debe producir comunión. Que es comunión entre ella sin límite de fronteras ni de razas ni de culturas ni de medios disponibles. Que debe pro-



ducir comunión entre todos los hombres y quitar lo que a esa unión común se oponga.

Es una Iglesia peregrina la que indica que hay que seguir esas líneas y que hay que revisarlas y evaluarlas y actualizarlas. Una Iglesia peregrina no se estanca, no toma posesión inmodificable de los momentos de la historia que marcha. No cree que está todo hecho y que solo basta continuar por ahí. La Iglesia peregrina revisa su ruta, corrige sus pasos continuamente, busca reorientarse. Una Iglesia peregrina, se construye: no cree que ya está edificada, sino que busca crecer. No le basta contemplar un templo hecho y una escuela construida, sino que avanza hacia un clero nativo y competente, unos religiosos autóctonos en su origen y ejemplares en su perfección y un laicado responsable, mayor y capaz, intérprete de sus propios problemas y de las soluciones adecuadas para ellos.

La imagen de la Iglesia profética da vigor a esas líneas que se aplican en la pastoral de los diversos campos. Es una Iglesia que profetiza interpretando cristianamente los signos de los tiempos, clamando por una conversión integral, y denunciando lo que al designio del Señor se opone.

Una Iglesia que profetiza con signos y con palabras. Con signos, a través de todos sus miembros: el vivir pobre con los pobres, nadie lo puede impedir. Con palabras: solo por sus miembros nativos. Sus miembros extranjeros tienen un pasaporte que el Poder denunciado en sus injusticias les puede hacer usar. Para cumplir integralmente su papel de profeta cuánto le falta a la Iglesia en donde sobrevive a base de extranjeros. Un gran esfuerzo se impone para ser misioneros de una Iglesia que se inscriba en la realidad autóctona de la localidad, máxime en los momentos que vive la América Latina.

La Iglesia que así se proyecta en esas líneas de acción pastoral, es indudablemente una Iglesia en estado de conversión. Ella sabe que ya esencialmente es Cristo. Pero sabe que le falta mucho para ser totalmente Cristo. Cambia, se convierte más y más, dejando lo que de Cristo la separa, acercándose más a la plenitud de la estatura y de la edad de Jesucristo. Es por tanto una Iglesia muy exigente consigo misma. Insatisfecha. Siempre deseosa de SER más la presencia del Señor en el mundo.

Más todas estas características de la Iglesia tienen un colorido: su inquebrantable esperanza, saber que el Señor está con Ella. Ve más allá de lo hecho: la construcción de un mundo en donde no solo el hombre y la sociedad tengan más y vivan mejor, sino en donde ya se comience el Reino del Padre.

(Próximo Número: "La Iglesia Ante La Paz, La Juventud y la Familia)."

## Cristianismo No Es Una Ideología

Viene de la página 24)

listas o no imperialistas, las viviendas insalubres, los salarios insuficientes, la prepotencia de los poderosos. Y que en la medida de nuestras fuerzas contribuyamos a mitigar ese dolor y a remediar los males. Es un imperativo de la caridad. Pero no reduzcamos a esa labor social, económica o política nuestra misión. Porqueresería reducir nuestra fe a una ideología temporal.

Más allá de la satis-

facción de sus necesidades naturales — que debemos atender — el hombre tiene una dimensión espiritual que no se cubre con aquella satisfacción. Por eso el Divino Redentor no vino al mundo para desarrollar una simple acción social en el campo de las urgencias corporales, sino a enseñar el Camino que conduce al Padre y a reconciliar al hombre con Dios. Pagó con su Pasión y Muerte ese rescate. Por eso Cristo no es "el rebelde," sino el Redentor.

## ORACION DE LOS FIELES

Cuarto Domingo

Después de Pentecostés

(22 de Junio)

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Oremos. Como la muchedumbre reunida junto al lago Genesaret, hemos escuchado la palabra de Dios. También nosotros conocemos el poder de la palabra de Cristo y le imploramos a El que interceda por nosotros al presentarle nuestras necesidades al Padre.

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

1.-Por el Papa Paulo VI al celebrar el aniversario de su elección al papado, para que conduzca a la Iglesia con sabiduría, comprensión y amor, oremos al Señor.

2.-Por todos los obispos, sacerdotes y religiosos, para que su labor y sus sacrificios propicien la venida del Reino del Señor.

3.-Por los constantes esfuerzos a fin de restaurar al seglar su verdadera dignidad y función dentro de la Iglesia, oremos al Señor.

4.-Que los jóvenes cristianos se orienten por la fe y el amor en la elección de su vocación de vida, oremos al Señor.

5.-Por todos los que sufren los efectos de la guerra y la persecución, para que reine la paz universal, oremos al Señor.

6.-Por el alivio a los que sufren, el consuelo a los desamparados y solitarios, y la paz a los afligidos en mente y cuerpo, oremos al Señor.

7.-Que los que sufren la pérdida de un ser querido encuentren consuelo en la fe y que los fallecidos la pasada semana, especialmente N y N, sean recibidos en el reino celestial, oremos al Señor.

8.-Que nuestra parroquia sea una comunidad viviente, preocupada por el bienestar espiritual y material de todo su pueblo, oremos al Señor.

CELEBRANTE: Padre, que cada día que pasa nos acerque más a Ti. Ayúdanos en nuestras necesidades. Te lo pedimos por Cristo, Nuestro Señor.

Pueblo: Amén.

## Misas Dominicales En Español

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

SS. PETER and PAUL 900  
SW 26 Rd., 8:30 a.m., 1, 7  
y 8 p.m.

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

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

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

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

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

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

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

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

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

LITTLE FLOWER, 1270  
Anastasia, Coral Gables,  
9:15 a.m., 1 p.m.

ST. FRANCIS DE SALES,  
600 Lenox Ave., Miami  
Beach, 6 p.m.

St. RAYMOND (Provisio-  
nalmente en la Escuela Co-

ral Gables Elementary, 105  
Minorca Ave., Coral Gables)  
11 a.m.

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

INMACULADA CONCEP-  
CION 4500 West 1 Avenue,  
Hialeah, 12:45 and  
7:30 p.m., 6040 West 16 Ave.  
9:00 a.m.

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

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

VISITATION, 191 St. y N.  
Miami Avenue., North Dade,  
7 p.m.

ST. VINCENT DE PAUL,  
2000 NW 103 St.-6 p.m.

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

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

ST. PHILLIP BENIZI,  
Belle Glade, 12 M.

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

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

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

ST. JULIANA—W. Palm  
Beach, — 7 p.m.

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# One Diocese 'Facing' Total School Closure

By WILLIAM RYAN  
NC NEWS SERVICE

Bishop Robert E. Tracy of Baton Rouge declared that the diocese is "definitely faced with the prospect of closure of its schools," but added he will "do all in my power" to prevent this from happening.

Bishop Tracy's statement came in response to a resolution by the diocesan Priests' Senate which called for immediate steps to close all parochial and interparochial schools unless public assistance is provided for them.

Five more parochial schools were closed in the Portland, Me. diocese, while Buffalo diocesan officials announced the closing of two schools and the consolidation of six others and indicated more closings, consolidations and phasing out of grades can be expected.

The provincial seminary for the four dioceses of Iowa closed its doors for the last time this June.

## TUITION UP

Officials in two Florida dioceses announced tuition increases to meet spiraling costs in diocesan high schools.

These were some of the developments which served to round out the less than spectacular 1968-69 year of Catholic education.

The resolution of the Baton Rouge diocesan Priests' Senate read in part:

"Whereas the increasing cost of operating all Catholic parochial and interparochial schools is becoming an impossible pastoral burden and whereas the legislature of the State of Louisiana is presently considering a Citizens for Educational Freedom-supported bill for financial assistance to nonpublic schools...the priests' senate... recommends to Bishop Tracy that unless financial assistance from public funds is available, immediate steps be taken to close all parochial and interparochial schools of the diocese."

Bishop Tracy noted that the senate resolution and his own comments on it "were not all simply pressure tactics.

"As a matter of fact, the diocese is definitely faced with the prospect of closure of its schools," he stated. "The question is this: If they have to be closed for lack of funds, will it be gradual, as at present, or immediately? After all, Louisiana Catholic schools did lose 15,000 students during the past two years.

"However," the bishop continued, "we wouldn't close schools in an irresponsible fashion. We wouldn't do anything calculated to hurt the public schools or our own children."

## PLEDGES EFFORT

Bishop Tracy said that while recognizing the serious problems of the parochial schools, "I am still strongly opposed to closing" them. "It would mean losing some 300 religious teachers to other dioceses in which parochial schools are still open. Moreover, our Diocesan Lay Congress, representing all our people, voted overwhelmingly last year to retain our parochial schools. Consequently, I will do all in my power to keep our schools open," he pledged.

The closing of five more parochial schools in the diocese of Portland, Me., was announced at the end of the

## Closings Stir A Legislature

AUGUSTA, Maine — (NC) — A joint legislative order asking the Maine Education Council to study the impact of planned Catholic school closings on the state's economy has been introduced in the state legislature.

Plans for the closing of five more parochial schools in the diocese of Portland were announced earlier.

Sponsor of the measure asking the Education Council to look into financial implications of the

school year. Five other closings were announced in the spring.

Officials of St. Athanasius parish in Rumford, Me., offered the St. Athanasius school buildings and equipment to help public school officials meet the influx of 263 former parochial school students.

Father Joseph W. Houlihan, pastor of Sacred Heart parish, Portland, said there was some possibility that Sacred Heart school will stay open if sufficient funds can be found to hire lay teachers to replace the Sisters of Mercy who withdrew.

He said it is also possible some Sacred Heart students will be enrolled in the new Catholic junior high school scheduled to open in Portland this fall.

The Buffalo diocesan school department announced two rural parish schools will close and six other schools will be consolidated. It also said seventh and eighth grades will be dropped from three other rural schools.

The changes were forced by a combination of low enrollments and difficulties in securing enough nuns to teach in the schools, according to Msgr. Leo E. Hammerl, diocesan school superintendent.

"People are committed to Catholic education and yet are cognizant of the available personnel and money to conduct the full type of program that we have been accustomed to," Msgr. Hammerl said. "Their commitment is compelling them to explore ways

of continuing Catholic schools in operation, even though it means consolidations and phasing out grades."

The Catholic school closings have sent public school officials scrambling for money and facilities to handle the expected influx of students from the closed schools. Mainelaw provides for special aid to public schools in such circumstances but allows no financial assistance to parochial schools.

of continuing Catholic schools in operation, even though it means consolidations and phasing out grades."

## SEMINARY TO CLOSE

Mount St. Bernard Seminary, provincial seminary for the four dioceses of Iowa, will not re-open in the fall, according to a joint announcement by the seminary's board of governors and the Dominican Fathers of the Province of the St. Albert the Great who staffed the seminary.

The announcement said the seminary, located in Dubuque, was closed because of the small number of students enrolled for the next term and the resulting high cost of operation.

Last year's enrollment, according to the Dubuque archdiocesan directory, was 100. Between 60 and 70 were expected for the next school year. The seminary opened in 1959.

The Dominican Fathers will continue to conduct the Aquinas Institute of Theology in Dubuque, Aquinas will continue to offer a program in seminary formation, as well as continue the doctorate program in ecumenical studies with Wartburg Seminary and the Uni-

versity of Dubuque Seminary. Diocesan seminarians who enroll in the Aquinas Institute will be housed in St. Rose Priory.

In Florida, Bishop Charles B. McLaughlin announced tuition in diocesan high schools in the St. Petersburg diocese will be increased to \$35 a month for Catholic students and \$45 monthly for non-Catholic students.

## AID TO NEEDY

Tuition aid will be available for needy families, however, and lower rates will be charged in certain schools because of particular circumstances.

In Tampa, for example, where Catholic families have pledged support to secondary education through a recent fund raising campaign, the tuition will be kept at \$25 a month in that city's Catholic high school.

Bishop William D. Borders recently announced that tuition in the five diocesan high schools in the Orlando diocese will be raised to \$350 per pupil in the coming school year, and that non-Catholics will be charged \$450 per pupil.

Bishop James J. Hogan of Altoona-Johnstown, Pa., speaking to graduates of Bishop Carroll High School in Ebensburg, denied rumors that the school will close and appealed to the community for assistance in solving its financial problem.

The Catholic School Board in St. John's, Newfoundland, announced plans for \$3.5 million in new construction. It will take the form of adding portable classrooms will be provided to accommodate an additional 4,000 children, bringing the total enrollment in the next school year to 25,000. The school board has jurisdiction over the schools in 17 urban and suburban parishes in the St. John's area.

The program will be financed by a levy on parents of \$100 a year.

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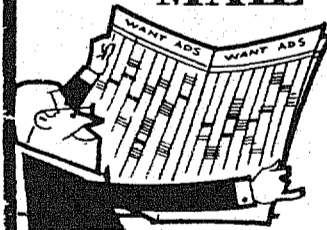
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# Latin American Gives Views On U.S. Policy

(Continued from Page 6)

paid are extremely low.

With regard to foreign countries, the foreign investments, I would say that in most of our countries the principal industries are in the hands of foreign capital. And the problem here is that the

economy then of the country depends not only on foreign investments but also on foreign decisions with regard to investments.

The only thing that we can do is to tax them. But even so there are many ways to escape taxation. And above all there are many ways to

play one nation against another, and in this way they will always have the upper hand.

For example, suppose the copper industry in Chile or the government in Chile started to tax in a higher proportion the American companies. The latter immediately could fly to Peru or, as they are doing right now, to Europe. In this sense, I think we are not completely free in our own determination, but we are always dependent on what some external forces have to determine.

Q. We hear it said often that there is a time bomb still in Latin America. Is this true?

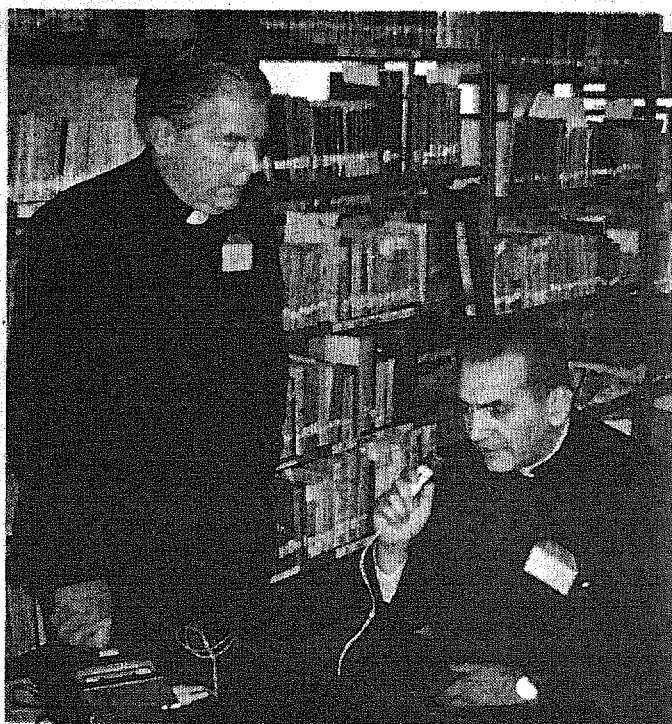
A. I think that we are still in turmoil. We still have a tremendous danger with the grave temptation of violent revolution due precisely to the bad social structure of our countries. The only way to get out of this situation will be a vast social renovation or revolution in Latin America.

I am not talking about violence as such. I am completely against violence. I think there is no hope with

some violent movement. There are many ways to exercise a tremendous power over any of the Latin American countries. As I said before our economic dependence is great.

Secondly, there are ways of playing one nation against another, and playing others against a third. In this sense, I think there is no hope of good for any violent movement in Latin America, as was the case in Bolivia. So I am not advocating this at all, because I think politically the only thing that violence does is to strengthen the rightist parties and the military forces.

Therefore I think we have to first reflect and plan in our own countries and make our people more conscious — those who have the power — of how to bring about more rapid social changes. And what I mean to say by social change is to accept better and larger taxation, to put in reforms of a whole cultural structure, to accept many reforms in business and to accept many reforms in education. Education sometimes is a very slow process, but



Msgr. Walsh and Father Renato Poblete

if we speed that up probably we can bring about the changes we are looking for in order to obtain a most peaceful, a more orderly society.

Q. Are the rich classes aware of this grave danger and are they beginning to do anything to cooperate in social reform?

A. I think there is a big

difference from country to country. In some countries I would say that they are becoming aware, partially because they are afraid of a situation similar to Cuba's. But in other countries, it is a pity. They are still dreaming they can remain with the same status quo without any great change. This, I think, is like committing suicide.

## Cites Growing Concern For The Poor In U.S.

INDIANAPOLIS — (NC) — A great deal has happened in and to this world during the past decade in the area of social justice, and the Task Force on Urban Problems of the United States Catholic Conference "is evidence of a major institutional commitment of the American Catholic Church to the service of the nation's poor and racially disadvantaged."

This observation was made by Msgr. Aloysius J. Welsh, Task Force executive secretary, in an address delivered at a workshop here for priests and nuns. It was sponsored by the Priests' Association of the Indianapolis archdiocese.

Msgr. Welsh recalled Pope John XXIII's words and actions in 1961 which gave impetus to a growing concern for the poor. He cited the late Pontiff's encyclical, Mater et Magistra, and his defiance of papal protocol "by leaving the usual stately procession to converse personally with a group of worker's representatives from Africa."

Msgr. Welsh said "since 1961 a great deal has happened in and to this world of ours."

"The social teachings of the universal Church have been enriched by Pacem in Terris, Pope Paul's Development of Peoples and the body of pronouncements of the Second Vatican Council, highlighted by the Pastoral Constitution on the Church in the Modern World," he explained.

"We can be sure that the 20th-century Catholic counterparts of the priest and levite of Christ's parable of the Good Samaritan are relatively at least as well informed of the duties of organized religion and of Chris-

tians to respond to the needs of the wounded stripped and left by the wayside by robbers," Msgr. Welsh said.

He pointed out that the Task Force is "more than a grouping of programs; rather it involves the religious community of the Church in a practical demonstration that, given unity of purpose and coordination in action, the whole is greater than the sum of its parts."

"The required orientation towards action is the result both of the atmosphere of crisis and of the practical, concrete nature of the problems of race and poverty which demand immediate attention," Msgr. Welsh said.

## Urges Probe Of Tax-Free Churches

WASHINGTON — (NC) — A Georgia congressman asked for an investigation of the tax-exempt status of the United States Catholic Conference and eight other church groups that he said are lobbying against deployment of the anti-ballistic missile (ABM) system.

Rep. Ben B. Blackburn asked Internal Revenue Commissioner Randolph Thrower to determine whether the nine organizations have violated laws governing activities of tax-exempt institutions.

Blackburn said he wrote to Thrower, urging him to warn the church groups that they may jeopardize their tax-exempt status if they are found to be engaging in political activity.

The other church groups named by Blackburn are the United Methodist Church's Division of World Peace, the National Council of the Churches of Christ in the United States of America, the United Presbyterian Church in the United States of America, the United Church of Christ in the United States, the Union of American Hebrew Congregations, the Church of the Brethren General Board, the Lutheran Council in the U.S.A., and the executive council of the Episcopal Protestant Churches.

Blackburn also named the Anti-Pollution League Association of Monterey, Calif.

He said these tax-exempt organizations have been lobbying against President Nixon's proposal to deploy a "safeguard" ABM system.

## Pope Receives U.S. Space Man

VATICAN CITY — (NC) — Dr. Thomas Paine, administrator of NASA, the National Aeronautics and Space Association, has been received in audience by Pope Paul VI. With him were his wife and daughter, and some co-workers.

Paine is on a tour of Europe to promote international cooperation in space.

## Mission Ban Withdrawn By Holy See

VATICAN CITY — (NC) — The Holy See, withdrawing its ban on the training center for missionaries in Latin America founded in Cuernavaca, Mexico, by Msgr. Ivan Illich, has authorized priests to attend it.

The permission has been given on an experimental basis.

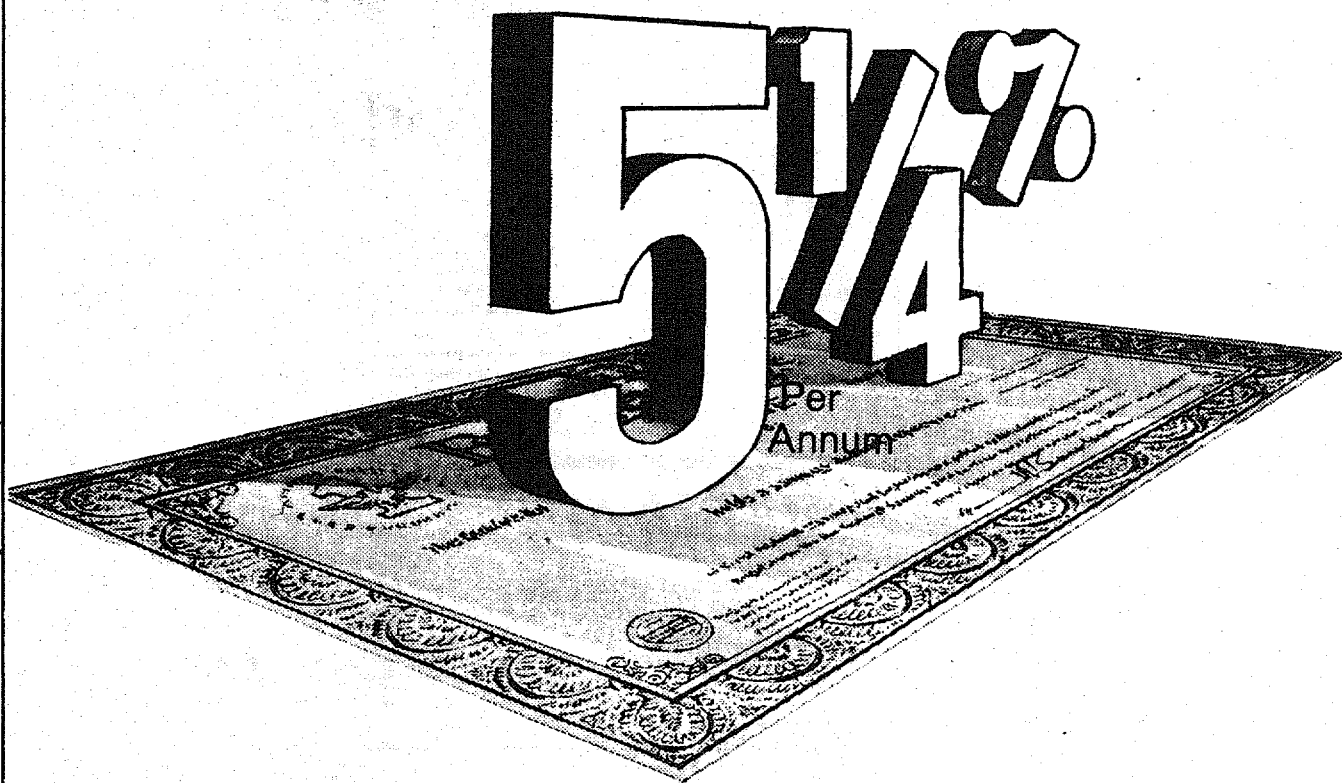
It was also given on condition that the bishops of Latin America and Bishop Sergio Mendez Arceo of Cuernavaca supervise the teaching at the Intercultural Center of Documentation (CIDOC) and that the center "be led back to the spirit and the purpose that presided at its foundation."

The Holy See also asked Msgr. Illich to leave the center and to put it under the direction of CELAM, the Latin American Bishops' Council.

This was ordered in a note sent to Bishop Mendez of Cuernavaca. The note was published in the Paris daily, Le Monde. Its contents as published were authenticated by the press office of the Holy See.

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