

Collegial Key Cited To Bishops

WASHINGTON — (NC) — The National Conference of Catholic Bishops opened with a strong plea by its president for "a mutual accountability in the Church for its ministry."

Before the week-long meeting was over, the bishops found that a number of Catholics were ready to take the cue, and ask for a chance to share responsibility for their Church's actions.

John Cardinal Dearden of Detroit, president of the NCCB, opened the meeting with a public address in which he told the 210 bishops present that the key to the work of the Church is "closer collaboration between the Holy Father and the bishops and through them with all the members of the Church."

Before the day was out, Father Patrick O'Malley of Chicago, president of the National Federation of Priests' Councils, had addressed the bishops, and proposed a three-point plan of collaboration between his organization, which claims to represent half of the nation's priests, and the bishops. The plan asked that:

- Representatives of local priests' organizations should accompany their bishops to NCCB meetings and join in the national decision-making process.
- The bishops should admit that they need the NFPC.
- Structures should also be established to enable NFPC and the bishops to work together on a number of problems, such as vocations, continuing education, development of new spiritual life forms for priests, training of diocesan personnel workers, and cooperation in a study of the priestly ministry authorized last March by the bishops.

Later in the week, the bishops also issued a long statement reaffirming the principle of priestly celibacy.

Another statement, briefly touching on many concerns of the Church and society, was returned to committee for further work.

The bishops began a revision of their conference's by-laws, expected to last throughout the week.

Cardinal Dearden singled out two specific ways in which the bishops can collaborate nationally — he called it an "expression of the functioning of collegial concern at the level of regional church":

By establishing circuit courts to enable diocesan marriage tribunals to give "the kind of pastoral consideration that is given to those now more favored." He said that requests made by the bishops to simplify marriage law procedures would help, but "will primarily be for the benefit of those living in the larger dioceses." People in smaller dioceses have problems, too, and circuit courts, staffed with the experts now available only in metropolitan areas, would enable the Church to help them better, he indicated.

• He noted that in May, 1969, the bishops established an Urban Task Force "to commit our energies and our resources to aid the oppressed and disadvantaged in our cities." But, he said, "it has fallen short of our expectations."

The reason: "Our reluctance to accept a corporate commitment as a personal responsibility."

The entire next day was devoted to the study of poverty and the Church's response.

(Continued on Page 26)



HAPPY COUPLE—Mr. and Mrs. Edward Chick of Coral Gables give their attention to Maureen (left) and Cecilia, two young ladies who could win anyone's heart. Chil-

dren such as these benefit from the donations given in the annual "Good Samaritan" collection due Sunday in the Archdiocese of Miami.

Archbishop's Letter

Christ's Little Ones Need Your Charity

To the Priests, Religious and Faithful of the Archdiocese:

The greatest commandment, so our Lord has taught us, is to love God with one's whole heart and one's neighbor as one's self. Indeed, we must never forget that Christ wanted to identify Himself with His brethren as the object of this love when He said, "As long as you did it for one of these, the least of my brethren, you did it for me."

By taking on human nature, Christ bound the whole of the human race to Himself as a family and He established the mark which would distinguish His followers, saying, "By this will all men know that you are my disciples, if you have love for one another."

In every era the Church has been recognized by this sign of love. A tender concern for the needy and the consequent aid necessary for their relief have always been considered by her with a special honor and as a particular duty.

In this spirit and with the knowledge of your goodness, I turn again to you today to ask your help. I wish to address an appeal to you on behalf of our homeless and dependent children. They are Christ's little ones. They did not choose their unfortunate situations. They are unable to help themselves.

See stories on page 2.

There are seven protective homes in the Archdiocese of Miami plus two day-care centers which seek to provide for the needs of these young people. Yet without your charity it would be impossible for them to continue to function day by day.

I have therefore directed that the collection for Catholic Charities, appropriately entitled the "Good Samaritan Collection," be taken up at all the Masses in our Churches and Missions on Sunday, Nov. 16. Envelopes for this collection have been distributed.

You may be sure that by sharing the blessings which you have received Almighty God will grant you abundant reason to celebrate a genuine day of Thanksgiving later in the month.

With gratitude and my warmest regards, I am
Sincerely yours in Christ,

Edmund J. Conroy

Archbishop of Miami

Judge Strikes Abortion Law, Asks Supreme Court Test

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THE VOICE

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

It's Your Chance To Help Dependent Children

Will You Be A 'Good Samaritan' Sunday?

By MSGR. R. T. RASTATTER

A friend of ours has an adage painted on a wooden board hanging in his carport. It reads:



"Today is the Tomorrow You worried about Yesterday."

Comforting thought, perhaps, for those who may be needlessly concerned or even fearful about what tomorrow may bring, even for those who plan ahead.

Somehow, it set us to thinking about past, present and future, about yesterday, today and tomorrow. We can design our conduct for today and plan ahead for tomorrow. But what about yesterday?

It's gone, never to return. What kind of a day was it? Did we perform well in the service of our superiors? In our duties toward our families, our nation, our community? Above all, did we perform well in the sight and service of God?

"What's done is done," we might say. But are we really and truly content that yesterday was spent in a matter of which

we can be proud and thankful? Will the record book show a "Well done!" rating... or will it merely be another blank?

It gives us pause, doesn't it, to give serious consideration to today, which by tomorrow will be another yesterday—beyond recall. Its failures, omissions or postponements are hardly assuaged by the sorry reflection: "If only I had..."

Such contemplation brought to mind an

expression credited to various persons, but which we believe to be the work of William Penn. We quoted it in a column in The Voice, once before and we earnestly feel it properly bears repetition:

"I expect to pass through life but once. If, therefore there can be any kindness I can show, or any good thing I can do to any fellow-being, let me do it now and not

defer or neglect it as I shall not pass this way again."

Roughly translated this simply means: Do it now. Yesterday is gone; tomorrow may be too late!

So we urge you to plan now, so that when Sunday, Nov. 16 becomes today, you and many others will be happier for it on Nov. 16.

That is the date of our annual "Good Samaritan" collection, taken up in all our churches, a collection of your gifts from God, for the benefit of the minds, bodies and souls of our dependent children. These are dependent children in Boyston of Florida, girls in Bethany Residence, youngsters in our Catholic Home for Children, infants of unwed mothers in foster homes awaiting adoption.

The assumption that "my situation is different" doesn't hold water, except in rare instances, when we remember the man who said: "I complained because I had no shoes until I met a man who had none."

Be a good samaritan on Sunday and your yesterday will have many blessings and no regrets.

May God bless you!

Help For Needy Children Is Urged

An appeal to the faithful in South Florida was made this week by Archbishop Coleman F. Carroll on behalf of homeless and dependent children now under care in the Archdiocese of Miami.

In a letter to the priests, Religious, and faithful, the Archbishop pointed out that "the greatest commandment, so our Lord has taught us, is to love God with one's whole heart and one's neighbor as oneself."

"Indeed, we must never forget that Christ wanted to identify Himself with

His brethren as the object of this love when He said, 'As long as you did it for one of these, the least of my brethren, you did it for me,'" the Archbishop recalled.

He called on South Floridians to provide for the needs of dependent youth who "did not choose their unfortunate situations" through generosity to the Good Samaritan collection which will be taken up at all the Masses in churches and chapels of the Archdiocese Sunday, Nov. 16.

Teachers' Association In Membership Drive

The Archdiocese of Miami Teachers' Association — made up of teachers from the elementary and secondary schools within the eight counties in the Archdiocese — is winding up its fall membership drive, according to the group's steering committee chairman, John Barret.

Concurrent with the concentrated membership drive, the organization has submitted, its provisional constitution and by-laws to the Archdiocesan School Board for suggestions and recommendations, according to Msgr. William McKeever, Archdiocesan Superintendent of Schools.

When the recently finished constitution and by-laws were submitted to the school board, Barret explained, "The work accomplished by our (Teachers' Association) Religious and lay committee is a sign of what can be done for our educational system in a spirit of sincerity and goodwill. The spirit of cooperation between the teachers and the Department of Education is a hopeful sign."

On giving its encouragement for the formation of the group in 1968, the School Board issued a policy statement which read, in part: "The School Board endorses and will work with an association of Catholic school teachers in their efforts to improve education... The board recognizes the need and usefulness of a professional association of teachers dedicated to increased excellence in Catholic education especially through greater effectiveness as teachers."

The steering committee of the association was elected by the teachers themselves at various meetings held in areas of the Archdiocese, and for the past year has been working on drafting the constitution and by-laws. For information on joining the Teachers' Association while the drive is still in progress this month, interested Religious and lay

teachers can contact one of the following members of the steering committee in their own areas:

Dade County: John Barret (922-8804); Brother James Convey (358-3453); Sister Dorothy Murnane (371-6967); Sister Joan Petz (751-4350); Sister John Gabriel; Paul Lyden (821-8339); Robert McKenna (443-9459) or Mrs. Gail Pahl (758-1968).

Broward County: Sister George Margaret or Sister Therese Margaret (581-0111); Daniel Griffith (584-0254), or Edward White.

Palm Beach County: Thomas Bornhorst (848-7617); Dr. Mae Leone (842-2750); Sister Mary of Mercy (395-3550); or Sister Joyce La Voy (832-5131).



DISCUSSING PRODUCTION of a special television program to be broadcast on "The Church In The World Today" over WCKT Channel 7 during Latin American Week, Dec. 7 to 14, are (from left) Alfonso Cremata, Father Frank Cahill, director of production for the Archdiocesan Radio and Television Department; Mrs. Avelina Malizia, director of the Archdiocesan Office of Latin American Affairs, and Salvador Urgarte. Cremata and Urgarte are members of the theatrical group Las Mascaras which is acting in the special program. Urgarte wrote the script for the program which will deal with the social problems of Latin America.

Deadline Advanced For Holiday Edition

Due to the Thanksgiving holiday Nov. 27, The Voice will go to press one day earlier than usual.

Deadlines for copy for the issue of Friday, Nov. 28 will be at noon on Friday, Nov. 21.

News releases received after that date will be too late for publication in that issue.

Priest Gets Post In Mental Health

Father Roger Radloff, director of the Family Counseling Center, Catholic Welfare Bureau of the Archdiocese of Miami, has been named to a three-year term on the board of directors of the Dade County Mental Health Association.

He is the first priest to be elected to the board of the

Dade County Mental Health Association.

Father Radloff, who was the first counselor appointed to the Family Counseling Center, was made director of the facility in 1967.

He maintains residence at the Aquinas Newman Center, University of Miami Campus, and is also a member of the Interfaith Agency for Social Justice.

Father Radloff has worked with various areas of mental health services for the past four years.

Mother Hildegonde Dead; Was Teacher At Academy

A Concelebrated Mass of Christian Burial for Mother Hildegonde, R.A., was offered Wednesday in Assumption Academy Chapel.

Msgr. James F. Enright, pastor, St. Rose of Lima Church, was principal concelebrant of the Mass for Mother Hildegonde who died Sunday at the age of 89. Concelebrating with him were Father Angel Vizcarra, O.P., Father Martin Cassidy, pastor, St. Kiernan Church; Father Augustin Roman, and Father Carlos A. Roque, S.J.

A native of Bavaria, Mother Hildegonde was

graduated from the University of Tubingen and entered the Religious of the Assumption in Paris in 1902. She came to Assumption Academy here 20 years ago and was a teacher of mathematics, Latin, French, and German. She is survived by two sisters in Germany.

Mother Clare Emmanuel, provincial of the order from London, England; and Mother Frances Margaret, superior of the Philadelphia Province joined other members of their order at the funeral.

Burial was in Our Lady of Mercy Cemetery.

He was ordained in 1965 at the Pontifical College Josephinum, Worthington, Ohio, and has studied psychology at Ohio State University and Western Reserve University.

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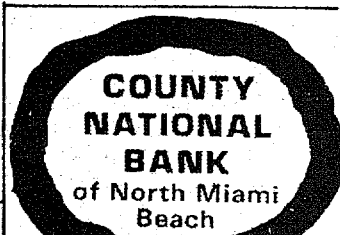


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DC Anti-Abortion Law Is Ruled Illegal

WASHINGTON — (NC) — A federal judge ruled that licensed physicians here may not be prosecuted for performing abortions.

The ruling opens the way to legalized abortions for reasons other than health.

Msgr. Harold Murray, director of the Department of Health Affairs, United States Catholic Conference, told NC News Service he sees the ruling as a "fundamental step in permitting abortions on demand."

He emphasized that he does not agree with what the ruling might lead to, but added that he

would "have to talk with persons in the legal and medical professions in order to judge the practical implications" of the ruling by Judge Gerhard A. Gesell of the United States District Court.

The ruling is not binding on other federal judges, but it can be adopted by them.

Gesell ruled that the 1901 law that restricts abortions is unconstitutional.

The decision means that any "competent licensed practitioner of medicine" who wants to perform an abortion for reasons satisfactory to himself

and his patient, may do so, without legal limitation.

Many doctors, however, have indicated that the ruling does not automatically mean that abortions will become easier to obtain here than they have been up to now.

The challenged law permits induced abortions only when "necessary for the preservation of the mother's life or health."

That clause, Gesell declared, cannot survive constitutional scrutiny because it is so vague that a person accused of violating it cannot properly defend himself, and

because it places upon a defendant the burden of proving that the operation was medically necessary.

Gesell also said that a woman has the constitutional right to determine whether she will bear a child.

The decision came in a case of a doctor and a nurse's aide, arrested in separate incidents, who moved that their cases be dismissed on constitutional grounds.

Two cases against the doctor were dismissed, but the charge against the nurse's aide was upheld by Gesell, who said

any abortion must be performed by a qualified doctor.

Gesell urged the U.S. attorney's office to appeal his ruling directly to the U.S. Supreme Court, but the judge apparently expects his ruling to be upheld.

He said there has been "an increasing indication in decisions of the Supreme Court of the United States that as a secular matter, a woman's liberty and right of privacy extends to family, marriage, and sex matters, and may well include the right to remove an unwanted child, at least in the early stages of pregnancy."

Church Officials Refuse Comment

Dominican Religious Arrested In Brazil

SAO PAULO, Brazil — (NC) — There are many observers here who believe that the arrest of several Dominicans, including two priests, on charges of aiding slain terrorist leader Carlos Marighela may serve to strengthen the position of a small but influential group of conservative Catholics.

One of their leaders, Plinio Correia de Oliveira, head of the rightist Tradition, Family and Property movement, has said that churchmen engaged in "subversive" activities should be banned and even expelled from Brazil.

(Brazil's military regime

has expelled 10 foreign priests since it assumed dictatorial powers last December.)

Church authorities have refused to comment on the arrest of the Dominicans, and a top level bishops' meeting has been scheduled to discuss the case.

The involvement of the Dominicans, however, will make it difficult for moderates among the churchmen to push for further reform while Oliveira and his group are attacking the "Marxist monks."

Police give this version of Marighela's death:

Two Dominican Brothers—Yves Amaral

Lesbaupin and Fernando DBrito—were arrested by federal police while leaving a private home at Copacabana in Rio de Janeiro to return to Sao Paulo. After questioning by police, they agreed to set up a date with Marighela, the most wanted communist leader in Brazil.

The Brothers telephoned from the Dominican bookshop, Two Cities, in downtown Sao Paulo and made the appointment.

The password was: "Let's meet at the printing office." This was a construction project at the intersection of two relatively quiet streets in the plush

neighborhood of Jardim Paulista.

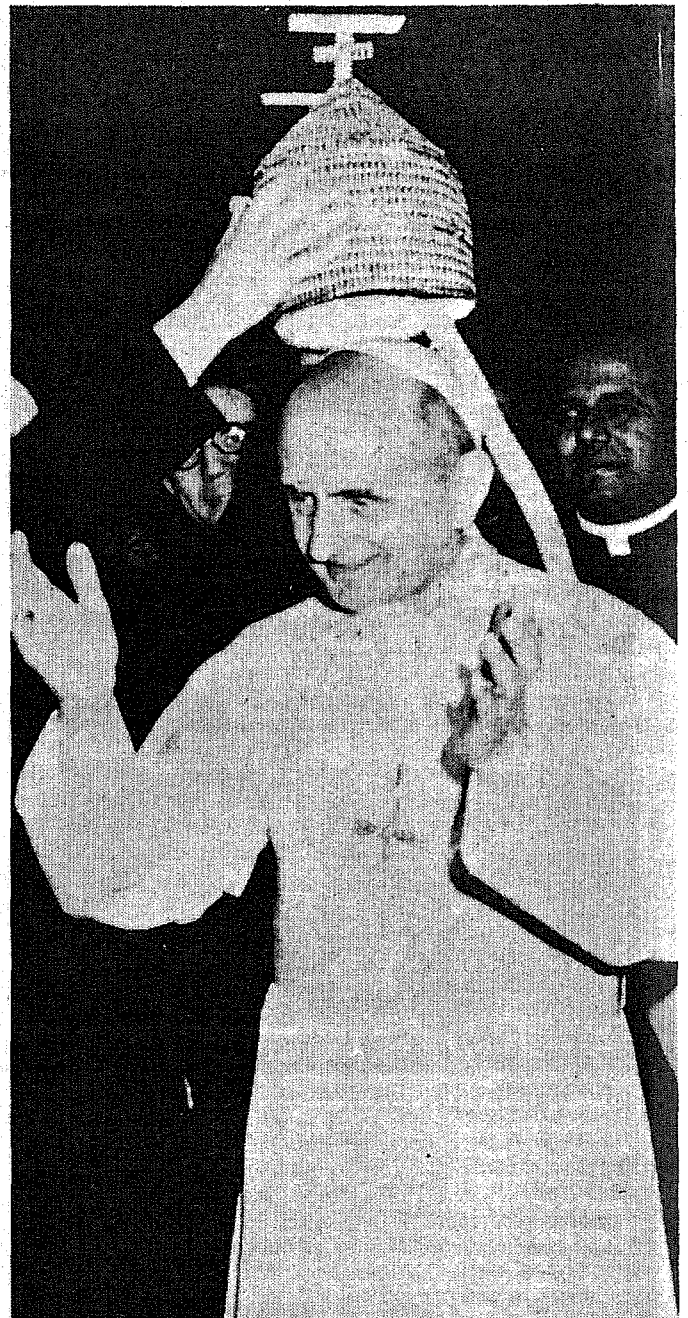
Several agents of the secret police (DOPS) were stationed there, some of them posing as laborers, others, including women agents, as "loving couples" sitting in parked cars.

The Brothers drove to the rendezvous in Jardim. First a scout car of the terrorists arrived at 9 o'clock inspected the place, and then Marighela's car moved in. When the leader and two others with him approached the Brothers' van, the two Brothers ducked and a police officer shouted to Marighela to surrender. Marighela reached for a gun in his briefcase and police opened fire. Marighela was killed. His companions answered the fire and raced their car out of the ambush.

Besides Marighela, one of the secret agents was killed. A police woman, Estela Borges Morato, 23, who was wounded in the head, died two days later in a Rio de Janeiro hospital.

Bishop Aloisio Lorscheider, general secretary of the Brazilian Bishops' Conference, came from Rio de Janeiro to conduct an investigation but declined comment. The bishops had held their annual meeting just a few days earlier in this city.

Agnelo Cardinal Rossi of Sao Paulo was in Rome for the Synod of Bishops at the time of the Marighela incident and archdiocesan officials said that any statement would have to come from him.



POPE tries on a handmade African tiara during a visit to the Philosophical College of the Sacred Congregation for the Propagation of the Faith. The Pontiff inspected the gifts he received from African nations during his visit to Uganda last July.

Catholic U. Installs Dr. Walton

Layman Heads University

WASHINGTON — (NC) — Dr. Clarence C. Walton was installed as the 10th president of the Catholic University of America during ceremonies at the National Shrine of the Immaculate Conception. He is the first laymen to head the 82-year-old pontifical university.

Dr. Walton, 54, was named chief executive officer of the university last January by the board of trustees which had conducted a 15-month search for a president who could "best fulfill the dual requirements of scholarship and leadership," according to Dr. Carroll Hochwalt, board chairman.

More than 3,000 persons witnessed the procession of over 200 faculty members, administrators and clergy which preceded the new president into the shrine.

Members of the hierarchy attending included John Cardinal Cody of Chicago; John Cardinal Krol of Philadelphia; Patrick Cardinal O'Boyle, of Washington, university chancellor; Lawrence Cardinal Shehan of Baltimore, and Archbishop Luigi Raimondi,

Apostolic Delegate in the United States.

After congratulatory letters from Pope Paul VI and President Nixon were read, Dr. Walton, formerly dean of Columbia University's School of General Studies, received CUA's presidential medallion from Dr. Hochwalt and was formally invested in the post he has held since Sept. 2.

In his address, Dr. Walton said the university represents "a viable, creative, necessary, moral and intellectual force that is more needed now than ever before in its history. Contemporary events have sent shock waves of such magnitude through institutions of higher education that the university . . . needs reappraisal and restatement in terms of redefined purposes and recast roles."

Dr. Walton called the nation's cities "storm centers" for the sick and the poor that have suffered from "grievous political neglect. The city, he said, "has become a cancer — neglected, abused and exploited."



ASTRONAUT RICHARD GORDON

Gordon Brothers Raced Five Miles To Be Acolyte

Former Altar Boy's Moon-Bound

SEATTLE, Wash. — (NC) — The distance between a sleepy-eyed altar boy mumbling an "et cum spiritu tuo" in an area rural church on a raw, cold morning and a clear-cut competent, crisp young astronaut giving a brisk "A-OK. All systems go" in warm, Florida sunshine can be great, both in time and in space.

But the gap was to be bridged Nov. 14, when Apollo 12 left Cocoa Beach in a blast off calculated to thrust man to the moon for the second time within months.

One of the three men in that Apollo capsule is Richard F. Gordon Jr., erstwhile altar boy at St. Peter's Church in Squamish, Wash.

Gordon was born here, son of Richard and Angela Gordon. He was baptized in St. Alphonsus church and his godmother, Mrs. Rose Preston of Lynwood, Wash., was in a family party flying to Cocoa Beach to witness the moon shot blast-off.

The astronaut's father, who died in 1963, was an operating engineer. He moved the family to rural Poulsbo, while

young Richard was attending school. Richard and his brother William were the only two of the five Gordon children who did not attend parochial school, an impossibility because such facilities were nonexistent at that time in Poulsbo.

But Richard and William covered the five miles between their home and St. Peter's church on their bicycles as often as possible, frequently rising at 5:30 a.m. They would race, and Father John Concannon, S.J., then on Seattle University's faculty, who said Mass at St. Peter's, would reward the winner by allowing him to be acolyte.

Another priest who greatly influenced the astronaut, Mrs. Gordon said, was Father "Chris" McDonald, S.J., now assigned to Blessed Sacrament Church, Hollywood, Calif., but formerly of Seattle Prep.

The impact of this priest's personality and spirituality on young Richard was so great that for a while he thought he might have a vocation to the priesthood, his mother said.

Gordon was an outstanding and popular student at the University of Washington. He accumulated 17 hours credit in excess of what was required for his degree. He was elected president of his fraternity, was active in many campus activities. He married the former Barbara Jean Field— of Whidbey Island, Wash., and the couple now have six children.

The astronaut's mother has been teaching in the Seattle archdiocesan schools for the past 16 years. She and members of her family, plus several close friends, after watching the Cocoa Beach take-off, will remain until after the splash-down.

"We will all spend Thanksgiving together and I'm looking forward to it," she said.

Archbishop Thomas A. Connolly of Seattle sent a telegram to Gordon at Cocoa Beach, assuring him and his colleagues: "The prayers and best wishes of all of us are with you in this historic venture. May God bless you all and return you to us safely."



LITTLE BOYS in Hong Kong are just like American boys, happy when taken care of by people who care. These are the kind of youngsters who will benefit from donations to the 21st annual Thanksgiving Clothing Collection.

Aged Lose Good Hot Lunches When Ax Falls On The Budget

The Metropolitan Senior Centers have been forced to close down their hot lunch program for low-income aged because of a lack of funding by Dade County Metropolitan government, according to Glenn B. McKibbin, executive director of the senior citizens centers.

The centers had been serving hot lunches to more than 900 senior citizens in six locations throughout the county for a total cost to the

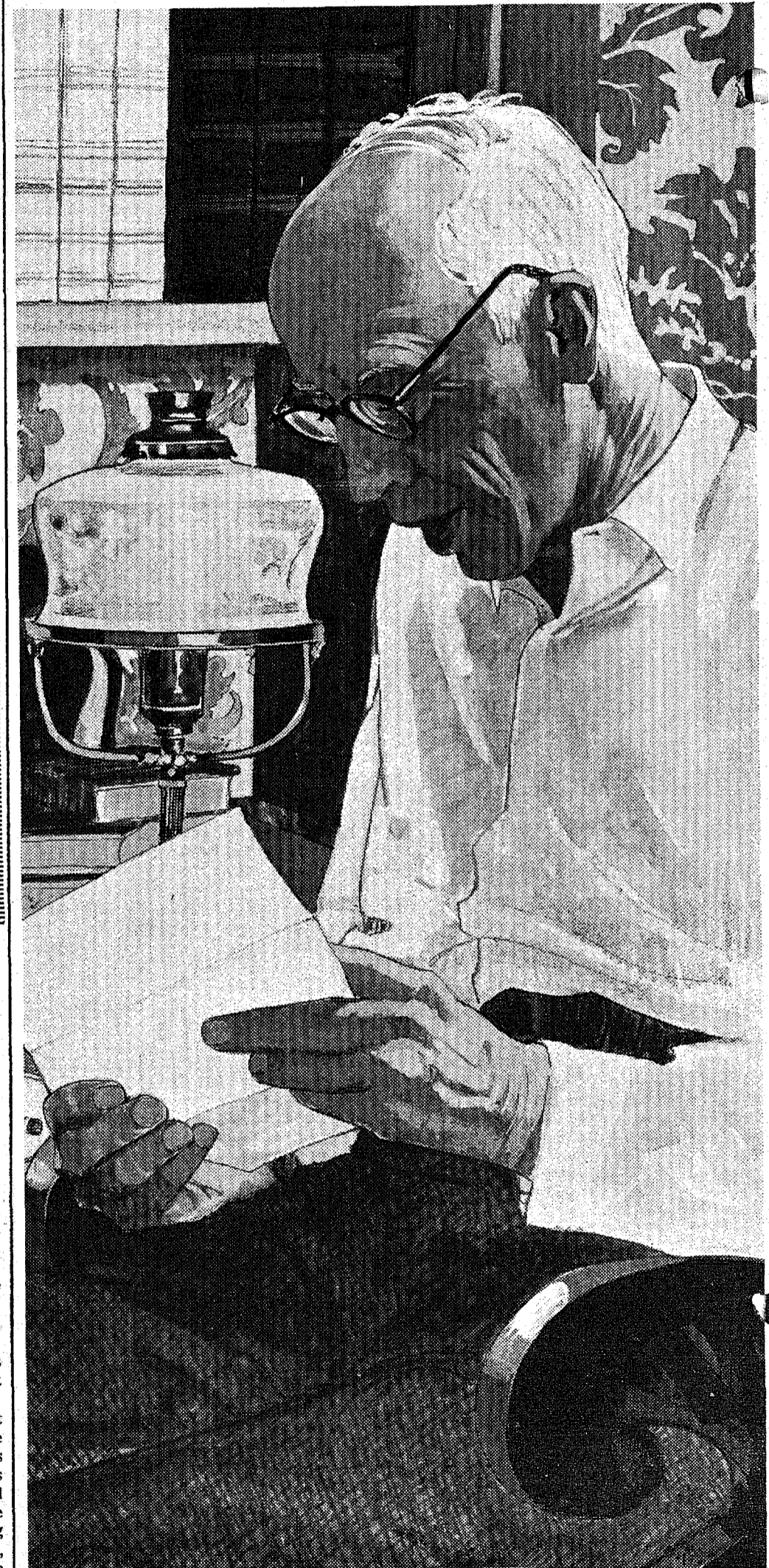
elderly of 50 cents per day. They had requested a \$58,000 allotment in the Dade County budget to cover the cost of the service, but the request was eliminated from the final budget and the lunches had to be cut off.

For the present time, other center services—including a drop-in lounge program, table games and library—will be continued, the director said. However, the lack of funds

caused the lunch program to be shut down as of Oct. 31.

The directors of the six centers which served the low-cost lunches have all been in touch with the county commissioners and urged all interested citizens to join in a letter-writing campaign to convince commissioners to reinstate the lunch funding in the budget, McKibbin said.

For information, contact the Senior Center at 371-3415.



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

 Southern Bell

For Needy Overseas

Thanksgiving Clothes Collection Set

The 21st Annual Catholic Bishops Thanksgiving Clothing Collection for the needy overseas will be conducted in the eight South Florida counties of the Archdiocese of Miami from Sunday, Nov. 23 to Saturday, Nov. 29.

According to Father Roger Radloff, archdiocesan director of the collection, donors may bring clothing, shoes, and usable bed linens and blankets to local churches during that week. Donations will then be packed for shipment overseas through the global facilities of Catholic Relief Services — USCC and distributed to needy men, women and children of all races and faiths in some 70 countries.

This year, Father Radloff emphasized, there is a special need for

clothing to aid refugees and other displaced persons victimized by the warfare on both sides of the Nigeria-Biafra conflict as well as for war victims in Vietnam and the Middle East.

In each of the past three years the nationwide Thanksgiving Clothing Collection has averaged more than 20 million pounds of used clothing, shoes and bedding.

"The generosity of the faithful may mean the difference between life and death to the displaced and homeless," Father Radloff declared in an appeal to families throughout the Archdiocese to bring to their respective parish churches articles of serviceable clothing and bedding.

Priest And Nun Named To Board Of Inter-Faith Housing Project

Father Oliver Kerr, administrator, St. Francis Xavier parish, and Sister Marie Infanta Gonzales, an Oblate Sister of Providence, and director of the EOPI Child Development Program, have been named to the five-man interim board for a planned housing cooperative in the Central Negro District.

The cooperative is being planned by the Inter-faith Agency for Social Justice—composed of representatives of the Greater Miami Council of Churches, the Archdiocese of Miami and the Greater Miami Rabbinical

Association—which was formed to bring the concern and the weight of the three major faiths to bear on the solution of community problems involving social justice.

Other members named to the interim board were the Rev. W. D. Talbert, financial advisor for Florida Memorial College; Rabbi Joseph Narot of Temple Israel and Samuel G. Jones, a member of St. Francis Xavier parish and a resident of the area in which the coop will be built.

According to Father Kerr, the co-op is planned to be a 151-unit complex of three or

four-bedroom townhouse apartments.

Persons who wish to live in the co-op must purchase shares in it for \$350 apiece. The advantages of co-op living in this situation will include a homestead exemption and no taxes on land, Father Kerr added.

The complex will be constructed on a site at NW 17th Street and 4th Avenue, Father Kerr said. Construction will start as soon as an FHA commitment is made.

The priest explained that co-op housing seems "to be more efficient and less expensive" than other types of low-cost construction and added: "It also gives the people living there a feeling of pride of ownership, because they own about one one-hundred-and-fiftieth of the whole thing."

He said that when the residents are moved into the completed structure, then the interim board of directors will resign and the residents will elect their own board from among themselves.

The buildings will be finished some six to nine months after the building is started which should be before the end of the year, Father Kerr said.

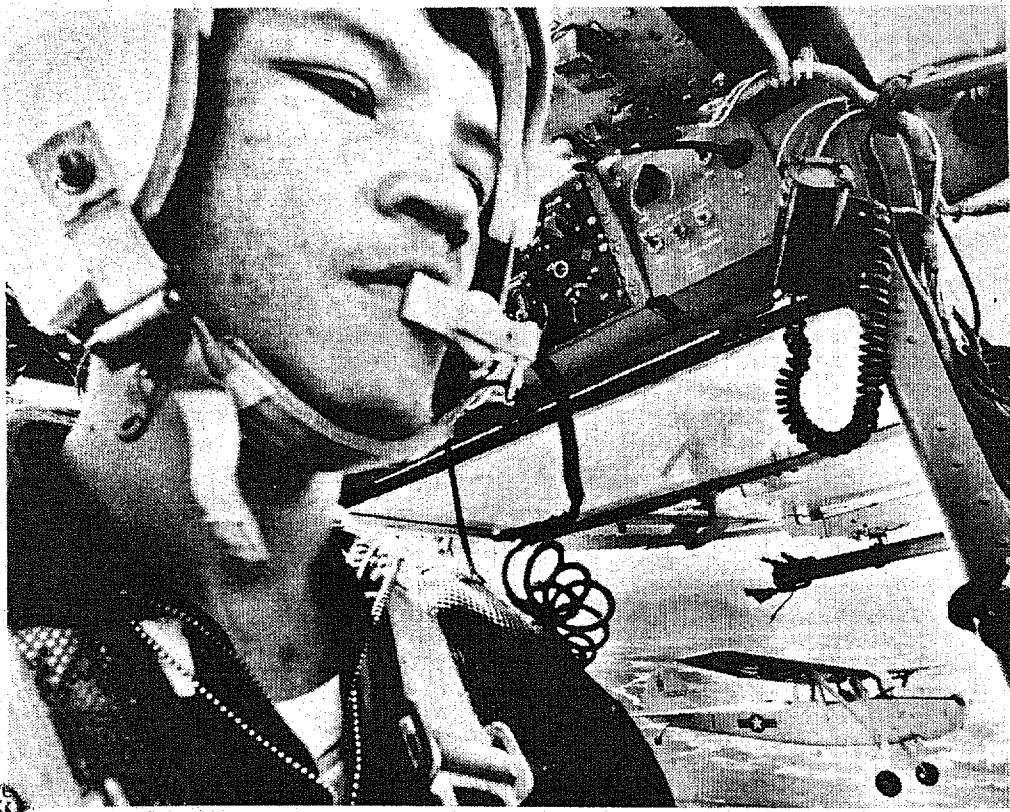
Ground Broken At Tampa For New Religious Center

TAMPA — Ground was broken recently here for the Franciscan Apostolic Center at the St. Joseph Provincial-ate, motherhouse of the southern province of the Sisters of St. Francis of Allegany, N.Y.

Father Lawrence Higgins, pastor, St. Lawrence Church, officiated at the ceremonies, representing Bishop Charles B.

McLaughlin of St. Petersburg.

According to the Franciscan Sisters who staff St. Francis Hospital, Miami Beach; St. Mary Hospital, West Palm Beach; Corpus Christi School, Miami; Sacred Heart School, Homestead; and Holy Name School, West Palm Beach, the center will welcome persons of all faiths.



AERIAL TRAINING—As part of the U.S. program of training South Vietnamese armed forces to take over duties now performed exclusively by Americans, a pilot from the South Vietnamese Air Force flies his light observation plane on a target-spotting mission over the central coast near Nha Trang.

Developing 'High-Yielding' Cereals Called Answer To World Hunger

ROME — (NC) — New varieties of cereals yielding three times the normal grain harvest could "wipe out" hunger in the world within the next decade, an official of the United Nations' Food and Agriculture Organization (FAO) has declared.

Proper introduction of such high-yielding varieties could "wipe out under-nutrition, and even hunger, that have been among the most permanent features of the history of man," said Dr. Otto Ernst Fischnich, assistant general director of FAO.

Making his statement before FAO's biennial governing conference here, Fischnich, a West German, said that the performance of the new varieties has been "outstandingly promising."

"A 15% increase in yield can be a very worthwhile advance. But when yields are doubled and tripled there is no doubt from when the crops start ripening that something unusual is going on," he said.

He claimed that the new high-yielding rice could be increased from 10 million acres to 100 million acres over the next 17 years. Wheat could be expanded from 10 million to 40 million acres, and maize, millet and sorghum from 5 million to 47 million acres.

But he warned that such yields can be gained only if a number of requirements are fulfilled.

"Production of pure seed must be recognized as a first priority. Yet in almost all developing countries seed production is one step behind in terms of development," he said.

Fertilizers, adequate water supply, and leveling, better land drainage systems, pests and disease were among other problems Fischnich cited.

He said that where sharecropping is widely practiced, tenure arrangements must frequently be

changed "to give the cultivator a higher share of the profits and the landowner a higher share of the costs."

Fischnich said that credit must also be made more available to farmers and extra facilities provided for drying, milling, processing and storing the increased yields.

Creation Of Secretariat Called Top Synod Action

MUNICH, Germany — (NC) — The establishment of a permanent synod secretariat in Rome is probably the most important development of the second Synod of Bishops, Julius Cardinal Doepfner of Munich, president of the German Bishops' Conference, said in a TV appearance.

He likened the synod secretariat to a partner of the Roman Curia (the Church's central administrative body) and said it will contribute to the development of a well-balanced relationship between the pope and bishops and will guarantee that the local churches can formulate their own characters without endangering the unity of the Universal Church.

MEANWHILE, IN Austria, Franziskus Cardinal Koenig of Vienna told a press conference that the synod made very important

decisions with respect to cooperation between the pope and bishops in leading the Church.

The permanent secretariat, he said, is the synod's most significant contribution, adding that it not only will negotiate as a kind of partner with the Curia's congregations but possibly will be charged with tasks that until now have been within only the Curia's competence.

KC Unit Plans Memorial Mass

Members of Miami Council, Knights of Columbus, will assist at a memorial Mass for deceased council members Tuesday, Nov. 18, in St. Mary's Cathedral.

A memorial plaque will be given to each family of a deceased member.

Blessing Of New Center On Sunday

The new St. Louis Family Center will be blessed by Archbishop Coleman F. Carroll at 12:30 p.m., Sunday, Nov. 16.

Pontifical Low Mass will follow in St. Louis Church, of which Father Frederick Wass is pastor.

Some 400 persons are accommodated in the parish center, which provides classrooms for CCD classes.

Cardinal Cites Rows Of Crosses In Viet

HICKAM AIR BASE, Hawaii — (NC) — John Cardinal Cody of Chicago, joining senior Catholic chaplains of the U.S. armed forces here for the third annual Field Memorial Mass, cited soldiers who have died in Vietnam and urged surviving soldiers to become "men of peace."

"In our land, as I am sure within your ranks, there exist differences of opinion both as to problems we must face and as to the methods we adopt to resolve these problems."

But, Cardinal Cody advised, "we should pray...that these differences might never become divisions."

Continuing, the Chicago prelate said "none of us should ever be resigned to the sign of these many crosses, to the death of the young and the brave — these friends — America's finest sons and daughters."

"None of us should be resigned to the fact that till peace exists, their deaths in one sense have been in vain."

Urging soldiers to be-

come "men of peace," Cardinal Cody said:

Let us remember the white crosses — but each a name, each a person. And let none of us be resigned to their deaths till we have become men of peace — seeking peace in our families, our country, our world."

War Protestor Dies In Crash

ST. LOUIS — (NC) — Brother David Durst, F.S.C., 28, one of the "Catonsville Nine" convicted of burning draft board records at Catonsville, Md., in an Oct. 10, 1968 antiwar demonstration, was buried at the Christian Brothers' LaSalle Institute near here.

Brother Darst was killed in an auto crash on a highway near Auburn, Neb. Brother George Simon, F.S.C., 24, another Christian Brother, also was killed. A third passenger, Brother Stanislaus Brostoski, 28, was injured seriously.

Laymen's Union Holds Meeting

Some 42 men participated in the first meeting of the Archdiocesan Union of Catholic Laymen's North Dade deanery.

Father John J. Vereb, spiritual rector, and Frank P. Pellicoro, president, explained the purposes of the new organization and those present participated in a question and answer period regarding the AUCL.

Representatives of the 28 parishes in the deanery were asked to report on the role of the various men's organizations in their parishes.

Plans are being made for a second meeting later this month at which literature for further study will be provided to the representatives for discussion with the parish groups.

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WEDNESDAY
Braised Tender Lamb Shank, Dressing & Mint Jelly.....2.45
Old Fashioned Chicken and Dumplings.....2.15

THURSDAY
Baked Short Ribs of Beef, Jardiniere.....2.45
Baked Pork Chop with Dressing and A.S.....2.35

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EDITOR'S COMMENT

Black Catholic Office Expected To Fulfill Two Enduring Needs

In the past two years there has been considerable talk about the feasibility of establishing a national Central Office for Black Catholics. This past Tuesday the Catholic Bishops of the U.S. brought their discussion of the matter to a close and indicated the importance of such an organization by voting unanimously in favor of it.

One can think at once of two enduring needs that may now be fulfilled through the functioning of this office. First, the need of constant communications and dialogue, so obviously lacking until comparatively recent times and even yet so halting and strange.

Many disasters in the social order could have been averted, most people now agree, if machinery had been set up years ago to communicate attitudes and feelings. In the area of the Church, surely the work of Christian formation and conversion could have been advanced greatly if channels of communication had been opened and used.

Secondly, the office apparently will have as a major role the training of black people, lay and Religious, to work in black communities. Here again mistakes were made in the past, even by those with the purest motives, simply because the complex problems of the black people need more than good will and zeal in the search for solutions. There can now be no substitute for enlightened training which combines a knowledge of history and an appreciation of black culture. This is all the more important now when attitudes of acceptance and rejection have changed so radically.

It seems certain the Office for Black Catholics will indeed fulfill a need that has long been critical.

'Catholic Patrimony' Outlined By Pontiff

VATICAN CITY — (RNS) — Pope Paul VI has underscored the importance of "The Catholic patrimony of thought and custom."

The pontiff insisted that it was up to Church authorities to decide what was good or bad in this tradition, and emphasized that no private individual enjoys the privilege of anticipating or contradicting such a decision.

Speaking at a general audience, the Pope cited three elements or levels of Church patrimony: (1) traditional and irreplaceable; (2) traditional but debatable; (3) traditional and superfluous.

The first level, he said, pertains to what is necessary for "the very constitutional existence and vitality of the Church."

As for the third level, he said, there may be elements that are harmful and therefore merit courageous

reformation or even being eliminated.

"But," the pontiff insisted, "this summing up of the ancient patrimony of the Church requires competence and authority."

"In a communion such as the Church, no one individual can publicly and practically do it himself. Even less, once the summing up has been done, can he decide, as it suits him, to choose what should remain and what should be allowed to fall by the wayside."

"The Church, through its authorized organs, following the Council, is making this inventory, and those who are faithful must not assume the privilege of anticipating it or contradicting its judgment."

"Nothing in the Church must be arbitrary, rash or riotous," the Pope said.



"God saw that His work was good, because it was beautiful, it was worthy of being known, possessed, worked on and enjoyed by us". ---Genesis.

UN Ponders Problem Again

What Responsibility Belongs To State In Family-Planning?

By ALBA ZIZZAMIA

UNITED NATIONS, N.Y. — (NC) — Where does state responsibility begin and end in family-planning programs? This seemed to be the underlying preoccupation as the United Nations coped with its annual hang-up in drafting a text on population.

Under consideration was the text of an article in the Draft Declaration on Social Progress and Development, currently being reviewed—and considerably amended—by the UN General Assembly's Third Committee, which deals with social, cultural and humanitarian matters.

The original text of the declaration was drafted with considerable care by the UN Commission on Social Development.

It is a three-part document setting forth:

- 1) Basic principles for social development;
- 2) Its objectives;
- 3) The methods to achieve the desired goals of social progress.

Last year's assembly reviewed and adopted part one of the declaration, dealing with principles, but did not have time to finish. This year's Assembly is attempting to finish the declaration so that it will be ready for the UN's 25th anniversary celebration, to take place in 1970.

BASIC UNIT

Among the principles adopted last year is article 4, which states: "The family as a basic unit of society and the natural environment for the growth and well-being of all its members, particularly children and youth, should be assisted and protected so that it may fully assume its responsibilities within the community. Parents have the exclusive right to determine freely and responsibly the number and spacing of their children."

Discussion arose as to whether this freedom was truly safeguarded or was impinged upon in the final text adopted (with much compromise) for part three dealing with "methods." This now reads: "The formulation and the establishment, as needed, of programs in the field of population, within the framework of national demographic policies and as part of the welfare medical services, including education, training of personnel and the provision to families of the knowledge and means necessary to enable them to exercise their right to determine freely and responsibly the number and spacing of their children."

This is the first time a UN text has recommended the provision of "means," while the present draft omits what was considered a key phrase in the original version, namely, (programs) "consistent with and related to the economic, social, religious, spiritual and cultural circumstances of the respective countries."

While UN members jealously guard their sovereignty and affirm that each country must be free to determine its own population policy, just how free the "families" will be "within the framework of national demographic policies" remains a moot point in the mind of many observers. Some questioned whether in adopting the text the UN was assuming the right to infringe upon the moral and ethical values of the individual.

EXPLANATION

Sierra Leone, responsible for the text as adopted, explained that the "religious and cultural values" were understood and protected in the phrase "as needed."

That African nation maintained, along with Finland and Ghana, that both knowledge and means are necessary if the right to determine the number and spacing of children is to be implemented.

Argentina argued that the establishment of norms on the birth control question in a UN declaration amounts to "inadmissible interference" in something that is "exclusively a matter for the individual conscience."

For developing countries, the Argentinian representative said, population control represents a kind of "defeatism, since it implied renunciation of the promises held out by technological progress" and tends to "safeguard the

privileges of the rich nations compared with the poor."

Brazil warned against recommendations based on "half knowledge," which, he said, is sometimes more dangerous than no knowledge at all.

All of the countries that took part in the debate affirmed the right of parents in the matter of determining the size of their families—with the exception of Bulgaria and Rumania, who opted for the absolute right of the state in population matters.

The original Sierra Leone proposal and "individuals" instead of "families"—which precipitated another heated discussion, some claiming that birth control is an individual right, and others arguing that where the spouses do not agree the decision should rest with the woman, "who is most directly concerned." The "families," however, were reinstated before the final vote.

The Colombian delegate pointed out that reasons of a religious and moral nature cause large sectors of the Colombian population to be reluctant to regulate the spontaneous creation of life by artificial means. Furthermore, he added, in a country like Colombia, such regulation would be tantamount to an explicit acknowledgment that the nation is unable to exploit the natural wealth that it possesses.

Several other delegates questioned the assumptions regarding the relationship between population growth and economic development behind the recommendation for this "method." Among them, Brazil, Bolivia and others observed that they needed more manpower to develop, and Cabon said that because of this need birth-control programs are banned in his country, which instead had a policy designed to increase the population.

Algeria "did not believe that family planning is a sine qua non for the economic and social development of the countries of the Third World and cited the example of India, which, it said, has been "pursuing a birth control policy unsuccessfully for ten years."

Despite the opposition, the text was adopted by 67 votes to 6, with 26 abstentions.

Asked to comment on the final text, Father Bernard Hrico, who is assisting the Holy See's Observer for the period of the General Assembly, said that he "regretted the deletion of the reference to the economic, social, religious, spiritual and cultural circumstances of the various countries."

"Any approach of an international organization, regardless of how good its intentions may be, which encroaches upon the privacy and freedom of the family unit is obviously disturbing," he said.

The entire draft declaration will come before a plenary session of the General Assembly for final adoption.

Hibernian Leader Cautions Against Aiding Bernadette

MONTCLAIR, N.J. — Eugene J. Byrne, state (NC) — The president of the New Jersey State Board of the Ancient Order of Hibernians cautioned Irish-Americans against responding to appeals for Northern Ireland coming from Bernadette Devlin or the National Association for Irish Justice.

The NAJ sponsored the fiery Miss Devlin's fund-raising tour of the United States last August, after a severe outbreak of violence in Northern Ireland.

Eugene J. Byrne, state AOH president, said Irish-Americans associating with Miss Devlin or with the NAJ will find they have been duped by persons using the Northern Ireland conflict to further their own ends.

He described Miss Devlin as a leader of the Northern Irish "People's Democracy," and called that organization "a radical, revolution" so that, according to one of its leaders, they can create a socialist workers' republic."

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ADDRESS:
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George H. Monahan
Editor

Fred C. Brink, Advertising Dir.
John J. Ward, Contributing Editor
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STAFF

EDITORIAL: Edward C. Woodward, news editor; Marjorie L. Fillyaw, local news editor; Allen J. Brent, copy editor; T. Constance Coyne, features editor.

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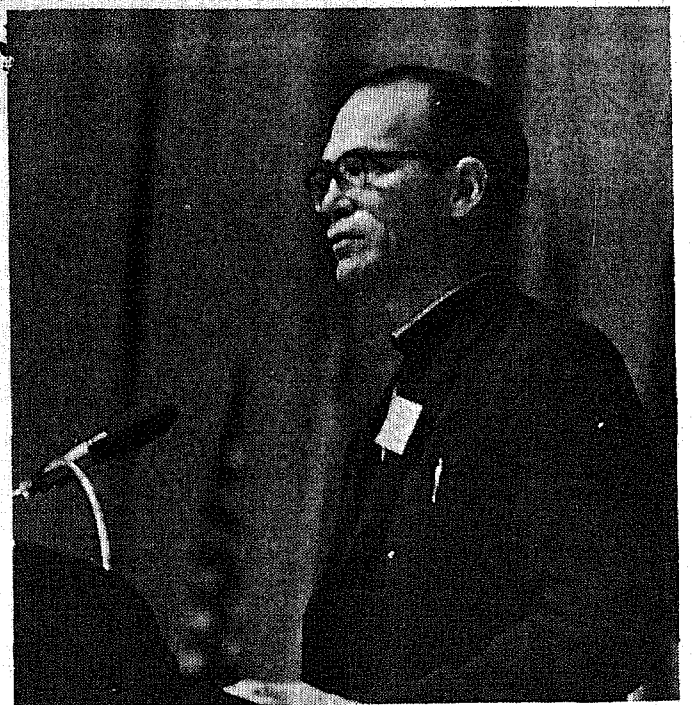
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Prelate-Member Gives Insights On The Synod

Most Rev. Mark McGrath, D.D., Archbishop of Panama, was a member of the Theological Commission of the Second Vatican Council which was responsible for the drafting of the Constitution on the Church and worked on other key documents of the Council. Archbishop McGrath

was also a member of the Joint Commission for the Church in the Modern World. In addition, he was present at both World Synods. He is one of three members selected to make reports to the Synod. Following the recent Synod he granted this interview to Msgr. James J. Walsh.



Q. How do you explain the striking contrast of optimism at the end of the mood with the air of pessimism which preceded it?

A. The atmosphere of pessimism was largely the result of some newspaper articles and books that came out before the Synod. I think these for the most part were out of focus as to what could be expected from the Synod. The impression was given that this Synod was to be the touchstone of what the life of the Church would be for the rest of the century. I think they attributed too much importance to a 15-day meeting which is one in an ongoing series of sessions in this permanent institution known as the Synod. This from a double point of view: There are many serious, concrete problems in the Church today which many people would like to have heard discussed there; and from the point of view of the basic doctrinal issues regarding collegiality and its exercise.

Q. What was the mind of the bishops regarding these particular problems?

A. Their opinion was expressed in writing and sent to Rome after the Pope announced the Synod in December and revealed the general theme of relationship between the bishops themselves and between the bishops and Rome. It was their desire that the Synod should concentrate upon the means of communication and contact for this brief session rather than get into specific problems. This is quite understandable. Unless we have a facile means of communication capable of leading to some results, there is not much point yet in discussing individual problems. We know now that the Synod organism will exist even between sessions to facilitate this contact between ourselves and Rome and the Holy Father directly.

Q. Apparently many expected the Synod to make doctrinal decisions.

A. I think it's a misunderstanding of the meaning of the Synod to expect that in 15 days it can treat basic problems of faith and come to decisions on them. For one thing, the Synod did not begin with that kind of constitution or authority, as an ecumenical council has, although a Synod later on could have projections similar to the authority of a council as a collegial action, if the Pope and the bishops so agreed. But at present this is not its constitution.

More importantly, you can't expect bishops coming in from their dioceses, where they are in daily administrative work, to be carefully prepared for sharp doctrinal discussion on complicated and difficult issues and to make decisions at the end of 10 or 15 days.

As you remember from the Council, doctrinal matters brought up on the floor had to be thrown about for a month or six weeks before we really got to the heart of what the major issue was. This involved conferences, consultations and private meetings in national groups. Obviously all this was very necessary. I do not think this aspect was sufficiently understood by many who expected us to come up with quick decisions on doctrine.

Q. But still doctrinal matters were discussed at the Synod.

A. Of course. We must remember doctrine is not merely a source of discussion or some kind of definition of the views one holds, but it is fundamentally the motivation of our life. And the doctrine of collegiality is only one form of expression of the communion of the Church. It was by stressing this that we were able to motivate very directly the actions of the bishops together and with the Pope in the service of the communion of the whole Church.

I think this aspect of doctrine is too much overlooked. Doctrine is not a question merely of defining and settling

issues. In doctrinal development, as we come to understand a doctrine better new issues are opened up before us that require further studies, but always it remains as a motivating force in our lives to live more deeply our Christian commitment.

Q. Did the lack of understanding of this influence attitudes before the Synod?

A. Very much so. When we went into the Synod, press releases were speaking about conflicts and an atmosphere of

Pessimism Largely 'Newspaper Talk'



WALSH

TRUTH OF THE MATTER

tension which we did not find. Several of the bishops remarked jokingly after reading the papers that they had the impression the writers were reporting a Synod in some other part of the world, not really ours.

But as the days went on, press releases were much more competent and complete, as reporters received briefings and began to catch the mood of the bishops. This was a mood of positive contentment, and it began to be reflected in the opinion of the press, especially toward the end. All of this indicated a closing of the communications gap with the press, which existed during the period of preparation of the Synod.

Q. The Curia is far more international now than five years ago. Why is it still made out to be the villain? What more needs to be done?

A. The Curia has been largely internationalized on higher levels, particularly with more European bishops as prefects and secretaries of congregations. The presence of more bishops in important curial positions with a background in different parts of the world has created an atmosphere of greater confidence. Many of us have met with them as old friends, and all this has created a different atmosphere of greater openness.

Also we have come to realize at both ends, that is, the center and the periphery—Rome and the particular churches—that the applications of the Council are not as simple as they may have seemed at the close of Vatican II; that there are difficulties in the reform of the Curia as well as in the reform and renovation of our own churches. The Church is described frequently in modern literature as continually in a process of reform or renovation, and this is particularly difficult in the changing times of today. This opens us up, I think, to a greater understanding and comprehension of our mutual difficulties.

Many bishops have remarked, and I surely agree, that we ought to appreciate the great amount of renovation and reform that Pope Paul has introduced into the Roman Curia. If we take into account the past several hundred years, no Pope has taken such energetic measures to carry out reform of the Curia. This is an extremely difficult matter, as leaders in government and business know when trying to reshape their own staffs. I think there is a growing mutual understanding

in this regard between the bishops and Rome

Q. Pope Paul never before appeared so often at meetings either at Vatican II or at the first Synod. What effect did this have on the Synod?

A. A very important aspect of the Synod indeed was the tremendous show of confidence which the Holy Father gave us in being present almost every day during the entire period of our discussions and at the coffee break. He was only absent

twice, and then because of public audiences.

We cannot over-estimate the value of confidence in all human relations and particularly between persons who exercise authority on different levels. The lack of mutual confidence was part of the problem between the Roman Curia and the bishops. And the Pope being present, listening to us, taking notes of everything we said, even remarks critical of the Roman Curia, and obviously taking all this very seriously; further the manner in which he opened the Synod with his beautiful address on the spirituality of the bishops' working together for the Church, and his final remarks in which he accepted in principle what we had been discussing and voted upon—all this represented a great step forward in mutual confidence.

And I think this is very important for the Church today because the sign that Our Lord gave to His Church must be particularly emphasized now, namely, the sign of how we love one another and how we really try to work together for the benefit of the Church and of all mankind. This must characterize bishops. We can discuss, we can disagree, but there has to be a very evident confidence and the love we have for one another in the communion of bishops for the communion of the entire Church. This, I think, came through quite effectively.

Q. Many people fear that if collegiality is developed it will undermine the authority of the Pope. How will it affect his authority?

A. I can understand this fear, but I think I can say very honestly that there was not a single bishop present in the Synod who thought along these lines. What it comes to is a re-affirmation of the primacy of the Holy Father as well as an affirmation of the collegial authority of the bishops working with the Holy Father and of their own authority in their particular churches. This led to the vital discussion of the better exercise of authority for our time.

Q. Are you referring to the principle of subsidiarity?

A. Yes. In the principle of subsidiarity, the local bishop and his clergy and his people work out together all that can be done on their level, only reversing for essential authority what the common good of the Church so requires. The development of this in practice is what we will continue to do in the future now that the principle has been so clearly

re-established, and the means for discussion of its application have been established.

We need more intimate communication among the bishops and with Rome, discussion and consultation on major decisions, along with channels of more frequent exercise of collegial responsibility. I think this is true today at all levels in the Church. The exercise of authority when it takes into consideration personal opinions and the attitude of groups in decisionmaking does not undo authority, but it does give it a new form of exercise which is much more effective because of broader consultation, and therefore it merits broader acceptance.

All of us who have positions of authority in the Church, pastors, superiors, Bishops, lay leaders, realize how difficult it is to exercise authority in dialogue without losing authority, but at the same time profiting from all the benefits of dialogue. Those who are subject to superiors also must learn how to dialogue effectively for the purpose of sharing in authority without destroying the authority itself, because if they do that they hurt themselves as well.

Q. May collegiality be applied in the sense of Vatican II to relationships of bishops to bishops or is it only in relationship of bishops to Pope?

A. This is the area in which I had to present the subject to the Synod, the horizontal relationships between the conferences of bishops. Obviously it not only can be applied in this area but it must be applied, because if you simply understand collegiality as the exercise of relationships between the Pope and individual episcopal conferences, you lack the entire setting of the Church as a universal communion. There must be the horizontal relationships between the particular churches, that is, the dioceses of one nation among themselves for the common good of the Church; and between the conferences of bishops and the particular churches which they represent.

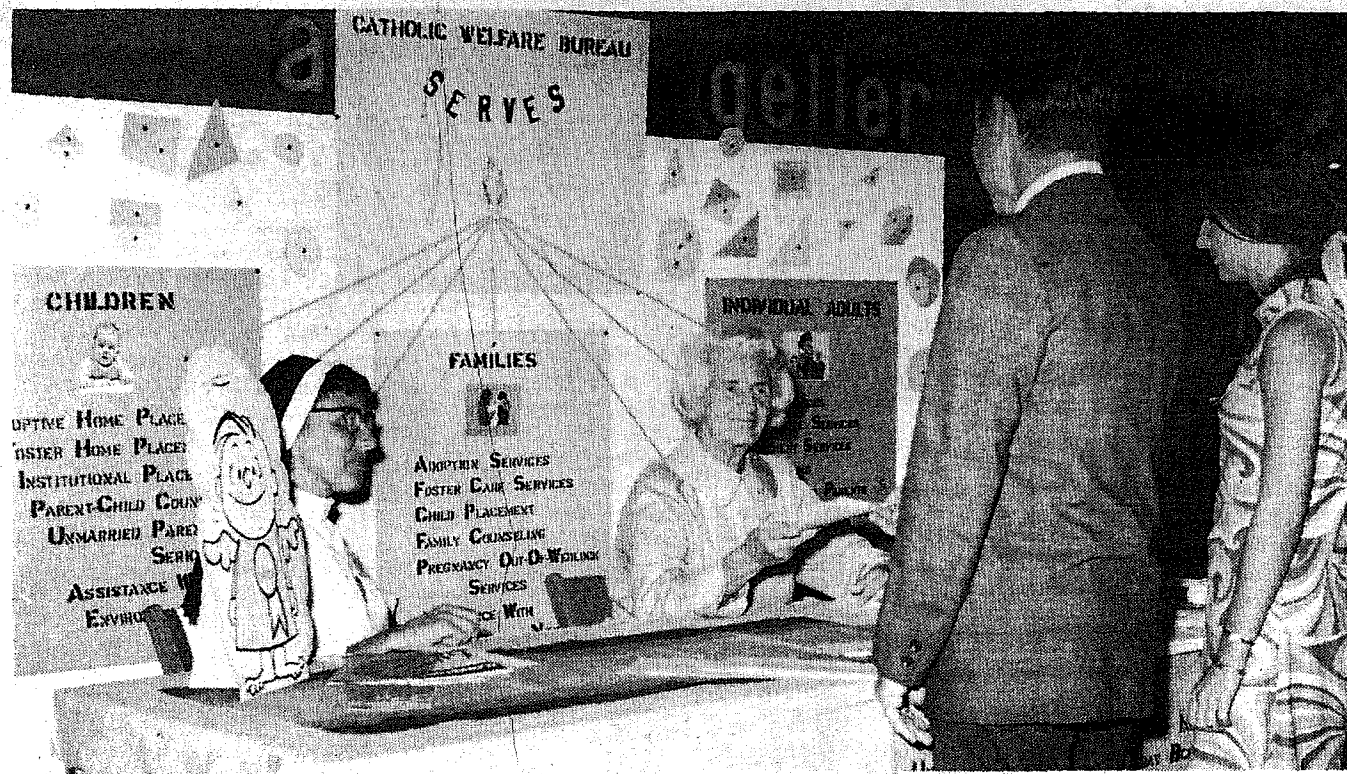
This can result in the communication of charity and of justice among all the peoples of the world.

Q. What about collegiality on the local level?

A. This was mentioned very frequently during the Synod. The bishops as representatives of the people must be aware of everything that's going on in their own churches, so that they can present these conditions to each other. Otherwise these meetings are merely meetings of the bishops and not of the churches.

Moreover if we are at the service of our people, then the communion of the bishops to be established must be promoting continually the communion of our churches. This requires obviously in each of the dioceses a growing contact of communication of bishops with their priests, religious and the laity, as well as in the parish and religious communities.

In other words, what is being worked out now as a more effective channel of communication and dialogue between the bishops and the Pope and among the bishops themselves requires that this be carried out on all levels of the Church. It doesn't mean either that the international contacts be only that of bishops. The religious communities constitute a network of communications that go beyond dioceses and beyond nations. It is already an international relationship. The same is true of many organizations of the laity. All these contacts should prosper.



CATHOLIC Welfare Bureau of West Palm Beach was among some 40 community agencies which participated in the recent "Where To Turn Fair" in the Palm Beach

Mall. Sister Gemma, a member of the staff at Maurawood Residence for Unwed Mothers, and Miss Mary R. Class, Welfare Bureau, are shown outlining services offered.

Pre-Advent Bazaars, Festivals To Be Held On Parish Grounds

Pre-Advent bazaars and numerous variety booths will be provided. Dinner will be served each evening.

HOLLYWOOD—"Days of the Old West" will be theme of the eighth annual bazaar scheduled to be held on Nativity parish grounds, Friday, Saturday and Sunday, Nov. 21, 22, and 23.

Rides, entertainment, music for dancing, and

Parishioners of Corpus Christi Church will sponsor their annual Fall festival Saturday and Sunday, Nov. 22 and 23 on the parish grounds.

Games, amusements, and a variety of Spanish and American delicacies will be featured from 3 to 11 p.m. each day.

Items made by exceptional children enrolled at the Marian Center, 15701 NW 37th Ave., will be featured during the third annual pre-Christmas sale and bazaar on Friday, Saturday and Sunday, Nov. 21, 22, and 23.

Ceramics, basketwork, towels, articles of clothing and other items suitable for holiday gifts will be displayed from 6 to 10 p.m. Friday, from 10 a.m. to 6 p.m. on Saturday and from noon to 6 p.m. on Sunday.

A white elephant table will also be provided at the bazaar in the main school building.

Exceptional Children's Works To Be Shown

Items made by exceptional children enrolled at the Marian Center, 15701 NW 37th Ave., will be featured during the third annual pre-Christmas sale and bazaar on Friday, Saturday and Sunday, Nov. 21, 22, and 23.

Ceramics, basketwork, towels, articles of clothing and other items suitable for holiday gifts will be displayed from 6 to 10 p.m. Friday, from 10 a.m. to 6 p.m. on Saturday and from noon to 6 p.m. on Sunday.

A white elephant table will also be provided at the bazaar in the main school building.

Around The Archdiocese

Dade

A "Happy Holiday" dance under the auspices of St. Thomas Women's Guild begins at 9 p.m., Saturday, Nov. 15 at Christopher Columbus High School. Music for dancing will be provided by Win Morgan and his orchestra. Reservations may be made by calling 667-5852.

Training of volunteers will be discussed by an American Red Cross instructor during a meeting of Villa Maria Auxiliary at 11 a.m. today (Friday) at 1055 NE 123 St., North Miami.

A "mini" bazaar, luncheon and card party sponsored by St. Joseph Catholic Women's Club begins at 1 p.m. today (Friday) in the club rooms of the Surfside parish. The club will hold its annual "Gold Coast Extravaganza" in January at the Americana Hotel.

A white elephant and baked goods sale will be sponsored by St. Francis de Sales Altar and Rosary Society Sunday, Nov. 16 after all the Masses in the parish hall.

St. Richard Council of Catholic Women will host a card party at 8 p.m., Tuesday, Nov. 18 in the home of Mrs. Francis Schulte, 7995 SW 154 Ter. For reservations call 238-5602 or 235-1470.

Our Lady of Perpetual Help Circle of the Daughters of Isabella will observe a Corporate Communion during 8 a.m. Mass in St. Michael Church, Sunday, Nov. 16. Breakfast will follow at the Golden Fountain Restaurant.

Father David Punch, director of the Archdiocese of

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Miami Office of Immigration, will discuss "Human Relations" during the 8 p.m. meeting of Holy Rosary Council of Catholic Women, Thursday, Nov. 20 in the school library, Perrine.

The Memorare Society for Catholic widows and widowers will meet at 8 p.m. today (Friday) in St. Dominic Coffee Shop, 5909 NW Seventh St.

A day of reflection for divorced women begins at 9:30 a.m., Sunday, Nov. 16 at the Dominican Retreat House, 7275 SW 124 St., Kendall. Reservations may be made by calling 238-2711.

Combined women's organizations of Little Flower parish, Coral Gables, will sponsor a fashion show and luncheon at noon, Saturday, Nov. 15 at the Coral Gables Country Club. Don Mullen fashions will be featured.

St. Michael Council of Catholic Women will host a card party, 8 p.m., Monday, Nov. 17 in the parish hall.

A pre-Thanksgiving dinner sponsored by SS. Peter and Paul Home and School Ass'n. at 8 p.m., Saturday, Nov. 15 in the parish hall.

Christmas bazaar will be held in the new St. Louis Family Center, Saturday and Sunday, Nov. 22. Toy, food, candy, and white elephant booths will be featured.

"A Visual Experience in Communication," a drama recital, will be presented by

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the faculty of St. Rose of Lima School, at 8 p.m., Sunday, Nov. 16 in the school auditorium, 10690 NE Fifth Ave. Sister Joeline, O.P. and Sister Genesius, O.P., will be featured in the program for parents and teenagers.

Broward

"Party Catering" will be demonstrated for members of St. Gregory Women's Club during an 8 p.m. meeting, Tuesday, Nov. 18 at Plantation Community Center.

A German garden party under the auspices of St. Clement Altar and Rosary Society begins Saturday, Nov. 15 on the grounds of the Fort Lauderdale parish. Buffet supper will be served.

Combination bazaar and carnival will be sponsored by Our Lady's Guild from 11 a.m. to 6 p.m., Saturday, Nov. 15 on the grounds of St. Vincent Church, Margate.

Monthly card party of St. Charles Borromeo Catholic Women's Club begins at noon,

Wednesday, Nov. 19 at the Hallandale Recreation Center. Dessert and coffee will be served. Guests are requested to bring their own cards.

St. Gregory Women's Club, Fort Lauderdale, will sponsor a ball aboard the SS. Queen Elizabeth on Saturday, Nov. 22. Reservations may be made by calling 583-4375 or 587-6888.

Members of St. Anthony Catholic Women's Club, Fort Lauderdale, will observe a Corporate Communion during Memorial Mass for deceased members at 8 a.m., Tuesday, Nov. 25. Breakfast and program will follow in the club rooms.

St. Sebastian Council of Catholic Women will host a bridge-luncheon at the Hotel Sheraton, Wednesday, Nov. 19.

Circle Six, Holy Cross Hospital Auxiliary, will sponsor a luncheon and fashion show at noon, Saturday, Nov. 22 at the Galt Ocean Mile Hotel.

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Annual Christmas bazaar sponsored by Holy Family Circle of St. Juliana Woman's Club will be held from 10 a.m. to 5 p.m., Saturday, Nov. 15 and after Sunday Masses on Sunday, Nov. 16 in the parish school cafeteria. Included will be Advent Wreaths, holiday decorations, Christmas greeting cards, plants, toys, and white elephant items. Refreshments will be served.

A membership social will be hosted Wednesday, Nov. 19 at 8 p.m. in the cafeteria. All women in the parish are invited.

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Msgr. Bryan Walsh Gives Views

Urges Latins Preserve Image

By GUSTAVO PENA MONTE (Spanish Editor)

"We have to avoid a situation (in South Florida) in which the Latin loses his identity and becomes completely Americanized," Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking Peoples in the Archdiocese of Miami, told The Voice this week.

He emphasized the idea that the newly-created office of Episcopal Vicar was an implementation of Vatican II and "gives special recognition and attention to the specific needs of groups or programs in a given diocese."

Msgr. Walsh, who has been in charge of the Unaccompanied Cuban Children's Program since it was started by the Archdiocese 10 years ago, explained that the new post of Vicar recognizes "the importance the Chancery is giving to the Spanish-speaking community."

ADAPTATION

One of the goals of the Vicar for the Spanish-Speaking Peoples is to "seek an adequate adaption of the local Church towards the needs of their Spanish-speaking members." The initiative for such an adaptation "has to come from the host," Msgr. Walsh added. "We would like to see a happy marriage between Americans and Latins here."

The director of the South Florida Economic Opportunity Development Corporation also said he realizes "that Latins in America are becoming more Americanized as time goes by," and that "the Latin influx is latinizing Miami."

He called "mutual respect and understanding" the way "towards a unique culture in South Florida —enriched by the melting of Latin traditions" into it.

He warned, however, that "we have to keep and preserve the religious traditions, the language and

the culture of the Latin American population in Miami, without rejecting a natural process of integration."

Differentiating between integration and assimilation — which he feels would "mean a tragedy to the individual" — Msgr. Walsh said, "We have to avoid the situation in which the Latin loses his identity and becomes completely Americanized."

Msgr. Walsh cited a "need for more bi-lingual priests in Miami," and said that "Spanish and Cuban

priests are not enough." Merely learning the Spanish Language is not enough to qualify the need, Msgr. Walsh pointed out. "English-speaking priests should learn to understand the Spanish-speaking people."

PRACTICING CATHOLICS

According to recent statistics, Msgr. Walsh said, "nearly 250,000 members of the Spanish-speaking population in the Archdiocese can be called practicing Catholics. This is higher than the average in Latin American countries."

He added, however, the

warning that the Archdiocese has only about one Spanish-speaking priest for each 7,000 Spanish-speaking Catholics "about the same as in most Latin American countries and significant of a critical shortage."

Pointing out that in the past year some 250,000 Latin Americans have visited Miami, Msgr. Walsh said that as Episcopal Vicar he hopes to give attention to the visitors as well as "promoting the pastoral care (of the Spanish-speaking peoples) in a special way."



SHOWN WORKING with several of the thousands of unaccompanied Cuban children who came under his care in his care in his 10 years as director of the program is Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking Peoples.

Fr. Skehan Wins Clergy Golf Test

ORLANDO — Father John Skehan had to go an extra hole to capture individual honors in the first Provincial Golf Tournament last week at the Bay Hill Country Club.

Father Skehan, pastor of St. Vincent Ferrer Church, Delray Beach, shot 79 for 18 holes to tie Father Michael Troy, pastor of SS. Peter and Paul Church, Goldenrod. Father Skehan won it in the sudden-death playoff.

Four bishops joined the field, which included 86 priests from the four dioceses in Florida. The episcopal golfers were Bishop Paul Tanner of St. Augustine, Bishop Charles McLaughlin of St. Petersburg, Bishop William D. Borders of Orlando and Auxiliary Bishop John J. Fitzpatrick of Miami.

The Archdiocese of Miami took a team trophy, donated by The Florida

Catholic newspaper, for lowest total score. The members, besides Father Skehan, were Father Paul Manning, pastor of St. Joan of Arc Church, Boca Raton; Father Cyril Hudak, St. Catherine Church, Miami, and Father Thomas Goggins, St. Gabriel Church, Pompano Beach.

Msgr. Terence Farrelly, V.F., pastor of St. James Church, Orlando, was chairman of a committee which organized the tournament. Among the vice chairmen was Msgr. Robert W. Schiefen, pastor of Assumption Church, Pompano Beach.

Awards were made at an evening banquet at which Bishop Fitzpatrick spoke briefly. Father Skehan was given the Archbishop Carroll Trophy for his low score and he was presented a trophy as diocesan chairman. Bishop Fitzpatrick accepted a trophy for the Archdiocese of Miami for the largest number of persons participating.

A special award was presented to Msgr. Patrick E. Nolan, pastor of St. Paul Church, Jacksonville, who will observe his 50th anniversary as a priest in March, in recognition of his having completed the round.

STOCK and MUTUAL FUND GUIDE

The Voice is making available to its readers Standard & Poor's 1969 Year-End Stock Guide, an authoritative guide to investment facts and figures.

As an added feature, there's a special section with 24 columns of detailed information on each of 250 leading Mutual Funds.

The 256-page guide contains facts on more than 4760 common and preferred stocks listed on the New York and American Stock Exchanges, plus 1800 over-the-counter stocks, including the 1969 high, low and closing prices.

Copies may be obtained by sending \$1.00 to "The Voice", P.O. Box 1059, Miami, Fla. 33138. Delivery about mid-January, 1970.

Retreat Theme Is 'The Mass'

KENDALL — "The Mass" will be the theme of a general retreat for men and women which begins Friday, Nov. 21 at the Dominican Retreat House, 7275 SW 124 St.

Sponsored by the Miami Regia of the Legion of Mary, the weekend conferences will be conducted by Father Peter Kerr, Legion spiritual moderator and pastor, St. Francis Xavier parish.

Reservations may be made by calling the retreat house at 238-2711 or 696-6754.

Sociologist Will Talk At Barry

"Private Rights Versus Community Needs," will be discussed by August DeB. Hollingshead, when he speaks to students and faculty of Barry College at 7 p.m., Wednesday, Nov. 19.

Professor of Sociology and former chairman of the Department of Sociology at Yale University, he is noted for field work in adolescent behavior, family structure, mental illness and hospital care.

Msgr. James Walsh To Be Honored On Occasion Of His Silver Jubilee

A priest who has devoted the 25 years of his priesthood in the service of the Church and faithful in South Florida will be honored by hundreds of clergy, Religious and laity of the Archdiocese on the occasion of his silver jubilee.

Msgr. James J. Walsh, who was ordained to the priesthood on Dec. 16, 1944, at St. Francis Hospital, Miami Beach, will be guest of honor during a testimonial dinner this evening (Friday) at the Hotel Deauville.

At 7:30 p.m. tomorrow (Saturday) he will celebrate a Mass of Thanksgiving in St. Patrick Church, Miami Beach, where he is pastor. A reception will follow in the parish youth center.

PHILA. NATIVE

Well-known to South Floridians through his weekly column, "The Truth of the Matter," a regular feature of The Voice, Msgr. Walsh was born in Philadelphia and was graduated from St. Mary Seminary, Baltimore.

His first parochial assignment was in the parish which he now serves as pastor. Coincident with this assignment he was appointed chaplain at St. Francis Hospital where for many

years he ministered to the spiritual needs of patients who were residents of Greater Miami and winter visitors.

Named Diocesan Director of Vocations and head of the Bureau of Information shortly after the Diocese of Miami was established in 1958, Msgr. Walsh was one of the first eight South Florida priests elevated to the rank of Monsignor in 1962.

Formerly a columnist of The Florida Catholic, weekly publication of the Diocese of Orlando which formerly was the official organ of the Diocese of St. Augustine, and a contributor to national Catholic magazines, Msgr. Walsh attended every session of Vatican Council II, providing exclusive and in-depth reports of the historical sessions for readers of The Voice.

In addition he serves as Censor Librorum of the Archdiocese, Archbishop's Representative to Serra

Clubs in South Florida, a member of the board of directors of St. John Vianney Minor Seminary, the Archdiocesan Radio and Television Commission, and of the Archdiocesan Board of Consultors. He was first moderator of the Catholic Physicians' Guild and is chairman of the Archdiocesan Commission for the Cursillo Movement.

Msgr. Walsh was recently named Archbishop's Representative to Seminaries in South Florida, and since its founding has been Editorial Consultant of The Voice.



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Some Consider It GOP Success Key

By JOHN R. SULLIVAN

WASHINGTON — (NC) — Catholics, whose one-quarter share of the American population makes them the largest single religious group in the country, are now finding themselves identified as the most significant force in the changing face of American politics.

But according to one of the chief architects of the Republican Party's strategy, the "Catholic voter's" value as a Catholic may be almost nil.

Catholics have been under scrutiny since last year, when Richard Nixon was elected President and politicians discovered, for example,:

- The 18 top Nixon-voting districts in New York City in 1968 were predominantly Catholic.

- New Jersey, the country's most industrialized state — heavily Catholic and usually Democratic — played a significant role in Nixon's election.

- These patterns were being repeated with greater and greater regularity throughout the country.

The results in this year's Nov. 4 voting tended to support what has become a growing conviction that one of the keys to future conservative Republican success is the "Catholic vote."

- Those same top 18 GOP districts in

New York City voted overwhelmingly against liberal John Lindsay and for conservatives John Marchi and Mario Procaccino.

- New Jersey elected a Republican governor for the first time in 16 years. The victor — William Cahill — carried every county including heavily Catholic, Democratic Hudson.

The "Catholic vote" was examined at some length — and recommended to the GOP as a source of future election victories — earlier this year by Kevin P. Phillips, one of the Nixon campaign's chief voting analysts and now a special assistant to U.S. Attorney General John Mitchell.

Phillips wrote "The Emerging Republican Majority," a book which so far is the chief public explanation of the GOP's effort to gain the confidence and allegiance of "middle America."

Phillips' book identifies a GOP trend among large numbers of traditionally Democratic Catholic voters. The Irish, Italians, Poles, Germans and other Catholic nationalities have always been conservative, he says, and as the Democratic Party becomes more liberal and controlled by the very rich or the poor they are deserting it for the Republicans.

In addition, he says, the breakup of old neighborhoods and the move to the suburbs has broken down social pressures that once kept these groups voting Democratic.

"There can be no doubt," he says, "that the New York City Catholics — the Irish in particular — are joining the new Southern and Western conservative Republican coalition in its struggle with liberal Northeastern Democrats."

Early this summer, apparently, somebody in the Republican National Committee listened closely — especially to the word "Catholic."

Thomas Patrick Melady, chairman of the Department of Asian Studies and Non-Western Civilization at Seton Hall University in South Orange, N.J., long identified with Catholic efforts to aid Africa (his special area of interest), and with Nelson Rockefeller political interests in New York, appeared in Washington in June.

Melady was given an office at the GOP headquarters and — as an unpaid, two-day-a-month volunteer — put in charge of keeping tabs on the Catholic vote.

Melady paid some calls to offices in the U.S. Catholic Conference, but little

else was heard from him, or his assistant, Laura Genero. Within three months, he was named Ambassador to Burundi.

The Republican National Committee says it has not named a replacement.

The hesitancy almost certainly has more to do with a refinement of what is meant by the "Catholic vote" than with the value of that vote.

Phillips, interviewed shortly before election day, called the term "Catholic vote" nothing more than "useful shorthand."

"Religious people tend to identify with a more conservative stand on issues," he said. "That goes for all — Lutheran, Baptist, Methodist, as well as Catholic."

And so do members of the new middle class — not the \$40,000 a year executive, but the \$12,000 craftsman who lives in the newer suburbs of New Jersey and in the boroughs of Queens, the Bronx and Brooklyn in New York City.

The fact that around New York City most of those people are Catholics makes the shorthand useful. They exist in the Midwest, and they may be Lutherans, or in the South, where they are probably Baptists. But they all make up the "Catholic vote."

Mass Concelebrated For Priest's Father

CORAL GABLES — Concelebrated Mass of Christian Burial was offered Thursday in the Church of the Little Flower for Miami pioneer George W. Cummings, who died Sunday at the age of 81.

Msgr. George W. Cummings, pastor, Church of the Epiphany, Venice, was the principal concelebrant of the Mass for his father with Msgr. Peter Reilly, pastor Little Flower Church; Msgr. Thomas O'Donovan, pastor, Sacred Heart Church, Lake Worth; Msgr. Bryan O. Walsh, Episcopal Vicar for the Spanish-Speaking People and Migrant Workers in the Archdiocese of Miami; Father James Gloekler, Chancellor, Diocese of St. Petersburg; Father Keith Symons, pastor, St. Joseph Church, Bradenton; and Father Louis Bentivoglio.

Mr. Cummings came to South Florida in 1919 with his wife, Mrs. Genevieve Cummings, who resided with

him at 616 Navarre Ave. A pioneer in the field of real estate he was active in the development of what was then known as Glen Royal estates, now the site of St. Michael Church and the Dade County Auditorium. From 1922 to 1936 he resided in St. Petersburg where he developed the Pasadena Estates.

He returned to Coral Gables in 1936 and until two years ago was a real estate broker.

Mr. Cummings was a member of the Little Flower Ushers Club and the Holy Name Society and served for several terms as president of the parish St. Vincent de Paul Society.

In addition to his wife and priest-son he is also survived by two daughters: Mrs. Joan Farrell, St. Petersburg; and Mrs. Gloria Crahan, Napoleon, Ohio.

Burial was in Our Lady of Mercy Cemetery under direction of Josberger Funeral Home.

Seek To Put Migrants In Sheriff Dept. Jobs

FORT LAUDERDALE — An unusual program to place migrant workers in nine county sheriffs' departments of South Florida will soon be inaugurated as the result of a successful experiment in Hendry County where a single black migrant will soon become a sheriff's deputy.

According to William Johnson, executive director of the Community Action Migrant Program, the Hendry County migrant will soon complete his course of study and be graduated from the police academy in West Palm Beach. His education has been provided through a stipend from CAMP and the Hendry County Sheriff's office.

"We're convinced that

the problems between target people (migrants) and the law is a lack of understanding," explained Clark Black, director of the region which includes Hendry County. "We believe that training migrants in law enforcement is the answer and that it could have national significance."

At a recent meeting of CAMP's board of directors it was disclosed that every South Florida County has agreed to take two migratory workers in each program.

In Broward County, Sheriff Ed Stack has committed himself to take two Spanish deputy trainees and his office will underwrite their expenses.

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Writer's View: Moratorium Wasn't Much

BY JOSEPH BREIG

A Vietnam moratorium speaker alleged that the demonstrations were "a national referendum" and "the vote is overwhelmingly against the war."

Bosh. A referendum is a sober, orderly proceeding in which the nation's qualified voters, alone in the voting booths with their consciences and considered judgements, calmly express their convictions about a public problem.

The Vietnam moratorium, in contrast was a series of street gatherings of persons — largely students taking time out from classrooms — with all kinds of movies for participating — including curiosity and the irrepressible human compulsion to be where other people are, and where something (it matters not what) is happening.

Lest we be unduly impressed by this sort of thing, let us remember that each New Year's Eve, hundreds of thousands assemble in Times Square, New York, to stand in bitter winter cold for an hour or more, merely for the privilege of yelling when a lighted ball on top of a building is lowered to signify the beginning of another year. And this past summer, something like 300,000 youths converged on a farm, without sanitary facilities, for a rock music festival.

I will hazard a prediction that 15 years hence, today's young people, who are so quick to assemble in herds, will be a generation of strict parents, reacting—even over-reacting—against the brainless permissiveness of their own parents, and of their professors and college administrators.

This much is certain—one way or another there will be a return to discipline; and I pray that it will be the discipline of the thoughtful self-control that is worthy of America, and not the discipline of a dictatorship, whether fascist or communist.

Parents, professors and students might well read up on how Adolf Hitler manipulated mobs of youngsters, terrifying the people by brutal bully tactics; and in the end brought down upon mankind a catastrophe of frightful proportions.

Not in any sense were the Vietnam demonstrations "a national referendum." The truth is that the American people devoutly desire peace, not only in Vietnam but everywhere; but not at the price of betraying our great moral and civic obligations, as the most powerful of nations, to help to uphold international justice and human rights, and to continue to resist the insatiable communist lust for world conquest.

The moratorium speaker said one more thing. "Unless the national leaders stop this war," he said, "then we will just say they face the same consequences as their predecessors."

It is to say that crowd rule is to be substituted for the orderly processes of representative democracy, and that decisions about complex national and international problems are to be made on the basis of which group can muster the biggest mobs, make the loudest noise, and cause the most turmoil.

Is that what these people have in mind for America?

Frisco Supt. Says

Schools' Choice: Change Or Close

SAN FRANCISCO — Francisco's Mission district, and a new elementary school — which has ungraded classes and a wall-less interior — were both examples of the archdiocese's commitment to change.

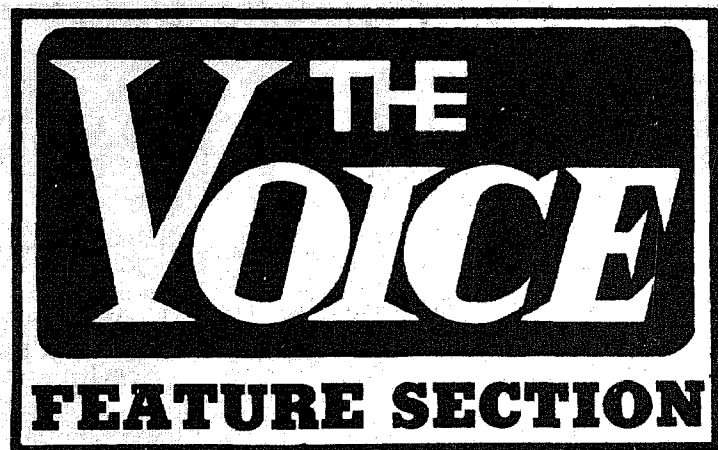
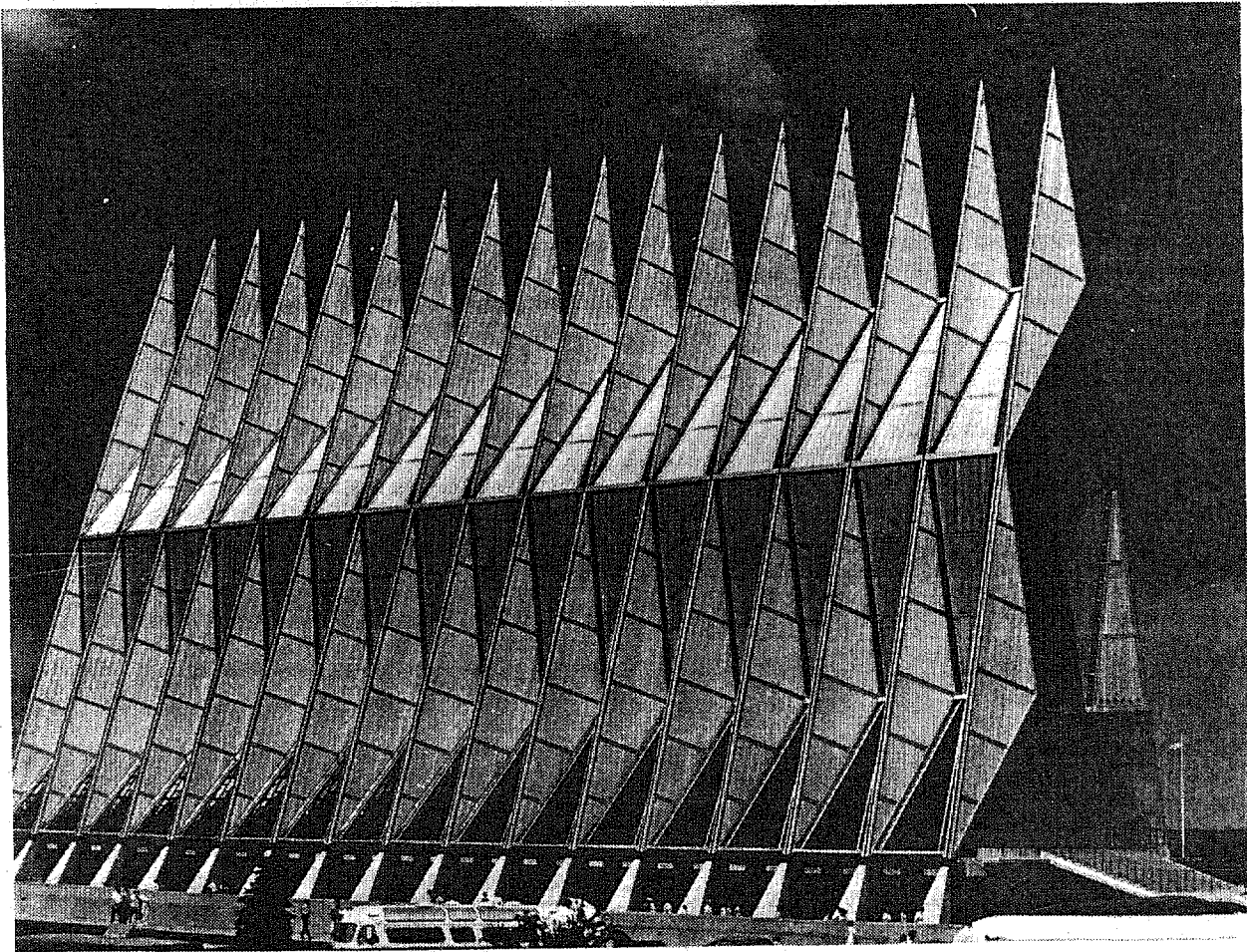
He said the goal of Catholic education is to train students in the sacred realm as well as the secular, to form "Christian humanists." humanists."

Msgr. John Scanlon, director of the CCD, pointed to a growing need for a more professional approach to CCD, with paid teachers and staff.

Gegoire Calegari, chairman of the education commission of the Bay Area Council of Laymen, said he was at the discussion "to disturb."

He called for a shift of focus from Catholic schools to total Catholic education and asked for more money and effort for CCD, the Newman Apostolate on secular campuses, and adult education.

SEVENTEEN aluminum spires of the Air Force Academy chapel near Colorado Springs rise against the sky. The 150-foot tall interfaith chapel dominates the academy's campus.



Yes Men And No Men



By ANDREW M. GREELEY

In a recent issue of the Atlantic Monthly there is an extraordinary article about how the decision was made a year ago to deescalate the Vietnamese war. It is much reading for anyone concerned with the dynamics of decision-making in high administrative positions.



FR. GREELEY

Perhaps the most amazing fact reported in the article is that until Clark Clifford's advent in the Defense Department, the President was surrounded by men who told him only what he wanted to hear. In some instances they went so far as to give him rather complete briefings on the Vietnamese situation, but to underline only those parts of the briefings which they thought would fit the President's own inclinations.

When Clifford created an atmosphere in which many members of the administration could actually break through the walls of the yes men and say what they thought to the President, the Chief Executive was astonished to find how much dissent there was even within his close circle of advisers.

Even though the President eventually yielded to Clifford and to the sub-cabinet members who had sided with Clifford, he did not, according to the article, forgive Clifford for having the temerity to disagree, and as the months wore on, would not speak to him, save in the presence of others. It would appear that the risk of disagreement

in the last administration was very high, indeed.

President Kennedy operated somewhat differently; perhaps having learned the lesson of the Bay of Pigs disaster, he insisted on having dissidents on his staff and demanded that these dissenters make their positions as clear as possible. Indeed, during the Cuban missile crisis, he even refrained from attending some sessions of the Executive Committee of the National Security Council precisely so that those who disagreed with the majority opinion might feel free to state their beliefs.

The point of all this is not to make judgments on the administrative styles of the two different presidents, but rather, to raise some serious questions about the role of dissent in the Church. The administrative leader, particularly if he has paternalistic orientations, finds it very hard to distinguish between dissent and disloyalty.

If you disagree with the established policy, you are assumed to be disloyal, possibly a trouble-maker, and maybe even a heretic. The administrator then surrounds himself with those on whose loyalty he counts — that is to say, those who can be expected to agree with everything he says and to form their opinions in order that they might harmonize with what they expect to be the leader's own biases and prejudices.

One is reminded of the famous address to a new bishop: "You'll never again have a bad meal, nor will you ever again hear the truth."

One can well imagine that Pope Paul and his closest advisers view Cardinal Danielou with his hyper enthusiasm for

papal power as far more loyal than Cardinal Suenens, with his pointed criticisms of the way that power is being exercised. In fact, however, Suenens may well be the Clark Clifford of the Papacy, the man who speaks truth as unpalatable and as unpopular as the truth may be.

If the wavering prestige and influence of the papacy is to be salvaged, it will be because the Pope is ready to listen to men like Suenens and ignore the hyper-papalism of men like Danielou.

Similarly, some of the American hierarchy may be disturbed by the insistent demands of the National Federation of Priests Councils, and much prefer the advice they get from chancery office bureaucrats. In fact, however, the waning power of the American hierarchy is far more likely to be salvaged by the advice of the NFPC than by the advice of curial yes men.

Perhaps it would be too much to expect in the present Church that leadership would deliberately seek out critics and dissenters and include them in the councils of power precisely because they represent a voice that must be listened to, if only so that leadership may know what is going on in reality.

But if the loyal opposition of men like Suenens and the leadership of the NFPC is to be ignored, then ecclesiastical leadership may find itself having to contend with disloyal opposition. Once can only say that their time is running out.

It might be very profitable indeed for ecclesiastical leadership, both national and international, to ponder on the fate of Lyndon Johnson.



CLINT Eastwood, Lee Marvin and Jean Seberg in a scene from "Paint Your Wagon," the subject of a difference of opinion about classification.

Producer Fights Industry's Own Board

'Wagon' Lands In Rating Mud

NEW YORK — (CPF) — A battle between Paramount Pictures and the film industry's ratings board over the classification of "Paint Your Wagon" has proved to be the most dramatic illustration of the differences of opinion surrounding the industry's self-classification system, which marked the end of its first year Nov. 1.

Paramount twice asked the Motion Picture Association of America's Rating Appeals Board to change the original MPAA rating of "Paint Your Wagon" from "M" (suggested for mature audiences; parental discretion advised) to "G" (suggested for general audiences).

The appeals board sustained the "M" rating in an unprecedented re-hearing of Paramount's case, after having earlier sustained the rating at an appeals hearing.

CRITICS' INFLUENCED

What made Paramount's appeal interesting was the fact that the critics were virtually unanimous in agreeing that the film adaptation of the Lerner & Loewe musical about the California gold rush

was not suitable film fare for children.

Paramount, with an investment of about \$20 million in the roadshow reserved-ticket attraction, was hopeful that a "G" classification would increase ticket sales, although the "M" does not prohibit ticket sales to youngsters, as does the "R" and "X" MPAA ratings.

The intensive fight waged by Paramount—which prepared and released an extensive petition arguing its case—suggests that the major film companies do regard the MPAA self-classification system as effective in influencing box-office receipts.

In its first year of operation, the MPAA classified 435 films: 139 "G," 170 "M," 101 "R" and 25 "X." About a half-dozen appeals have been made to the MPAA appeals board, but none have been successful. One of the reasons Paramount re-appealed, it's believed, was because it learned that the original

appeal lost by a very close vote.

"Paint Your Wagon" is set in a gold-mining town that springs up overnight and much of the theme centers around the fact that there are no women around to satisfy the men's sensual yearnings.

One of the prospectors (Lee Marvin) buys a wife (Jean Seberg) from a Mormon who passes through the area, since the Mormon had two wives. Realizing that his best friend (Clint Eastwood) has fallen in love with his new wife, Marvin offers to share her with him.

The three live together in a state of polyandry (which was then legal in the California Territory) until Eastwood, at film's end, catches the "disease of respectability" and decides to stay with her while Marvin moves on.

But before the film's climax, in a kind of Sodom and Gomorrah collapse of the

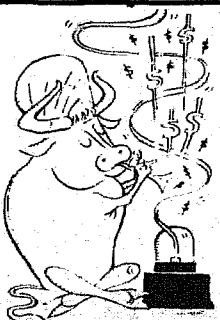
mining town—with a ludicrous clergyman ranting about repentance in a comical manner—Marvin "protects" his wife from the other miners by kidnapping a half-dozen prostitutes and bringing them to town, much to the approval of the men.

Elsewhere in the film, he introduces a young, innocent teenager from a respectable farming family to liquor, smoking and illicit sex.

Paramount appealed for a "G" rating on the grounds that the polyandry and prostitution shown in the film were based on historical truth, that there were no scenes of explicit sex in the film and that the polyandry relationship was even terminated at film's end.

"The musical comedy 'Paint Your Wagon' is in all respects acceptable for all audiences without consideration of age," argued Paramount in its petition to the MPAA appeals board.

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QUICKIE REVIEWS

The Battle Of Britain

The fall of France in May, 1940, made the German military appear invincible. With the loss of the British Expeditionary Force's equipment on the beaches of Dunkirk, the British Isles were virtually defenseless against any determined German invasion across the Channel. What stood such an undertaking was the "thin red line" of the Royal Air Force, which had 650 aircraft to the Germans' 2,500.

On Aug. 10, the Luftwaffe began a series of raids designed to knock out the British radar system and the RAF. Before succeeding in this objective, the German raids were diverted to London and other cities, largely without fighter cover, and in a single day (Sept. 15) lost so many planes that never again were they in a position to dominate the skies over England.

"The Battle of Britain" is a large-scale attempt to celebrate this victory and to pay tribute to all those, from pilots to the ground observer corps, who had contributed to it. In doing so, the film has avoided political issues

and questions of military tactics by consciously focusing on only the events of this period of the war in the air and the human beings who were involved in them. While this may not be satisfying to a generation that has only vague impressions about World War II, the film clearly accomplishes what it has set out to do.

A top British cast includes Laurence Olivier, Michael Redgrave and Trevor Howard, as leading figures of the time. Christopher Plummer and Robert Shaw are among those who portray some of the exhausted pilots.

The film is very British in its quiet understatement of the facts and presents the Germans much as it does the British characters. Its clear presentation of this part of the war makes it especially valuable for students, although parents should be aware that combat deaths are presented in realistic detail.

(Rated Morally Unobjectionable for General Patronage by the National Catholic Office for Motion Pictures. Review courtesy of Catholic Film Newsletter.)



THE MOST UNLIKELY PLACES

Three hundred miles by helicopter, then 75 miles by motorboat — by a lone priest, on one sick call. Where was this amazing trip? The jungles of Africa? The remotest villages of India? No! This apostolic journey was taken by one of the three missionary priests in Greenland!

Have you ever thought of Greenland as mission territory? Probably not. But it is a fact that out of a population of 40,000, there are only 58 Catholics.

The mission to Greenland is unique. There is only one Catholic church and three missionaries for the entire country — 840,000 square miles. Located at Godthaab, this church serves a congregation of 25 Catholics — the other 33 members of the flock live up to 400 miles away.

The great distances and the difficult travelling conditions make it impossible for the priests to visit these people more than twice a year. Last year one of the missionaries made a 48 day boat trip through storms and pack ice, to the southern tip of the country, in order to baptize one Catholic baby!

The country is virtually 100% Lutheran. Thanks to courageous Lutheran missionaries, Christianity was brought back to Greenland in 1721 after several centuries of religious clashes. It was not until 1953, however, that full religious freedom was granted.

How do the priests look upon their mission in this ecumenical age? One of them writes:

"We feel that something is missing when people are simply born into one religion — as when people are Catholics or Moslems or Buddhists just because everybody else is. And so in this country, we want to help people make their religious conviction a matter of personal choice. We want to make it possible for a native Greenlander to become a Catholic, if he so wishes."

Like all missionaries, these three priests are faced with a tremendous task. And like all missionaries, they need your continued support if their efforts are to bear fruit.

The Society for the Propagation of the Faith is involved in a worldwide missionary effort. It helps maintain countless missionaries throughout the world. But we cannot help unless you do! Just \$1.00 will provide enough food, clothing and shelter to support a missionary for one day. Can you sacrifice that much or more to help a missionary serve mankind? Send your gift today!

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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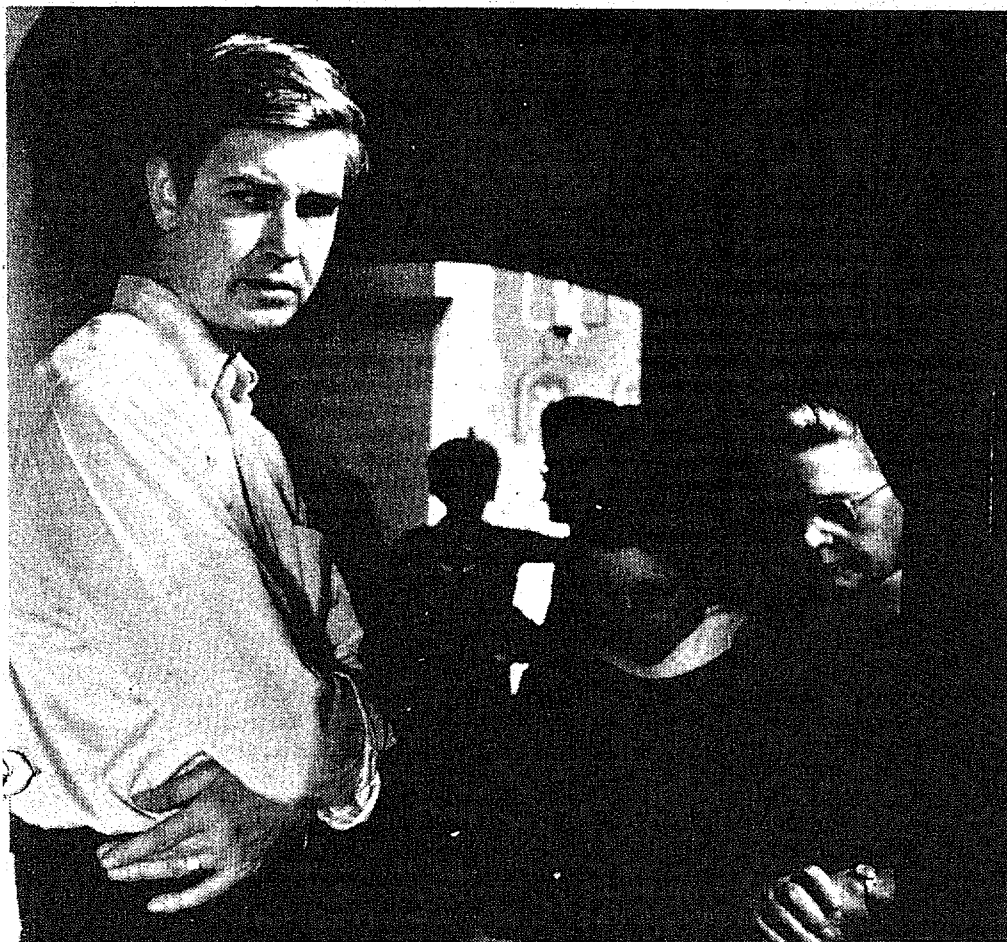
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PRODUCER Patrick Trese during a pause in the filming of Poor Clare nuns, a contemplative order, for use with NBC's "First Tuesday" earlier this month.

Activities Of Nuns Shown

TV Goes Into Convent

NEW YORK — (CPF) — This month's "First Tuesday" TV look into a convent for contemplative nuns may also be seen as a look into future of religious television.

For 20 minutes, a major network — NBC-TV — presented to nighttime viewers a slice of religion that was more valuable than a whole season of Sunday morning or afternoon religious programs, according to one way of looking at it.

This view of religious telecasting says: forget the Sunday ghetto; go for five minutes on Walter Cronkite or Huntley & Brinkley, or 20 minutes on "First Tuesday," or maybe a half-hour or hour-long special, even if it's only once a year. The audience you will get will be many, many times more than the Sunday crowd, and, besides, these nighttime casual viewers are the people you really want to reach.

The "First Tuesday" segment on the contemplative nuns was titled, interestingly, "Hide and Go Seek"—an illusion to the contemplative's spiritual quest—and showed us the typical activities of 17 Poor Clare nuns in an Omaha convent: at prayer, in meditation, preparing food, eating, in recreation, watching the Apollo 11 moon shot on television, blessing the subterranean tombs—both those that were filled and sealed off and those that were empty and waiting.

Throughout, a soundtrack carried the voices of various

nuns as they spoke about their contemplative life, and it was the audio portion of the program—despite the well-publicized emphasis on the cameras going into a cloistered convent, etc., etc.—that was most impressive.

In fact, at the very start, one of the nuns said what should have been very obvious to anyone even faintly familiar with contemplative life: "You can't take a picture of the contemplative life."

Nevertheless, the attentive viewer could come away from this program with some very enlightening ideas about the lives of contemplatives, not so much in their day-to-day activities (frankly, much of what was shown could have been shot in an ordinary convent of nuns), but about how they look upon their vocations in this day of so much emphasis on being "in the world or doing something constructive."

"I didn't come here to pray for rain; I didn't come here to pray for someone's mother who's having surgery," said one nun after a shot of a nun answering the phone that constantly brings in such requests from outside.

"You know, we don't do. To be is our vocation. We are here and we are and that is our vocation. It isn't necessary for us to do. To be, which is our vocation, is a form of life that doesn't need to be seen. It is known."

Producer Patrick Trese

(a cousin of the priest-author Father Leo Trese and who himself was a Jesuit seminarian for eighteen months) came away from the convent with six hours of taped comments, much of it dealing with the life of the soul, but unfortunately only splotches of it could be fitted into the "First Tuesday" production:

"Prayer is simply a response to God's presence, because he's with you."

"Only when you get to that point where there's nothing—where I don't know where I'm going—then there's God."

One of the nuns confessed that there were doubts at times about her vocation: "The older you get, the clearer you realize—at least I have—what you gave up. . . There are times when you have to stop and think: was it worthwhile? What did I give up? . . . What have I done with my life? That's when this little bit of despair begins to, you know, inch up on you."

But on the other hand, a nun said, "their example will lead people to say, 'There must be a God or people couldn't live this way.' Do you see what I mean?"

Much of the advance publicity for "Hide and Go Seek" featured the phrase, "after five years of negotiations for necessary permissions," regarding a go-ahead to enter the convent and film there. If religious television outside the Sunday ghetto hours is to become more frequent—and "Hide and Go Seek" offered a tiny glimpse of what can be done—such nonsensical red tape must be done away with.

Quickie Reviews

The Learning Tree

Gordon Parks, who wrote the script, composed the music, directed and produced the film, has turned out a highly romantic, colorful recreation of a black adolescent's coming-of-age in an atmosphere of gentleness and violence, honesty and hypocrisy, tolerance and bigotry.

The young boy, Newt (Kyle Johnson), moves through the expected experiences of adolescence (sexual awakening, apple stealing, the ol' swimmin' hole, crap games, and the necessary fried chicken picnic) with the polished grace of a well-trained, perfectly articulate actor. The same might be said of the others in the black cast; they are glossy cardboard versions of real people, wearing well starched shirts and well practiced frowns or smiles as the occasion demands.

There is no doubt that Parks has created a milestone film history by directing and producing his own story for a major movie com-

pany. The one sad thing about it is that, while the elements may be exact, the whole production fails to come off as fundamentally credible. The dialogue is stilted and awkwardly correct. In spite of occasional use of "ain't" and "we was" to reproduce rural flavor, the black cast all have the best speaking skills that can be acquired from a first-rate dramatic coach.

Parks' confrontation with the complicated vehicle of a major motion picture leaves us with the impression that, even though he is a remarkably talented individual, he may have attempted to do too much in this first effort.

(Rated as Morally Unobjectionable for Adults) by the National Catholic Office for Motion Pictures. Review courtesy of the Catholic Film Newsletter.)

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

FRIDAY, NOV. 14

9:30 a.m. (10) The Loser (No classification)
2 p.m. (6) The President's Lady (See rating on same listed Monday at 2 p.m.)
2 p.m. (23) Yaqui Drums (Family)
4 p.m. (10) Now You See It, Now You Don't (No classification)
4:30 p.m. (5) Days Of Glory (Unobjectionable for adults)
10:30 p.m. (51) Daughter Of The Sun God (No classification)
11:30 p.m. (23) Beast Of Morocco (No classification)

SATURDAY, NOV. 15

9:30 a.m. (23) Leave It To Blondie (Family)
11:30 a.m. (6) The Adventures Of Hajji Baba (Unobjectionable in part for all)
OBJECTION: Suggestive costuming and situations
2 p.m. (4) David And Bathsheba (Unobjectionable in part for all)
OBJECTION: Suggestive sequence
2 p.m. (7) Abbott And Costello In The Foreign Legion (Family)
2:30 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
3 p.m. (11) Rustlers (Family)
4:30 p.m. (6) Love With The Proper Stranger (Unobjectionable for adults and adolescents)
7 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
7:30 p.m. (10) The Adventures Of Robin Hood (No classification)
8:30 p.m. (5 & 7) The Fortune Cookie (Unobjectionable for adults)
10 p.m. (51) Via Macao (No classification)
11:30 p.m. (7) Vengeance Valley (Unobjectionable for adults and adolescents)

SUNDAY, NOV. 16

1 p.m. (6) Love With The Proper Stranger (Unobjectionable for adults)
1 p.m. (23) Mr. Moto In Danger Island (Family)
2 p.m. (10) Dawn Patrol (Family)
3 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
4:30 p.m. (10) Born Yesterday (Unobjectionable in part for all)
OBJECTION: Suggestive situations and dialogue; low moral tone
5 p.m. (6) Love With The Proper Stranger (Unobjectionable for adults)
7 p.m. (6) Donovan's Reef (Unobjectionable for adults and adolescents)
7 p.m. (51) Inner Sanctum (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Flight Of The Phoenix (Family)
11:15 p.m. (11) Angel Baby (Unobjectionable in part for all)
OBJECTION: This superficial expose of "false revivalism" contributes nothing to the cause of true religion and in its treatment resorts to highly sensational sequences.
11:30 p.m. (4) Designing Woman (Unobjectionable in part for all)
OBJECTION: Suggestive situations
11:30 p.m. (5) Papa's Delicate Condition (Family)

MONDAY, NOV. 17

7:30 a.m. (10) I Confess (Unobjectionable for adults and adolescents)
2 p.m. (6) A Girl Named Tamiko (Unobjectionable in part for all)
OBJECTION: This film lacks sufficient compensation for the low moral tone which pervades its title and unmotivated story
2 p.m. (23) Jack London's Tales Of Adventure (No classification)
4 p.m. (10) The Fuller Brush Girl (Unobjectionable for adults and adolescents)

4:30 p.m. (5) Charlie's Duet (No classification)

9 p.m. (5 & 23) Madigan (Unobjectionable for adults)
9 p.m. (6) River Of No Return (Unobjectionable in part for all)
OBJECTION: Suggestive costumes, dancing and situations.
9 p.m. (10) Charade (Unobjectionable for adults and adolescents)
11 p.m. (51) Salute For John Citizen (No classification)
11:30 p.m. (23) Cry Danger (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions

TUESDAY, NOV. 18

9:30 a.m. (10) Strange Lady In Town (Unobjectionable for adults and adolescents)
2 p.m. (6) A Girl Named Tamiko (See rating on same listed Monday at 2 p.m.)
2 p.m. (23) Stranger At My Door (Unobjectionable for adults and adolescents)
4 p.m. (10) Miss Sadie Thompson (Unobjectionable in part for all)
OBJECTION: Suggestive situations, costuming and dialogue
4:30 p.m. (5) The Doomsday Boys (No classification)
8 p.m. (4) The Time Machine (Unobjectionable for adults and adolescents)
8:30 p.m. (10 & 12) The Ballad Of Andy Crocker (No classification)
9 p.m. (5 & 23) Retreat, Hell (Family)
9 p.m. (6) River Of No Return (See rating on same listed Monday at 9 p.m.)
9 p.m. (7) Run A Crooked Mile (No classification)
11 p.m. (51) The Judge (Unobjectionable in part for all)
OBJECTION: Suggestive sequence; insufficient moral compensation.
11:30 p.m. (23) 16 Fathoms Deep (Family)

WEDNESDAY, NOV. 19

10 a.m. (10) Force Of Arms (Unobjectionable for adults and adolescents)
2 p.m. (6) A Girl Named Tamiko (See rating on same listed Monday at 2 p.m.)
2 p.m. (23) Human Jungle (Unobjectionable in part for all)
OBJECTION: Suggestive sequence; tends to arouse disrespect for law.
4 p.m. (10) The Lady From Cheyenne (Unobjectionable for adults and adolescents)
4:30 p.m. (5) Epilogue (No classification)
9 p.m. (6) River Of No Return (See rating on same listed Monday at 9 p.m.)
9 p.m. (10 & 12) Cat Ballou (Unobjectionable for adults and adolescents)
9 p.m. (23) The Red Pony (Family)
11 p.m. (51) Texas, Brooklyn And Heaven (Unobjectionable for adults and adolescents)
11:30 p.m. (23) Atomic Agent (No classification)

THURSDAY, NOV. 20

10 a.m. (10) Larceny, Inc. (Unobjectionable for adults and adolescents)
2 p.m. (6) A Girl Named Tamiko (See rating on same listed Monday at 2 p.m.)
2 p.m. (23) The Bullfighter And The Lady (Unobjectionable for adults and adolescents)
4 p.m. (10) The Family Secret (Unobjectionable in part for all)
OBJECTION: Tends to condone immoral actions
4:30 p.m. (5) Everybody Loves Sweeney (No classification)
9 p.m. (4 & 11) The Roman Spring Of Mrs. Stone (Unobjectionable for adults)
9 p.m. (6) Gentlemen Prefer Blondes (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations

9 p.m. (23) This Sporting Life (No classification)

11 p.m. (51) Man From Chicago (No classification)
11:30 p.m. (23) Torpedo Alley (Family)

FRIDAY, NOV. 21

9:30 a.m. (10) My Wild Irish Rose (Family)
2 p.m. (6) A Girl Named Tamiko (See rating on same listed Monday at 2 p.m.)
2 p.m. (23) Panhandle (Unobjectionable for adults and adolescents)
4 p.m. (10) The Barefoot Mailman (No classification)
4:30 p.m. (5) Geeta's Box (No classification)
9 p.m. (4 & 11) Fanny (Unobjectionable in part for all)
OBJECTION: Although some effort was made to indict the immorality of certain actions in this film there are suggestive lines of dialogue plus a tendency to condone some immoral actions.
9 p.m. (6) Gentlemen Prefer Blondes (See rating on same listed Thursday at 9 p.m.)
11 p.m. (51) Let's Be Happy (Family)
11:30 p.m. (23) Desert Raiders (No classification)

SATURDAY, NOV. 22

7:30 p.m. (10) Daniel Boone (Family)
2 p.m. (4) So Big (Family)
2 p.m. (7) Ma And Pa Kettle (Family)
2:30 p.m. (6) Gentlemen Prefer Blondes (See rating on same listed Thursday at 9 p.m.)
3 p.m. (11) Dynamite Pass (Family)
4:30 p.m. (6) River Of No Return (See rating on same listed Monday at 9 p.m.)
7 p.m. (6) Gentlemen Prefer Blondes (See rating on same listed Thursday at 9 p.m.)
9 p.m. (5 & 7) Robbery (Unobjectionable for adults and adolescents)
9:30 p.m. (23) Blondie Knows Best (Family)
9:30 p.m. (51) Devil's Cargo (No classification)
11 p.m. (12) Roommates (No classification)
11:30 p.m. (4) Sweet Bird Of Youth (Unobjectionable for adults)
11:30 p.m. (6) The Little Fugitive (Unobjectionable for adults and adolescents)
11:30 p.m. (7) Never Say Goodbye (Family)
11:30 p.m. (11) Loophole (Unobjectionable for adults and adolescents)

New Liturgy On TV Program

NEW YORK — (NC) — A Catholic Mass for retarded children, with Richard Cardinal Cushing of Boston as one of the participants, will be shown as an example of a new form of liturgy on the second broadcast examining "What's Happened to the Catholic Mass?" on "Look Up and Live" Nov. 16 (10:30 a.m. EST) in color on the CBS television network.

RELIGIOUS TELEVISION PROGRAMS

(SUNDAY)
7 A.M.
THE CHRISTOPHERS— Ch. 11 WINK.
9 A.M.
THE CHRISTOPHERS —Ch. 5, WPTV. "Stop Feeling Sorry"
9:15 A.M.
THE SACRED HEART — Ch. 5 WPTV. "What Ought Prayer To Be."
10:30 A.M.
CHURCH AND THE WORLD TODAY—Ch. 7 WCKT. "Religion And The Public Schools."
11:30 A.M.
MASS FOR SHUT-INS — Ch. 10 WLBW.
3 P.M.
FACE TO FACE— Ch. 12 WEAT. Panel discussion, "Pour The Young Down The Drain?"
3:30 P.M.
INSIGHT —Ch. 51 WSMS "The Late Great God." A teenage girl looking for meaning in life is drawn into a wild beach party.

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By T. CONSTANCE COYNE

Voice Features Editor

Being needed is more important than money — at least to some 141 Foster Grandparents in Broward County.

And money is something that the people who qualify as foster grandparents need to survive, according to Mrs. Mary Crum, a member of our Lady Queen of Martyrs parish, and director of the Foster Grandparent program for Broward's Economic Opportunity coordinating Group.

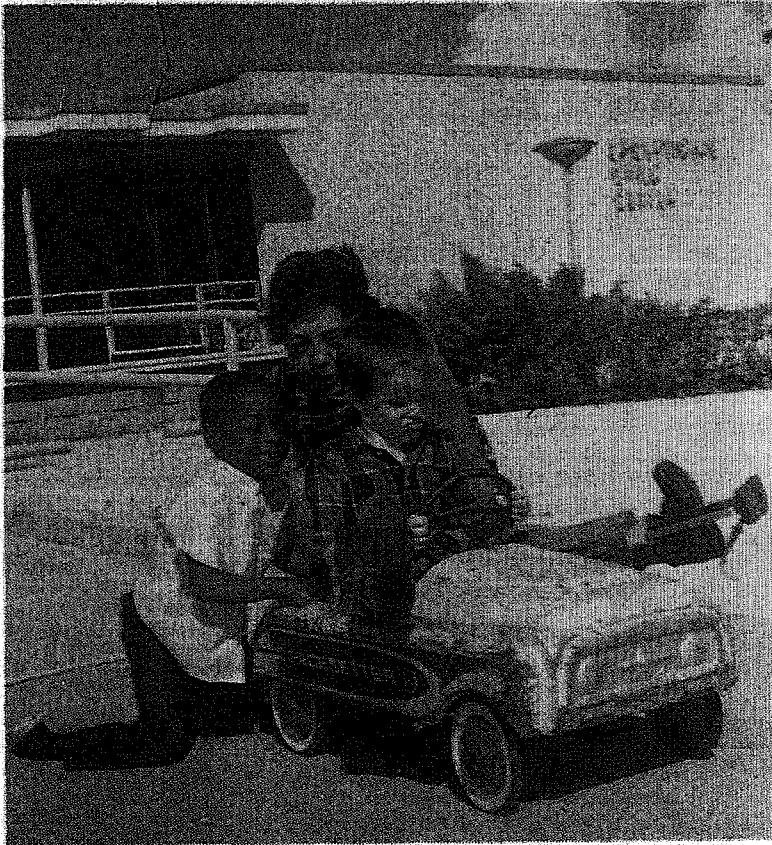
All of the foster grandparents — who must be over 60 years of age to qualify for employment under the program — are low-income individuals. Their annual income is less than \$1,600 if they are single and less than \$2,100 if they are married.

They need extra money to barely get along, Mrs. Crum said, but "they are more interested in the feeling of being needed which they get from their jobs, than they seem to be in the money they make."

The program — which sends the foster grandparents into public schools, institutions for the mentally retarded and emotionally disturbed, and day care centers — hires the elderly for \$1.60 an hour, 20 hours a week.

That \$32 a week can mean quite a bit when one considers that the most a potential foster grandparent can make and still qualify for the program is about \$30 a week from all sources — including social security, pensions or welfare.

Their set income plus their new income from working as



A PACESETTER is any advance made by exceptional children, according to foster grandmother Anna Kaplan of Broward's FGP force.

foster grandparents — at the most — can bring them up to about \$3,200 a year total income.

But in spite of the depressing look to their financial situations, Mrs. Crum said, the most "important thing about this program is the feeling of belonging — of having a place to go and something to do — which it affords the foster grandparents."

They are not babysitters and they are not teachers' aides. They might be described aptly as a sort of special attention giver. They give the extra time needed to those children who might be slow learners, or might be in need of emotionally stable persons, or who might need patient help because they are mentally retarded.

For instance several of the foster grandfathers are "working wonders" with educable mentally retarded boys in special education classes within the public schools, Mrs. Crum added. "They explain and demonstrate slowly, over and over, how to mark and cut up a puzzle in shop class. They have the patience and time to give the child the reinforcement he needs."

In other classroom situations, foster grandparents drill seven and eight year olds in the alphabet and addition and subtraction. They are unique in this function, because they provide a concrete learning experience while they also provide many of the children with a "grandparental" image which they are missing in their lives.

In another school, foster grandmothers teach children from culturally deprived areas to dial the telephone properly and to answer the telephone using correct telephone manners.

Other foster grandparents are devoted to jobs helping children find their books in the library when the school librarian is busy with other duties and helping them to interest themselves in independent reading.

The "grandparental" effect they have on many of the children has been easy to notice, Mrs. Crum said. In one instance, a young teacher with a class composed mainly of the children of migratory workers encountered a problem of overt swearing in her classroom. The foster grandfather who was assigned to her school

FOSTER GRANDMOTHER Rebecca

took the children involved aside and told them "as long as I am around we won't have language like that here." That ended the problem, and now the young teacher says she doesn't know how she "got along before my foster grandfather arrived."

In this aspect, the foster grandfathers are important to many of the children in the poverty areas who have no "father image" or strong "male influence" at home, Mrs. Crum added.

Sex Education Increasing In Schools

By WILLIAM RYAN

WASHINGTON (NC)—Archbishop Paul C. Schulte of Indianapolis in 1953, commenting on the publication of Dr. Alfred C. Kinsey's "Sexual Behavior In The Human Female," said "every self-respecting Hoosier must profoundly regret the notoriety he has brought to our renowned Indiana University."

The national president of the Holy Name Society of the Philippines asked the Bureau of Customs to schedule a public hearing aimed at keeping the so-called Kinsey Report from entering that country.

Dr. John R. Cavanagh, a Catholic psychiatrist in Washington, D.C., offered the ultimate in pre-Vatican II solutions to thorny problems. He urged that the Indiana University professor's work be placed on the Index of Forbidden Books.

If such anecdotes from the past seem curiously quaint, it may be because this is a generation in which, as humorist Sam Levenson recently remarked, the subject of sex has passed from "the less said the better to we can't stop talking about it. We are now answering more questions than our children are asking."

To be sure, Archbishop Schulte and Dr. Cavanagh were not against sex nor opposed to legitimate scientific research even in that delicate area. They objected to what they considered to be Dr. Kinsey's rejection of the supernatural origin of religion and to the book's none too subtle propaganda in favor of abandoning religion-sanctioned moral codes of behavior, judgment which was (and is) shared by other Catholics and non-Catholics as well.

But there were undeniably others for whom the entire subject was taboo.

Discussing the burgeoning number of sex education programs in the nation's schools here recently, Father Walter Imborski, director of the Chicago Archdiocesan Cane program, told a gathering of Catholic school superintendents that "for many decades we (in the Church) have created the impression that sex is dirty by making it unmentionable."

The number of questions which Father Imborski fielded from his audience served as a reminder, if one were needed, that the subject is unmentionable no longer. Catholic educators, along with their counterparts both in other faith groups and in the public sector, have lately given it top priority.

Different Views

Father James T. McHugh, director of the Family Life Division of the United States Catholic Conference (USCC), has noted that not all educators approach the subject with the same point of view or the same goals in mind. "There are

many today who view sex education merely as an explanation of biology, physiology or anatomy," he said. "Others see it as an opportunity to inform teenagers of the danger of social diseases." Lately, Father McHugh acknowledged, "emphasis has been placed on sex education as an introduction to family planning." Father Imborski sees the newly overt interest in sexuality as the natural gropings of a society which has become "confused and drifting"—a society that has had to make the transition from lingering notions of

(This article is the first in a series tracing the recent growth of sex education in the Catholic schools, describing the contents of some programs, and examining the controversy surrounding the subject.)

Victorian propriety to the anything-goes philosophy of modern magazines, films and theater.

He said the Church's contribution to programs in sexuality and family life is urgently needed at a time when "the family is under the gun and falling apart under pressures the like of which we've never seen before."

Fathers McHugh and Imborski and other Catholic experts in the field generally trace the Church's deepening involvement in the family life field to the influence of the Second Vatican Council, whose teachings, they say, effectively dissipated for all time any notion that sexuality was suspect or marriage a haven for those whose sanctity was second-rate.

Vatican II's pastoral constitution of The Church in the Modern World referred to "authentic married love" as something "caught up into divine love and governed and enriched by Christ's redeeming power and the saving activity of the Church. This love," the Council taught, "can lead the spouses to God with powerful effect and can strengthen them in the sublime office of being a father or a mother."

Such love "is uniquely expressed and perfected through the marital act. The actions within marriage by which the couple are united intimately and chastely are noble and worthy ones."

The Vatican II Declaration on Christian Education clearly endorsed the concept of sound educational programs in human sexuality. It said that children and young people "as they advance in years . . . should be given positive and prudent sexual education." The Council left it to others, of course, to determine which programs were "positive and prudent" and how far advanced in years the young people

should be for the various stages of knowledge. But the door was open.

"Vatican II," as Father Imborski put it, "said sex is good and holy and must be integrated into a total human personality." "This is best accomplished," he said, "not by secrecy but by knowledge."

PASTORAL LETTER

In the fall of 1968, the American bishops issued a pastoral letter, Human Life in Our Day, which reaffirmed the teaching of the Church that the education of children is primarily their parents' responsibility. But it also said Catholic educators have the obligation to assist parents in fulfilling their educational responsibilities — the sex field included — when their help is requested.

The pastoral endorsed the development of systematic programs of sex instruction in the Catholic schools or under the auspices of agencies such as the Confraternity of Christian Doctrine. It emphasized the role of home-school associations in achieving the essential cooperation between parents and teachers.

Last spring the USCC Family Life Division and the National Catholic Educational Association jointly published "Sex Education: A Guide for Parents and Educators," a discussion booklet aimed at smoothing the way for programs.

The guidelines focused attention on the U.S. bishops' pastoral and provided a format for the establishment of sex education programs which would include parents, diocesan and parish officials and teachers from Catholic schools and catechetical programs.

Within a few months, copies of the guidelines had been sent to more than 10,000 educators and other interested persons and to every convent in the United States.

Later, the USCC Family Life Division set up a Task Force on Sex Education to evaluate on-going efforts and to assist in future planning.

By mid-1969, according to Father McHugh, diocesan-wide sex education programs were underway in Catholic schools in 19 dioceses. All of the programs were preceded by special efforts directed to parent education, and all stressed teacher preparation.

Programs in seven of the dioceses involved the junior high years, four included high school components, 11 programs extended throughout the entire grade school curriculum, and one program was still at the parent-teacher orientation phase.

Thirty-two more dioceses began programs at varying levels this fall, and more than 20 others plan to implement sex education programs within the next two years.

(Next: What is taught in the schools.)

Cardinal Danielou Can't Accept Conservative Label

By EDYTHE WESTENHAVER

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ROME — However much other people may think that he has changed recently Jean Cardinal Danielou is firmly convinced that he hasn't.

The famed theologian has surprised and shocked many Catholics since last spring when, shortly after being named a cardinal by Pope Paul, he took up the cudgels to defend the papacy and the present church government against the attacks of Cardinal Leo Josef Suenens and his followers who want to have the institutional structures revised to give more authority to the bishops. Then, during the recent Synod of Bishops, the volatile Frenchman caused a few more surprises by being more open and more moderate than had been expected.

To Cardinal Danielou the whole thing is very simple.

"I am not a conservative," he maintains stoutly. "I am as much as ever for the implementation of Vatican Council II. But people must understand that the Church is now in an entirely different situation from what it was during the Council. We have entered into a crisis of faith, a crisis of the priesthood, a crisis of theologians, a crisis of authority. The situation has changed, but my ideas have remained the same."

With this longtime friends agree. They say that although his openness to other culture and religions gave Danielou the reputation for being a progressive, his theology was always fairly cautious.

What has changed, they say, is his tone. The French Jesuit is angry because he believes some in the new generation of scholars are taking advantage of freedoms his generation won with great suffering; he is frightened because he sees danger signs which his knowledge of history tells him were present at other great ecclesial crises.

And especially he is furious because he feels that some church leaders, his seniors in the cardinalate and episcopate, while not agreeing with the radical element are encouraging it by their demands for rapid changes.

What worries friends, however, is the way in which the new cardinal has criticized various church leaders, men who are his senior in the cardinalate and episcopate; they feel that his vehemence is offending many people who might otherwise see a value in his arguments, that he needs to learn the tact and prudence expected of anyone who has reached the level that is now his in the Church.

"But in the other hand," as one friend observed last week, "there are many cardinals who are very progressive in speech but very conservative in concrete cases; Danielou may sound conservative but in practice he can be very open and liberal."

For example, although the cardinal has firmly backed *Humanae Vitae*, the papal encyclical on birth regulation, and believes completely in the basic principles it contains, he thinks that these should be applied with flexibility.

"I have advised many couples who came to me to use contraception," he told a friend, "and I also said, 'Do not worry or feel guilty. I will take the responsibility before God for what you are doing.'"

During the Synod, Cardinal Danielou found time to talk with a number of old friends and journalists in between numerous meetings. At 65, he maintains a frenetic pace as he did during the Council. He still goes along the streets of Rome at a half trot, brief case in hand; he has been seen going up the staircase of the Jesuit headquarters, where he stays, three steps at a time.

In a conversation, he does not, cannot stay in the same position for more than five consecutive seconds. Not only do his hands and arms fly; his body twists from side to side. He is serious, even severe, but laughs frequently, especially at himself.

The Cardinal was very pleased with the results of the Synod, he said the day before it closed, especially with the freedom of speech and the lack of opposition among the bishops. "I think it was not what the journalists expected," he adds slyly.

He is also pleased at the way in which the bishops emphasized collegiality as a complement rather than an opponent of the primacy.

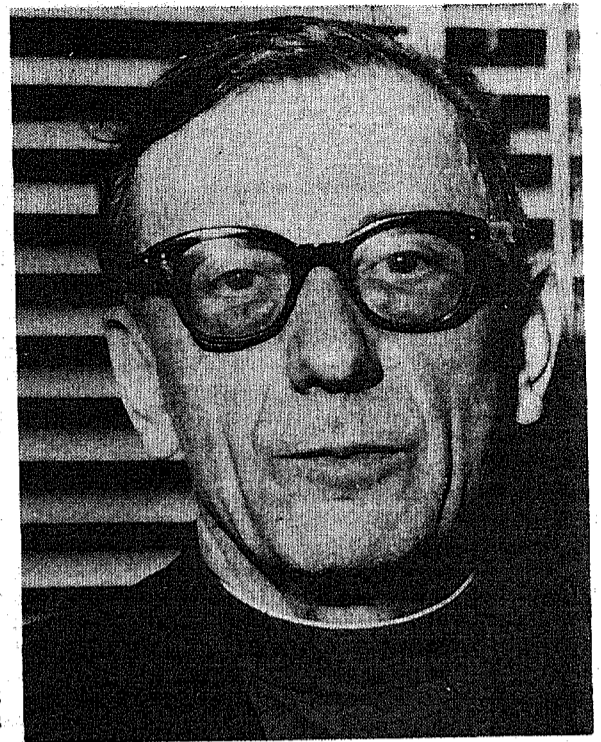
"Both are essential," he declared. However a hint of some of his pre-Synod statements criticizing those who wanted more emphasis on collegiality comes through when he talks about what was for him very important — the statements of bishops from the Third World and from Eastern Europe in defense of primacy.

"During the Council the African bishops simply sat and applauded the speeches of others, but here they spoke out; here we had the end of the dictatorship of Western Europe. Where is the Church living today? In Africa, in Asia, behind the Iron Curtain instead of in France or Belgium."

The working methods of the Synod both pleased and displeased the French cardinal. He was happy with the workshops and with the decisions to allow the bishops to speak in modern languages.

"But who made use of that?" he asks smiling. "Only the French bishops spoke their own language. The bishops from the English-speaking countries

"My mother taught me that there can be no faith without intelligence and no intelligence without faith."



CARDINAL DANIELOU

come and they speak Latin always, but with a pronunciation that is incomprehensible for us. It would be much better if they spoke English."

He also thinks the Synod lost too much time in listening to the reading of speeches for which printed texts provided, "even if it gave us a chance to sleep."

Did many bishops sleep? "Oh yes," turning his head from side to side to demonstrate how he kept count. "Very many. Or maybe" — he smiles again — "maybe it was mystical prayer."

He goes on to say that he was also pleased that the bishops showed an awareness of the difficult situation which the Church faces. This is not the time for great changes that might weaken or lessen the place of religion in society, he explains.

"Today people are speaking about the death of God, of the post-religious era. I detest such talk. The chief line of all of my life, in all of my books, is the place of God, the place of worship as an essential part of human civilization. What I have been always is a man of the holy, of the sacral. But I believe it is necessary to talk to modern minds in modern language."

"And I have always been very open to the riches of the non-Christian religions. I say that I am a pagan — half converted only — but not an atheist. A pagan is a man of natural religion, the opposite of an atheist."

Two theses are advanced in Europe to explain the Danielou attitude to the current situation of the Church, and he accepts both of them. The first is his family background. He was born in 1905 when relations between the Church and the French Government were at their lowest since the Revolution and were soon to lead the expulsion of religious men and women from the country, as well as the seizure of church property.

Charles Danielou, his father, was a politician, a member of the French legislature, and one of the few voices there raised in favor of the Church. His mother, Madeleine, founded an association of Catholic laywomen to teach in the public schools after religious were forbidden to do so.

"My mother saw that many girls were losing the faith in an atheistic atmosphere, and her apostolic spirit led her to create a way in which they could receive an education of high quality that was compatible with their religion," the Cardinal explains. "She taught me that there can be no faith without intelligence and no intelligence without faith."

The other thesis is that Danielou is a Gaullist in his own political beliefs and applies some of DeGaulle's criteria — the importance of the institution, the need for strongly centralized government as an antidote to chaos, etc. — to the Church.

The Cardinal accepts this with reservations. "It is true that I think a certain order is necessary to the creation of true values. But this is certainly not the chief aspect of my thought, I am pessimistic about politics; I expect little from the political man because I do not believe that the most important values in life involve politics. All the politician can do is to make possible a certain order where man can develop the sociological, cultural and religious values."

"That is why I am not a revolutionary. I do not believe that revolutions change things much."

His own interests have always been centered upon study. When he learned last March that he was to be named a cardinal, his first reaction was fear that he would be unable to continue his work.

"I felt oh, oh" — clapping his hand to his forehead — "what a terrifying thing! But after some days I realized that my life could go on as before. at the level of my studies and my work with students. The only difference is that I now have a supplement of responsibilities at a higher level."



urse, 86, works with exceptional children in Hollandale.

his program has created that we can use the person in a variety of ways successfully," the Grandparents director

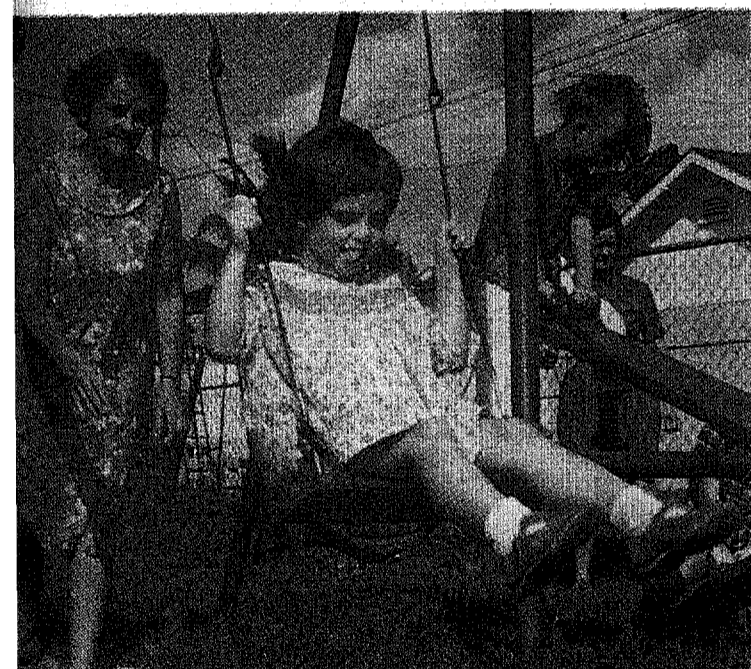
en if they only spend their talking and talking with a pointing out a butterfly, the foster grandparents are companionship and e to the child which might e alone when he gets Mrs. Crum continued.

it lies ahead for the in Broward County and

across the nation depends upon funding from the Federal Government, but if the response to a threatened lack of funding two years ago is any indication, then the program will go on no matter what happens to the funds.

Two years ago all of the Foster Grandparents said they wanted to continue in their jobs, whether they got paid or not.

They needed to be needed, Mrs. Crum explained.



HOURS OF patient attention to the needs of children in the early ages of formal learning are what foster grandmothers Lulu Seward (top) and Minnie Anderson (bottom) have to offer.



Politicians Should Be Healing Rifts, Not Widening Them

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

Vice President Spiro Agnew is the target of a vast amount of criticism these days but it seems to me that much of the criticism is misdirected. His flamboyant oratory is deplored but flamboyance is better than the blah grandiloquence that has become a tradition in certain Washington circles.



FATHER SHEERIN

His unconscious humor, the so-called foot-in-the-mouth disease, is said to be demeaning to the Vice Presidency but lack of humor would be worse than sick humor. He is determined to speak out plainly and forcefully and that is an admirable quality in a public servant.

No public servant, however, has any right to speak divisively. His role should be one of reconciliation: he should strive to unite conflicting factions, not to set brother against brother and it is here that Spiro Agnew is deplorably delinquent.

At this moment in American history we are in a state of crisis. Tempers are on edge, long-pent up emotions are ready to flare up, wrong words said at the wrong time may easily stir up a widespread conflagration.

Hardly a day passes without protests by the younger generation against their elders or the Establishment, there is bad feeling between the anti-war and the pro-war factions and there is seething discontent among separatist black students, not to mention the bellicose mood of the Black Panthers and others committed to violence.

It is a time that calls for coolness, self-restraint, carefully-chosen language, lest language itself become the spark that will ignite a great fire. It is precisely the timing of his inflammatory remarks that has made Spiro Agnew a dangerous person.

In the context of the national crisis, he is no longer amusing. Fun in fun but he is going altogether too far with his Rabelaisian ridicule of certain groups in our society. In his role as Vice President he gets wide coverage in the press and because of this, he is presently sowing dissension from one end of the country to the other.

There is a generation gap and the recent anti-war Moratorium helped somewhat to bridge the gap. All over the country, members of the older generation participated along with younger people in the Moratorium services. But the Vice President condemned the supporters of the Moratorium lock, stock and barrel. He branded supporters of the Moratorium "an effete corps of impudent snobs who characterize themselves as intellectuals." Politicians who supported anti-war demonstrators he castigated as "ideological eunuchs" and at Harrisburg he spoke of "the arrogant, reckless, inexperienced elements within our society."

His most inflammatory utterance, however, was the threat of official repression he made in his talk at Harrisburg. Discussing the decadent thinking of a few young people, he said: "We can however afford to separate them from our society—with no more regret than we should feel over discarding rotten apples from a barrel."

The differences between the younger generation (especially campus activists) and the Establishment are great and the Vice President should do all in his power to heal the rift. Youth contends that the Establishment is dishonest, corrupt, belligerent and arrogant. Scandals such as the Justice Fortas and the General Turner affairs strengthen this impression and one would think that our Vice President therefore would bend over backwards to make a good

BELOW OLYMPUS By Interlandi



"I will not be influenced by public opinion!"

impression on Youth. In their eyes, the Establishment is on trial and he ought to try to reassure them that the Government is not as bad as they paint it.

The Book of Proverbs in the Bible says that there are seven things which are an abomination to the Lord and the seventh is "man who sows discord among brothers."

New Fizz To The Great Grape Controversy

By MSGR. GEORGE G. HIGGINS

This column recently took serious exception to Father Cletus Healy's widely-publicized booklet on the California farm labor dispute, "Battle for the Vineyards" (Twin Circle, 86 Riverside Drive, New York, N.Y. 10024).



Msgr. HIGGINS

Father Healy's reply to that column was published two weeks ago in The Voice. I hope the other papers will follow suit, in deference to Father Healy and also, of course, in the interest of keeping the discussion alive.

With the latter purpose in mind, I should like to comment briefly on two of the more important issues touched upon in Father Healy's letter: (1) Whether or not Cesar Chavez' United Farm Workers Organizing Committee (UFWOC) has the support of the California grape workers; and (2) whether or not labor unions as we know them in the United States measure up to the standards of Catholic social teaching. The first of these two issues will be discussed in the present column. I hope to be able to return to the second issue within the next two or three weeks.

With regard to the first point, Father Healy flatly states that Cesar Chavez does not begin "truly to represent" the ordinary California grape worker. "However mystifying that fact is to the devotees of Chavez," he remarks, "it remains a fact."

BASIS OF CLAIM

Father Healy bases his statement of "fact" on his own experience in talking to grape workers in California and, more specifically, in a very informal opinion survey which he made by ballot, during one of his trips to California. He reports that of the 151 ballots he retrieved, 127 grape workers voted for their present set-up and three voted for Chavez.

I recently discussed Father Healy's survey with a California priest, who has spent the better part of his time during the past three or

four years studying the grape dispute, at first hand, as the official representative of his bishop, who has long been known for his sympathetic understanding of the farm labor situation in the Central Valley.

To my great surprise, incidentally, I learned that Father Healy had never once talked to this priest or to his bishop about the grape dispute—but that's beside the point.

The point is that this priest—who was born and raised in central California speaks Spanish fluently, and has met with hundreds and possibly thousands of grape workers over the years—flatly contradicts Father Healy's alleged statement of "fact" about the attitude of the grape workers regarding Cesar Chavez' organization. He is absolutely convinced that if the grape workers had the protection of the National Labor Relations Act and were given an opportunity to express their preference by secret ballot in an election supervised by the National Labor Relations Board, they would vote for UFWOC in overwhelming numbers.

I am not suggesting that this priest has said the final word on the subject. His reading of the situation may or may not be correct. The only way to find out would be to hold a bona fide, properly supervised election.

RAPS SURVEY

Informal surveys like that Father Healy reported on in his are practically worthless. This is not meant to be a personal criticism of Father Healy; it's simply meant to keep the record straight. The record—which is readily available in dozens of scholarly studies on the history of organized labor in the United States—will show that similar opinion surveys were made in hundreds of other labor disputes in the past and almost always proved to be completely wide of the mark.

In this connection, Bishop Hugh Donohoe, formerly of Stockton and now of Fresno—the diocese in which Delano is located—made a very telling point in a recent article on the California farm labor

crisis. He said that "those who seek to organize farm laborers are...not to be looked upon as outside agitators. Such organizations must be protected by law and, where necessary, criteria and procedures should be established to determine the legitimacy of particular organization efforts."

Bishop Donohoe might have added that almost every major labor leader during the past 50 years has been characterized, at one time or another, as an "outside agitator," not by the workers, of course but by outside observers who mistakenly thought that they were qualified to speak for them. This "outside agitator" ploy worked for a time, after a fashion, in the bad old days before the National Labor Relations Act was written into law, but its future is behind it. Sophisticated spokesmen for American industry have long since recognized this fact and have adjusted their sights accordingly.

In the case of Cesar Chavez—whom Father Healy has repeatedly characterized as being the most dangerous type of outside agitator"—Bishop Donohoe makes an

other telling point. He says, in the article referred to above, that Chavez really isn't the issue. "The organization is the issue," he points out, and "if it isn't Chavez who is doing the organizing, it is going to be someone else."

Father Healy will not be surprised to learn that I, for one, sincerely hope that the farm workers of California, Texas and other heavily agricultural states will follow Chavez' lead, but, obviously, that's entirely up to them. They are entitled to speak for themselves, but they will not be able to do so effectively

Sees Abortions As Step Toward Mercy Killings

LODI, N.J.—(NC)—A priest warned here that making abortions easier to obtain could lead to laws providing for mercy killings.

Now serving on a legislative commission studying the reform of New Jersey's anti-abortion law, Father Thomas F. Dentici, director of the Family Life Bureau of the Trenton Diocese, spoke at a public decency seminar.

Father Dentici, one of two clergymen on the New Jersey Legislative Commission on Abortion Laws, said

any proposals to ease New Jersey's law against abortion, except where the life of the mother is at stake, ought to be subjected to public debate. He warned, however, that the debate would be conducted in non-Catholic terms.

He argued that there is no need for a change in New Jersey law, which twice has been upheld by the state

Supreme Court. Conception following rape is rare, he said, and even in countries which have legalized abortion, rape and incest have not been the reasons for change.

He also spoke against allowing abortion in cases where the mother has contracted German measles, increasing the likelihood of a deformed birth.



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THE DENIS RENUARTS

Renuarts Celebrate Golden Anniversary

CORAL GABLES — which she served as president "Something old, something new —" goes the traditional wedding phrase — and there was much of both when Miami pioneers, Mr. and Mrs. Denis V. Renuart observed the golden anniversary of their marriage last Tuesday.

The "something new" was the Concelebrated Mass of Thanksgiving offered for the couple in Little Flower Church by Father John Renuart, C.F.S., St. Louis, Mo., brother of Denis, as principal concelebrant; and priests who have been long-time friends of the jubilarians.

Concelebrating were Msgr. Patrick E. Nolan, pastor, St. Paul Church, Jacksonville; Msgr. James F. Enright, pastor, St. Rose of Lima Church, Miami Shores; Msgr. Peter Reilly, pastor, Little Flower Church; Msgr. John O'Dowd, pastor, Epiphany Church, South Miami; Father Lamar J. Genovar, pastor, St. Sebastian Church, Fort Lauderdale; Msgr. George W. Cummings, pastor, Epiphany Church, Venice; Father Joseph Corde, Jacksonville; and Father Cyril Burke, O.P., chaplain, Barry College. Msgr. P.J. O'Donoghue, pastor, St. Mary Magdalen Church, participated in the sanctuary.

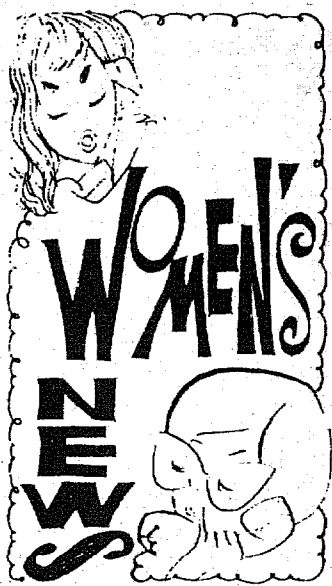
The "something old" was the large number of friends of long standing among clergy, Religious, and laity who have known Edith and Denis Renuart for more than 30 years and who were present to share with them the joys of their 50th anniversary.

SON IS LECTOR

Albert Renuart, one of their five sons, served as lector during the Mass at which the couple renewed their nuptial vows. Nine of their 27 grandchildren also participated in the ceremonies. Raymond Renuart was the crossbearer; Stephen and Kenneth Renuart were acolytes; and Mary, David, Lynn and Donald Renuart and Beth and Mark Jochem presented the Offertory gifts.

Participating in the congregation were the 11 brothers and sisters of Mr. Renuart and Mrs. Renuart's sister as well as the couple's three other sons: John and Victor, Coral Gables; and Gilbert Elyria, Ohio and their families; and two daughters, Mrs. Denise Lanigan, and Mrs. Louise Jochem, and their families, all of Miami. The couple's eldest son, Raymond was killed during World War II.

While the reception which followed at the home of John Renuart served as a time of reunion for the Renuart family, some of whom reside in Canada, the occasion also was a reunion for Mrs. Renuart with past presidents of the St. Augustine DCCW



Volunteer Hostesses Are Needed By Club

An appeal for senior volunteer hostesses at the USO-NCCS Club in downtown Miami was issued this week by the service club's director, Tom Butler.

Senior hostesses are needed from 3 to 6 p.m. and from 6 p.m. to 9 p.m. on Fridays. Volunteers are also needed on Sundays from Noon to 3 p.m. and from 3 to 6 p.m.

Those interested may contact Butler at 373-4078 or Mrs. Joseph Niemoeller at MO 5-4895 or 377-6881 for further details.

Reception Set For Newcomers

POMPANO BEACH — Third annual reception for newcomers will be hosted by women of St. Elizabeth parish at 7 p.m., Sunday, Nov. 16 in the parish hall.

All new permanent residents and winter visitors are invited to participate in an evening of entertainment. Refreshments will be served.

Slides depicting the parish history will also be shown.

Renuart served as members of the board of trustees at Mercy Hospital when it first opened. Denis was chairman of the hospital's building fund drive in 1948 and was one of the first volunteers when the Auxiliary asked for men volunteers last year. He is a member of the Miami Serra Club, and has been active in Kiwanis Club projects for 25 years, as well as a member of Little Flower St. Vincent de Paul Society since it was founded.



DECEMBER 6 BALL to benefit indigent persons at Miami's Mercy Hospital was discussed during a get-acquainted coffee for committee members. Shown are Mrs. Robert L. Searle, Mrs. J.L. Anderson, Mrs. Thomas J. Madden and Mrs. M. Murray Schechter.

'Stella Maris' Helps Temper Lives Of Victims Of Broken Marriages

CHICAGO —(NC) — "Divorce is worse than death. You have to face death, but not divorce."

From the shattered look in the speaker's eyes, one could see she was still suffering deeply from her broken marriage.

And sometimes, well-meaning but misinformed Catholics add to the pain of the divorcee. "The Altar and Rosary Society took my name off the election slate when they found out I've been separated from my husband," one woman said.

The Sister told my daughter's class divorced Catholics go to hell," added another.

"The divorcee's greatest difficulty is often poor acceptance from poorly informed Catholics," said Msgr. John I. Cardiff, chaplain of the Chicago chapter of Stella Maris, an organization for Catholic women who are divorced or separated with ecclesiastical approval.

"It is unfortunate the laity is not informed that, in some cases, divorce or separation is granted to a woman for her own safety, security, or other serious reasons," Msgr. Cardiff said.

"The purpose of our group is to help these women live out their

married lives alone," he added.

Mary Tofari, Chicago president of the St. Louis-based organization, explained the title "Stella Maris."

"Mary, Star of the Sea, or Stella Maris, is patroness of those of us who are tossed around on the sea of life.

"We aren't welcome in married circles and people aren't too eager to have us in singles' groups either," said Kay Lucas.

"But Stella Maris is a place to go. We sponsor socials, theater parties and barbecues," she said.

"We can't go out, say, to the theater, restaurants, or Old Town unescorted," said Jeanette Martin. But through Stella Maris we can go in groups."

But Stella Maris is much more than a place to go and meet people.

"Many women have mental difficulties right after the divorce. It takes a couple of years to become adjusted. It helps the newly separated women to talk to others who have faced the same psychological and material problems," Mrs. Lucas said.

"You always think your problem is the worst until you talk to someone else," she added.

"It's an inspiration for

younger women in Stella Maris to see the older ones with grown children who have stuck it through alone," said Kathy Lellinger.

The divorcee's spiritual side is also attended to by Stella Maris. A retreat is conducted every fall.

"Stella Maris can't solve all our problems but it gives us a good start on them anyway," said Caroline Moriarty.

"You realize you have a long life ahead of you and maybe it's a lonely life but you're going to make a go of it."

And the women in Stella Maris are determined to do just that.

Maris Chapters

In the Archdiocese of Miami Stella Maris is a division of the Archdiocesan Family Life Bureau under the guidance of Redemptorist Father Charles Mallen.

Active chapters are located in Greater Miami and Fort Lauderdale. Further information may be obtained by contacting Father Mallen at 688-9663.

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Paris Fashions To Be Shown At Membership Coffee

Annual membership Champagne Coffee sponsored by Marian Center Auxiliary begins at 11 a.m., Wednesday, Nov. 19 at the home of Mrs. Maytag McCahill on Sunset Island One, Miami Beach.

Paris fashions by Mister Wyatt will be featured during the coffee, where music will be provided by Lester Lanin's trio.

Auxiliary members who will model include Mrs. Robert Kelly, Mrs. William Logan, Mrs. Nicholas Polizzi, Mrs. William Sullivan, Mrs. Lee McCready, Mrs. W.J. Fowler, Mrs. Rene Torrado, Mrs. Michael McLaney, Mrs. Jerry Steward, Mrs. Eugene Malin, Mrs. Edward McHale, Mrs. James Llewellyn.

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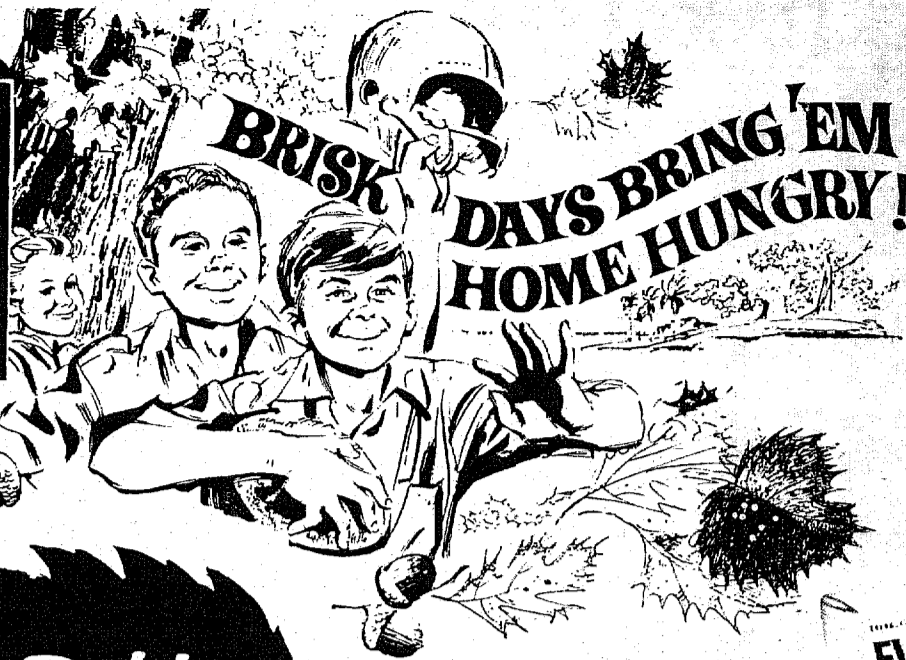
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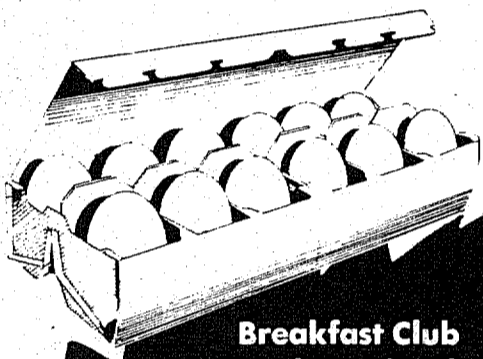


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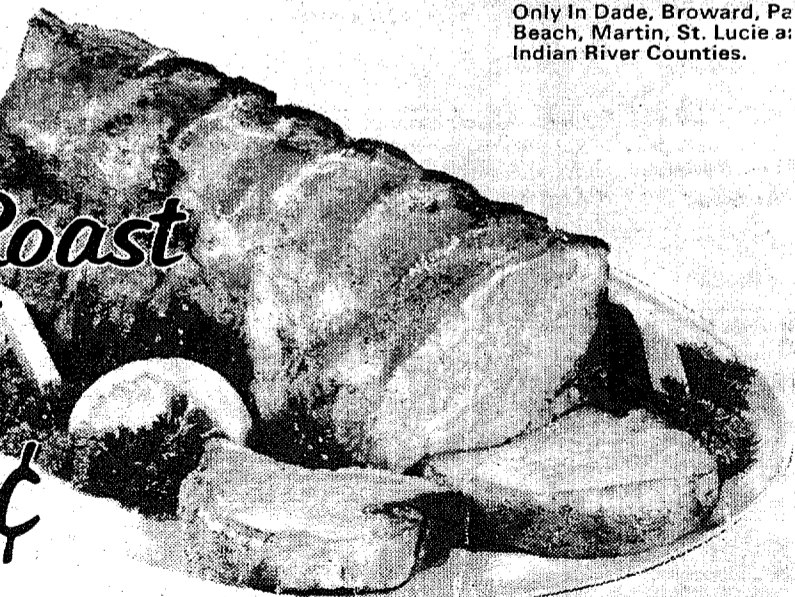


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Coffee House That Teens Built

THREE OF the 60 teens involved sing part of their message to the audience. From left they are Carlos Perez, Linda Leboss and Liz Ronald.

Teenagers from St. Hugh parish in Coconut Grove have found a place where they can sit around and sip coffee and learn to know each other.

That wouldn't seem very unusual, but in this instance, the place they have found is a "coffee house" next to the St. Hugh Rectory—and the coffee house is something they "built" themselves.

According to Father Richard Leonardi, moderator of the youth group—organized in July of this year—the organization of more than 60 teens has no official officers. They have five standing committees—covering all

aspects of operating the coffee house, including financial, entertainment, and decorations—which take care of the details involved in opening the coffee house one weekend night a week.

The teens tell their own story this way:

• I sought my soul, but my soul I could not see. I sought my God, but my God eluded me. I sought my brother. . . and I found all three.

"This is what our coffee house is all about. We get together to find good times, withdraw from home and school problems, to talk about

events in our lives, and to find someone who cares.

"We started off as strangers. In July we came together to see what new youth organization was going to be started in our parish. We expressed ourselves to an audience of strangers. We made collages and wire sculpture pieces to show off our talents, our desires, and our concerns.

"We worked together. We practiced guitar songs and drama skits, we cooked food, we decorated the school library with tables, candles and posters. We worked to put together our first coffee house.

"We get together on a weekend night to present our ideas on prejudice, peace or some personal or national concern to our audience.

"We try to express ourselves through folk songs, poetry and prose readings, and slides and music presentations.

"To be honest, our spirits are often low after a coffee house gathering because we feel that we have failed in communicating the depth and importance of the message to our audience.

"But we also experience a real joy. A joy and peace which comes from sharing ourselves with others with whom we work to put together each coffee house.

"We invite all to join us in sharing ourselves so that together we may find our souls and our God in our brother."

THE NOW SET

Why Teens Smoke: They're 'Influenced'

NEW YORK — (RNS) — Teenagers would not start smoking — or could kick the cigaret habit more readily — if persons having authority and influence, notably teachers and physicians, set a better example.

A study discloses that teenagers are 50 per cent more likely to smoke if their parents and teachers smoke—but it also revealed they are 100 per cent more likely to take up the habit if their "peer group"—friends, young relatives—smoke.

Strangely enough, according to a survey of American youth sponsored by the American Cancer Society, whether his parents smoke or not is not a determining factor in a young person's decision to smoke.

Rapport with his parents is a much more important influence in a teenagers decision on smoking. "A teenager is less apt to smoke if he has good rapport with his parents and they smoke than if his parents don't smoke but he had bad rapport with them," the report noted.

A total of 1,562 teenagers was questioned in the national study which was conducted for the society by Lieberman Research, Inc. Results were announced at the 56th annual meeting of the American Cancer Society here.

Young people surveyed were equally divided into the following age groups: 13 and 14, 15 and 16, and 17 and 18.

Through the questions asked by the research team, the following profile was assembled:

• Teenage smoker: "Adventurous, more experi-

mental, more anxiety ridden and more prone to reject the values of the Establishment." The report described this category of young persons as "nervous, frustrated, depressed, rebellious, reckless, sexy, swingers, liking to live dangerously, living for the moment, and wanting to try new things."

• Teenage non-smoker: "Happier, more sensible, more success-oriented, more self-confident, and more inclined to accept the values of the Establishment. This category was described as "happy, relaxed, clean-cut, cautious, ambitious, hard-working, intelligent, and successful."

The researchers concluded: "A teenager secure and well adjusted to his age group is less apt to smoke than one nervous and anxious to behave like an adult."

Whether a young person smoked or not seemed to be a factor in his academic average and aspiration. The survey showed that of those having "D" averages, 60 per cent smoke, while only 8 per cent of those having "A" averages are smokers.

It was also noted that among the teenagers who did not expect to attend college, 43 per cent smoked cigarets as compared to 20 per cent of those who were looking forward to a higher education.

In its discussion of influences leading teenagers to take up smoking, the survey indicated that the young person's own peer group is the more important factor in whether he will take up the habit.

Scholars

Two students from the Archdiocese of Miami were among 67 students recognized for superior scholarship during the honors convocation at St. Leo College, St. Leo, Florida, recently.

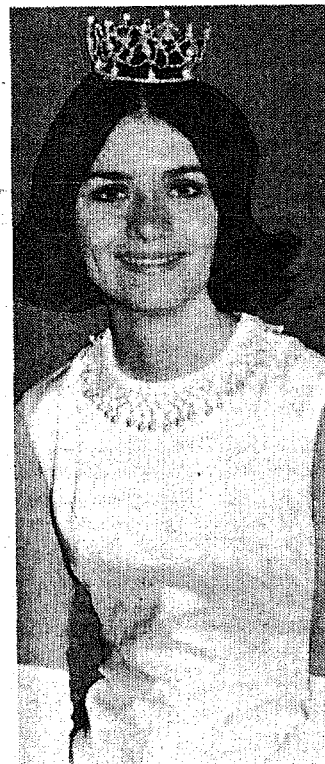
Margaret Helen Lumbrá, a sophomore, and daughter of Mr. and Mrs. Thomas George Lumbrá, West Palm Beach; and Richard Joseph Shonter, a junior and son of Mr. and Mrs. Richard J. Shonter, West Palm Beach, were lauded for their achievement.

CYA

The Catholic Young Adults Club of Our Lady of Perpetual Help parish will sponsor a combination camping trip and football weekend to Gainesville for the Florida-Kentucky game there.

The group will rent camping equipment and plans on stuffing some sightseeing time into the busy Nov. 15 to 16 weekend.

For information, members should call the rectory.



CROWNED CAMPUS queen at the annual Coronation Ball at Barry College this year was Margaret Lowry, daughter of Mr. and Mrs. R. L. Lowry, 1001 Swan Ave., Miami Springs. She is a senior majoring in Spanish and is vice-president of Alpha Mu Gamma and was elected for the honor by the entire student body. She will act as official representative of the college during the school year.

Sea Scout

FORT LAUDERDALE — Able Sea Scout Edwin J. Smith, a junior at St. Thomas Aquinas High School, was presented with the Eagle Scout Badge by Father Joseph Dennison, assistant pastor, Our Lady Queen of Martyrs parish, during ceremonies recently.

Edwin, age 16, already has been given the Ad Altare Dei Award, and has been elected Boatswain of Ship 199. He is the son of Mr. and Mrs. John E. Smith, Fort Lauderdale.

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Enrollment may be made any time during school year if space is available

Who Stole The Bell That Weighs Ton?

CHICAGO — (RNS) Someone has spirited away the one-ton bell in the belfry at St. Jarlath Catholic church, here, leaving a wrecking company baffled as to how the theft was accomplished.

Richard Nardi of the Nardi Wrecking Co. was commissioned to raze the 83-year-old bell. He had planned to sell it for scrap at 60 cents a pound (\$1,200).

In order to take the bell from its 90-foot tower, Nardi estimated that a crane having a 125-foot boom was needed. When the firm's

crane was moved into place during an early morning hour, the bell was discovered missing.

Nardi cannot explain how the thieves were able to get the heavy bell down. He deduced that it was not dropped from the tower because there were no indentations in the ground or pavement. From questioning of residents, Nardi ascertained only that the thieves accomplished their deed around midnight on Halloween.

Sock 'Pushers,' Youth Group Asks

PHILADELPHIA — (NC) — Delegates at a Catholic youth convention here urged stiffer penalties for narcotics pushers.

Some 200 delegates at the annual Catholic Youth Congress of the Philadelphia archdiocese adopted a resolution recommending more forceful penalties for pushers of marijuana and hard narcotics, but an easing of the law to provide for rehabilitation of the addicts.

The delegates also approved resolutions which called for: lowering the 21-year-old voting age to 18; revising the present compulsory draft system; "the city and our Catholic archdiocese (to) expand various educational

programs and programs of interracial exchange to break down existing fear and ignorance and, thus, promote interracial understanding;" and that "the Catholic system permit and promote black student unions and black studies programs so that black students will no longer feel as second-class citizens in schools."

Pope Receives Shriver Family

VATICAN CITY — (NC) — Pope Paul VI received in private audience U.S. Ambassador to France R. Sargent Shriver. The ambassador was accompanied by his wife and children.

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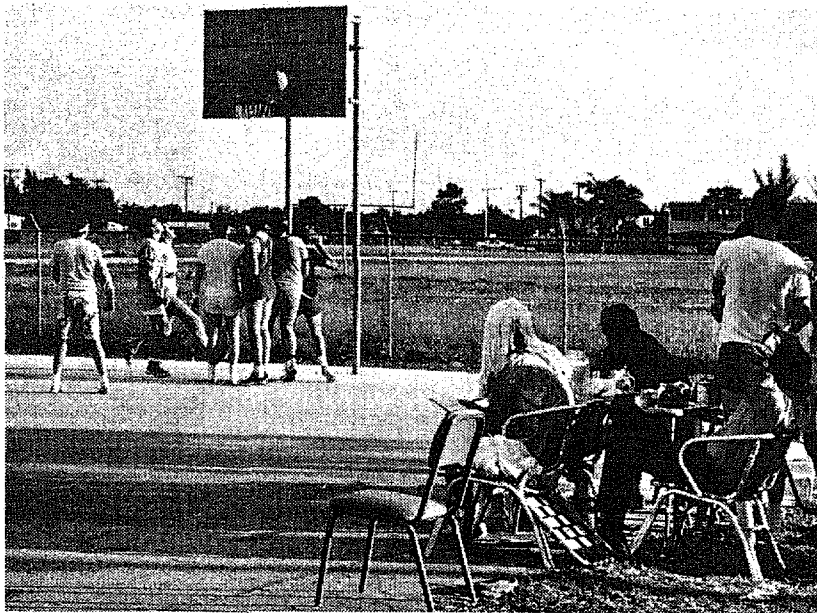
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A 50-HOUR marathon basketball game — with a score of 4,018 to 3,976 — was played by members of the Biscayne College student body to kick off the Biscayne basketball season last week. The men set a record of 50 hours.

3 Archdiocesan Teams Still Alive For Playoffs

By JACK HOUGHTELING
It's countdown time for archdiocesan teams and their state high school football playoff hopes.

For the schools, most of the attention centers on the Class A District 8 race where defending champion Chaminade, Cardinal Gibbons and Msgr. Pace are all in the running.

The surprising Gibbons Redskins have a record of 5-2-1, Pace has 6-2, and Chaminade, 3-3-1. Despite the disparity of won-loss marks, it's still a close race, based on the real deciding factor, the points earned for each victory or a tie.

For instance, the Class A schools earn 10 points for a win over another A school, five points for a tie. However, in beating a Class B school, they earn just four points. Only eight games are figured in the point standings but all games lost or tied must be counted.

Thus, according to our own unofficial point standings, Gibbons is first in the district with a maximum of 65 points (80 is perfect) that it can earn. Pace, although having a better won-loss mark than Gibbons, can earn only 48 points if it wins its remaining two games. Chaminade, which settled everything last year by rolling to an 10-0 record, can now earn just 45 points.

In the running still, are Key West High, which is 4-3 for 50 points and Ft. Lauderdale Dillard, which is 4-3-1 for 45 points.

As the frontrunner, Coach Walt Green's Redskins still have games

The VOICE OF SPORTS

with Chaminade (Friday) and Jupiter (Nov. 20) remaining on the schedule. A sweep of both games would assure the Redskins of the crown.

A split might leave it open to Pace—if the Spartans can win their final (they do) and Key West (a real tough one). Key West can spoil Pace's prospects on the 26th at Key West, but but the Conchs' own chances are slim. Key West has two strong AA teams to play before then, Edison and Norland.

Chaminade, of course, must win Friday's duel with Gibbons and then take weak Hollywood Hills, a AA school, to keep its outside chances alive.

Streaking Dillard can also slip in with wins over Plantation (with Dillard an underdog in this one) and Blanche Ely if someone else stumbles.

It's a bit confusing, all right, but Gibbons could settle it all with just two more wins this season. If not, it'll go right down to the final game.

Predictions again, after going 5-1-1 last week with only Gibbons' win over St. Thomas throwing us for a loss:

MIAMI BEACH 21, CURLEY 14 —Defending Class A champs Chaminade still top dog in Broward County.

(Continued on Page 26)

Untried Soph Quarterback Gets Chance And Explodes

In football, injuries have a strange way of evening out things.

Last fall, Bob Cahill was unable to play junior varsity ball at Msgr. Pace due to a broken wrist. So, this year he was an untried sophomore slated for backup duty at quarterback.

He impressed, though, alternating with junior Pete McNab, who had moved up from the j.v. to take over the quarterback spot at the start of the season. Then, the injury jinx hit McNab, sidelining him for the rest of the season, and young Bob got his first starting assignment last week against Florida Air Academy.

It was nothing short of sensational. He hit on 12 of 16 passes for 200 yards in leading the Spartans to a 26-16 win to push the Pace record to 6-2 for the season.

"I was really amazed at what he did," stated Pace coach Bill Proulx. "I thought our passing game was gone when Pete got hurt."

"But, we worked with Bob on it all week and he really came through."

Cahill had to share game honors, though with Bill Hunt, 155-pound senior running back, who totalled 101 yards rushing in seven carries, including a first quarter touchdown run of 62 yards that put the Spartans in front 6-0.

Pace has the week off and Proulx is thankful for that.

"We have quite a few players out with injuries and the extra week of rest will give us a chance to get them back for the final two games."

Due back for the Miami Military game on Nov. 21 are Mike LaNeve and Roy Wallace, both of whom have missed the last two games, while Glenn Casey and Mike Guilfoile have been playing

with minor ailments that need healing.

Pace's win over Florida Air wasn't the only big happening last week.

Archbishop Curley High won its second game of the season by nipping Northwestern, 14-13; Cardinal Gibbons ran its mark to 5-2-1 with a 12-7 count over arch-rival St. Thomas Aquinas; LaSalle turned in one of its finest games of the season for its homecoming celebration but still dropped an 8-6 contest to Cardinal Newman, while Columbus and Chaminade met for the first time in their football history and settled for a 0-0 tie.

A COMEBACK

Curley came back from an early 7-0 deficit to move to a 14-7 lead in the fourth quarter and then saw Pat Ward block a Northwestern conversion try after the Bulls had pulled to a 14-13 count in the final minutes of the game.

The Knights dominated the play throughout with 154 yards in rushing and 136 passing to Northwestern's offensive total of just 128 yards. A 60-yard march in the second quarter was climaxed by Jim Heistand's two-yard TD crack and in the fourth period, the Knights' Russell Meriedy scooted 19 yards for the go-ahead touchdown. Meriedy followed with a two-yard keeper around left end for the two-point conversion and the eventual winning margin.

Gibbons came up with the clutch defensive plays to topple St. Thomas, as the Raiders out-gained Gibbons, 211 to 124 in yardage, but weren't able to put more than one TD on the scoreboard.

The Redskins' lone drive of the game came in the second quarter as sophomore Dave Shepard went over from five yards out on the end of the 73-yard march.

St. Thomas ended a game of frustration with less than two minutes left in the game when Hackett hit Dwight

McKenzie for a 26-yard touchdown pass.

LaSalle kept Newman's favored Crusaders in check throughout most of their game, except for the early minutes of the second half when the Crusaders went into a single-wing attack and marched 61 yards for a TD to pull out the game. Pat Crossey dashed 22 yards for the final distance of the drive and then Sam Howell busted over right tackle for the two-point conversion.

This weekend's slate finds all but Pace in action as Columbus opened the schedule on Thursday night with Southwest High and Curley was at Miami Beach. Tonight's action has St. Thomas at Florida Air Academy, Chaminade meeting Gibbons at the Pompano Beach High field, Cardinal Newman at Riviera Beach, while on Saturday night LaSalle is at Hollywood Hills.

K Of C Selling Dolphin Tickets

The Knights of Columbus of South Florida are sponsoring a ticket sale for the Miami Dolphins-Denver Broncos American Football League game Dec. 7 in the Orange Bowl.

Boystown of Florida will benefit from the sale, receiving one-half of the ticket price.

Tickets, which must be obtained by Dec. 1, are available by calling 661-0476 in Dade County, 563-9133 in Broward County or 582-1190 in Palm Beach County.

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Sex A Toy? Idea Leads To Cruelty

By FATHER JOHN T. CATOIR

A young girl, attractive and about eight-months pregnant, came to a priest for advice on whether or not to give up her child for adoption. She told her story tearfully and

with great humility. She had been completing her third year at college and was keeping company with a young man. They had courted for nearly two years. She helped him study, and typed his assignments.

During their more romantic encounters, they indulged in heavy petting, but the girl consistently refused intercourse, since she wanted to remain a virgin until marriage. On the night before she was to go home for the summer vacation, she surrendered for the first time in her life. "Father," she explained, "he actually begged me. I couldn't stand to see him cry."



FATHER CATOIR

She soon realized that she was pregnant. In a panic, she called the young man before telling her parents. He was afraid, and suggested that she "get rid of it." He offered to pay for an abortion, but she refused. Toward the end of the summer, he came to visit her. He felt guilty, but did not want to marry her. All four parents pressured him so much that plans were made for a private wedding. On the assigned date, he failed to appear, and the girl's heart was completely broken.

The priest helped her to weigh the possible personal and family implications about keeping the child, and recommended that she make the ultimate decision by herself, suggesting that she consider the child and its need for love. She struggled in confusion and indecision until reaching the full term of her pregnancy.

After the birth of her son, when a social worker came to her bedside and asked explicitly for her signature, releasing the baby to the adoption agency, she finally decided not to give it away. She asked the same priest to baptize the infant, and her parents came. Her sister and brother were

godparents, and the young mother wept silently throughout the ceremony.

Later, she said, "Father, I'm not crying because I'm afraid of the future, but because the baby's father never even came to see him baptized." To this day, she is still hoping her lover will come back to her.

This story demonstrates the often unforeseen effects of romantic love involving two emotionally immature people. The boy, in particular, really knew nothing of life and was utterly unprepared to face the consequences of his loss of control.

The danger for these two people was that their physical development had outgrown their power of rational control. That is why it is so important for the young to listen to reason; and sometimes this means that they must face up to the fact that they have to accept some form of authority. Many of them are silently begging to be "told," to be stopped before it is too late.

Simple logic indicates that total isolation of the sexes cannot be a valid preparation for the sudden and total intimacy of wedded life. As in all human activities, there must be some progressive training and development if the flower and fruit of love are to be good and healthy. And so, the question remains, how far to go?

"No one waits anymore!" was the slogan proclaimed recently on the cover of a teen-age magazine. This results in unfortunate excesses where the splendor of sex is degraded and reduced to a cheap toy—only to be discarded in many cases in favor of more novel thrills. Brainless and heartless sex has been drained of its fun. The playboy philosophy misses the mark because of its crudeness and disrespect for the real values of life. But each one has to decide for himself, "What kind of a person do I want to be?"

(Excerpt from "The Challenge Of Love," by Father John T. Catoir and Dr. Jose de Vinck, Hawthorne Books, Inc., N.Y.C., 1969.)

Nonpublic School Aid Predicted By Prelate

NEW ORLEANS — (NC) Increases in the cost of education are occurring at a much faster rate than increases in income, he added.

Archbishop Philip M. Hannan, addressing representatives of nearly 100 Catholic schools throughout the area, predicted that public aid to the nonpublic school sector will eventually be forthcoming.

"The cost of education is rising so precipitously it would make the best sense for all the community," Archbishop Hannan stated.

"We are engaged in a cooperative enterprise with every other educational institution," Archbishop Hannan noted. "We have a tremendous interest in the success of the public schools."

But, he added, "we must insist we be treated as partners."

Daughter Of King Became A Saint

By JOHN J. WARD
Daughter of a king who made herself the servant and nurse of the poor best describes the saint whose feast day is observed Nov. 19. She is St. Elizabeth of Hungary.

Her father was Andrew II, King of Hungary. She was born in 1207. When only four years old, she was sent to the Court of Hermann, Landgrave of Thuringia, to be betrothed to his son, Ludwig. She was brought up at the Thuringian Court in accordance with the custom of those times and was educated in company with her future husband, so that from their childhood, they loved each other as most dear companions.

From her earliest years, Elizabeth possessed, by the grace of God, a wonderful spirit of prayer, great simplicity and profound charity. She disliked rich

garments and avoided taking part in the pomp and ceremony of the court.

She wanted to visit the poor and the sorrowful in order to minister to their needs and to relieve their suffering. She had to contend with future relatives who had little, if any, sympathy with her life filled with works of charity.

Elizabeth and Ludwig were married in 1220 when she was hardly a child in years. She entered upon the full duties and responsibilities of womanhood. Because of her example, and that of her husband, the Thuringian Court became famous throughout Germany for the valor and honor of its knights and the purity and holiness of its ladies.

She and her husband were untiring in their efforts to help the weak and the oppressed.

Ludwig founded the

famous Benedictine Abbey of Reinhartsbrunn; and Elizabeth rejoiced to welcome the first Franciscan Friars to Eisenach and placed herself under their direction.

With her husband's permission, she multiplied her works of mercy, since her love of the poor was boundless. Even in her dress she tried to be like them.

One day as she was carrying under her mantle some provisions for the poor, she met her husband. Ludwig asked:

"What have you there, sweet lady?"

Elizabeth opened her cloak and found that the heavy burden was no longer there — only some fragrant roses, entirely out of season.

It had been eight years since their marriage, years of happiness and increased saintliness. Elizabeth had become the mother of one son and two daughters and was expecting another child.

While on his way to another Crusade to the Holy Land, with the Emperor Frederick Barbarossa, Ludwig died from a fever.

Elizabeth and her children were stripped of everything by her brother-in-law who was bent on stealing the inheritance which rightly belonged to Elizabeth's son.

Elizabeth was driven from her palace and, after

wandering through the streets with her children, prey to hunger and cold, she finally was befriended. Friends took care of her children.

On Good Friday, 1230, Elizabeth laid aside her widow's garb and assumed the coarse brown habit of St. Francis, dedicating herself to serve God in absolute poverty and humility in works of charity.

In 1232, God revealed to her the time of her death, which came just before dawn Nov. 19, 1232.

Four years after her death she was canonized by Pope Gregory IX.

Negro Named ND Trustee

NOTRE DAME — (NC) The University of Notre Dame appointed civil rights leader Bayard Rustin the first Negro member of its board of trustees.

Rustin's career as a civil rights leader began in 1941 when he served as race relations secretary of the Fellowship of Reconciliation. He participated in the first Freedom Ride, designed to test laws outlawing discrimination in interstate travel.

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MONSIGNOR NOLAN WRITES:

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

When people ask why priests in India are working to find water (see "The Waters of India" in *Our Sunday Visitor*, Nov. 16) I go to the faucet and return with an empty glass.

Water, like breathing, is something we take for granted. Without it we cannot eat, or drink, or wash, or be baptized.

INDIA: DON'T WASTE THE WATER
People, too, we sometimes take for granted. In India there are 530 million—more than twice as many people as in the U.S.A. and Canada combined. The average Indian's take-home pay is less than 50¢ a week.

What can you do about it? Write me or phone me (212/YU 6-5840).

We'll put you in touch with the person in India you can help to help himself and others. For instance, the deserving young lad who wants to become a priest (\$15 a month, \$180 a year). Or the prayerful young teen-ager who feels called to be a Sister (\$12.50 a month, \$150 a year). Or the orphanage child, saved from the streets, who needs only an even chance (and \$10 a month) to become a responsible, self-supporting grownup.

Catholic Near East is person-to-person. We acknowledge your gifts promptly. We forward your gifts (and your letters) to the person you are helping, and that person will write to you. You'll have someone new in your family praying for you gratefully.

Write me or phone me (212/YU 6-5840) for our full-information leaflet.

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Archbishop Mar Gregorios will write personally to say where he'll locate it if you enable him to buy (\$975) two acres of land as a model-farm for a parish priest. Raising his own food, the priest can teach his parishioners how to increase their crop production. (A hoe costs only \$1.25, a shovel \$2.35.)

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Serra Club of Broward County
Meets second and fourth Monday of each month
Galt Ocean Mile Hotel, 3200 Galt Ocean Drive,
Fort Lauderdale 12:15 p.m.—luncheon meetings

Serra Club of Palm Beach
First and third Monday of each month
Meetings at 7:00 p.m.
Town House, West Palm Beach, Fla.

Pide el Arzobispo Carroll Meditar las Palabras de Cristo:

“Cuanto Hicisteis por uno de Estos Pequeños, Conmigo lo Hicisteis”

A los Sacerdotes, Religiosos y Fieles de la Arquidiócesis:

El más importante de los mandamientos, según nos enseñó el Señor, es amar a Dios con todo el corazón y al prójimo a quien debemos ese amor a que se refiere el mandamiento, cuando nos dijo: “Cuanto hicisteis por uno de estos, mis hermanos más pequeños, conmigo lo hicisteis.” Al tomar la naturaleza humana, Cristo unió a Sí mismo a toda la raza humana para que formara con El una familia, y estableció la señal que distinguiría a sus seguidores diciendo: “En esto conocerán que sois mis discípulos, si os amáis los unos a los otros.”

En todos los tiempos la Iglesia se ha distinguido por esa señal de caridad fraterna y ha considerado con especial honor y como un particular deber la preocupación amorosa por los necesitados y consecuentemente la provisión de la ayuda necesaria.

En ese espíritu y con la certeza de vuestra bondad, hoy me dirijo nuevamente a ustedes para pedirles ayuda en favor de los niños necesitados, abandonados y sin hogar. Ellos son los pequeños hermanos de Cristo. Estos niños no son responsables de la infortunada situación en que se encuentran y son totalmente incapaces de ayudarse a sí mismos. Tenemos en la Arqui-

diócesis siete hogares para estos niños además de dos centros para su cuidado durante el día. En todos ellos se trata de proveer a sus necesidades, pero es la caridad de ustedes lo que hace posible que continúen funcionando día a día.

He dispuesto, pues, que la colecta para las Obras Católicas de Caridad, que hemos titulado la “Colecta del Buen Samaritano,” se haga en todas las iglesias y misiones de la Arquidiócesis el domingo 16 de noviembre. Ya han sido distribuidos los sobres para esta colecta.

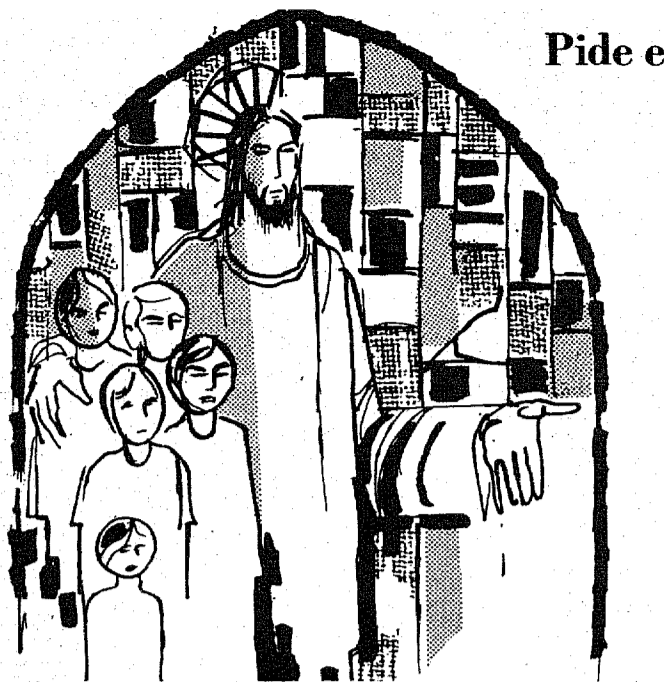
Tengan usted la seguridad de que el hecho de compartir con los necesitados los bienes recibidos de Dios Nuestro Señor les procurará abundantes razones para celebrar un verdadero Día de Gracias a fines de este mes de noviembre.

Con mi gratitud y buenos deseos, quedo de ustedes,

Sinceramente en Cristo,

+Coleman J. Carroll

Arzobispo de Miami



LA VOZ

Suplemento en Español de *VOICE*

Habla Mons. Walsh Sobre Nuevo Cargo y la Comunidad Hispana

Por Gustavo Pena Monte
Monseñor Bryan O. Walsh fue elevado a la condición de Vicario Episcopal para la Comunidad de Habla Hispana y los Trabajadores Migratorios, según anunció la semana pasada la Cancillería de la Arquidiócesis de Miami.

El prelado, que ha venido actuando como Director del Apostolado en Español de la Arquidiócesis de Miami retendrá todos sus otros cargos en adición a asumir las responsabilidades de la nueva Vicaría Episcopal, según dijo la Cancillería.

La condición de Vicario Episcopal fue definida por una Carta Apostólica “Ec-

clesiae Sactae” publicada en 1966 para implementar los decretos conciliares. El cargo confiere los poderes de un Vicario General para aspectos específicos de la misión eclesial.

La designación es respuesta a sugerencias ofrecidas por una carta apostólica del Papa Paulo VI el pasado 15 de agosto, en la que el Santo Padre destacaba la necesidad de ofrecer una mayor y mejor asistencia espiritual a los emigrantes.

Desde hace una década, Mons. Walsh ha venido trabajando en estrecho contacto con los refugiados cubanos. Fue el creador de un programa único en su clase para

acoger a los niños cubanos que llegaban solos a Estados Unidos porque sus padres los enviaban para salvarlos del adoctrinamiento comunista.

Más de quince mil jóvenes han pasado por ese programa, recibiendo aquí calor de hogar, educación y formación integral que los ha capacitado para ser hombres útiles a la sociedad.

Algún tiempo después Mons. Walsh fue nombrado director de todo el programa de asistencia a los refugiados cubanos de la Arquidiócesis de Miami.

Dirige las operaciones del Centro Hispano Católico y todo el apostolado en español incluyendo tanto a la

población de habla hispana que se concentra en el área del Gran Miami como a los trabajadores migratorios de origen mexicano y puertorriqueño que vienen durante los inviernos a trabajar en las cosechas del Sur de la Florida.

Esas funciones han sido elevadas a la condición de Vicaría Episcopal. Con ese motivo, hemos querido entrevistar a Monseñor Bryan O. Walsh para recoger algunas opiniones relacionadas con su nuevo nombramiento y lo que éste significa para la colonia de habla hispana de la Arquidiócesis de Miami. He aquí esa entrevista:



Monseñor Bryan O. Walsh

Doctrina Cristiana, que coordina la enseñanza de la religión para los grupos hispanos, y así, en todas las organizaciones diocesanas un especial cuidado y atención para el grupo hispano; como otro ejemplo, la sección en español en el periódico The Voice y otros proyectos en el apostolado de la prensa y las comunicaciones sociales.

La Vicaría velará, como lo ha hecho hasta ahora la Oficina del Apostolado en español, no solo por la población de habla hispana, como son los 250,000 refugiados cubanos y los emigrantes de otros países latinos, sino también por los turistas y los hispanos que pasan por Miami en viajes de negocio o estudios. Se calcula que en el pasado visitaron Miami unos 250,000 latinoamericanos, ya para conocer Miami, ya en viajes de negocios, ya de paso a otras ciudades del norte, pero 250,000 almas de habla hispana que tienen que dar lugar a una especial preocupación a esta Arquidiócesis.

En lo que al funcionamiento interno de la Curia Arquidiocesana se refiere, esta designación significa un reconocimiento de la importancia que para ella tiene la colonia de habla hispana, disponiendo el Arzobispo tener un representante especial, un ‘Alter Ego’ para velar especialmente por ese sector.

¿Como ve a la colonia latina desde el punto de vista religioso?

—Según las estadísticas parroquiales, unos 250,000 miembros de la colonia latina pueden calificarse de practicantes de la fe católica, cifra que está muy por encima de los niveles normales en los países de Latinoamérica.

En el caso de los refugiados cubanos, es innegable que la experiencia sufrida en su país les ha movido a practicar más. En general —cubanos y latinoamericanos de otros países— encuentran en la Iglesia, al llegar a una tierra extranjera, una de las pocas cosas identificables y conocidas, sobre todo si el párroco les hace sentirse “como en su casa”.

¿Como ve el futuro de la población latina de Miami?
—La función de la Vicaría Episcopal es buscar una adecuada adaptación de la Iglesia local a las necesidades de sus huéspedes de habla hispana. La iniciativa de adaptación tiene que venir del anfitrión. Nos gustaría ver una feliz unión entre latinos y americanos. Creemos que en cierto grado, los latinos se van americanizando con el pasar del tiempo, pero no dudamos que la influencia latina está latinizando al americano de Miami. El respeto y comprensión mutuas dará paso a una cultura específica del Sur de la Florida, enriquecida con la mezcla de las tradiciones latinas.

Tenemos que preservar las tradiciones religiosas, el lenguaje y la cultura de los emigrantes latinos, sin negar un proceso de integración. Y hagamos una clara diferenciación entre integración y asimilación, ya que esto último sería una tragedia para el individuo, y serían lamentables los casos en que el latino perdiera su identidad y completamente americanizado no pen-

(Pasa a la Pagina 24)

¿Cual es el significado de la creación de esta Vicaría Episcopal para la Comunidad de habla Hispana?

—Las Vicarías Episcopales fueron creadas por el Concilio Vaticano II para reconocer las necesidades específicas de grupos de población o de problemas específicos en una diócesis.

En este caso es un reconocimiento de que aquí tenemos un grupo especial que necesita una atención especial por sus diferencias culturales e idiomáticas.

Esto no significa que la Arquidiócesis como tal delegue responsabilidades. Su tarea es promover la pas-

toral y el cuidado de este grupo de acuerdo con la voluntad de la Arquidiócesis.

¿Cuales son sus funciones?

La función es, por un lado, asistir a los párrocos en el servicio a la colonia de habla hispana.

Por el otro, velar para que los departamentos arquidiocesanos provean a las necesidades específicas de esa población. Por ejemplo, podemos citar la reciente designación de un subdirector de vocaciones sacerdotales y religiosas, específicamente destinado a promover esas vocaciones entre la colonia hispana, un subdirector hispano para la Confraternidad de la



Eran los tiempos difíciles cuando comenzaba el éxodo cubano, que ha traído cerca de medio millón de cubanos a Estados Unidos, de los cuales, la mitad reside en la Arquidiócesis de Miami. Mons. Bryan O. Walsh recibe a los primeros jóvenes que llegaban separados de sus padres.

Ante los Exitos Espaciales

Por GINO CONCETTI
Traducido de "L'Osservatore Romano"

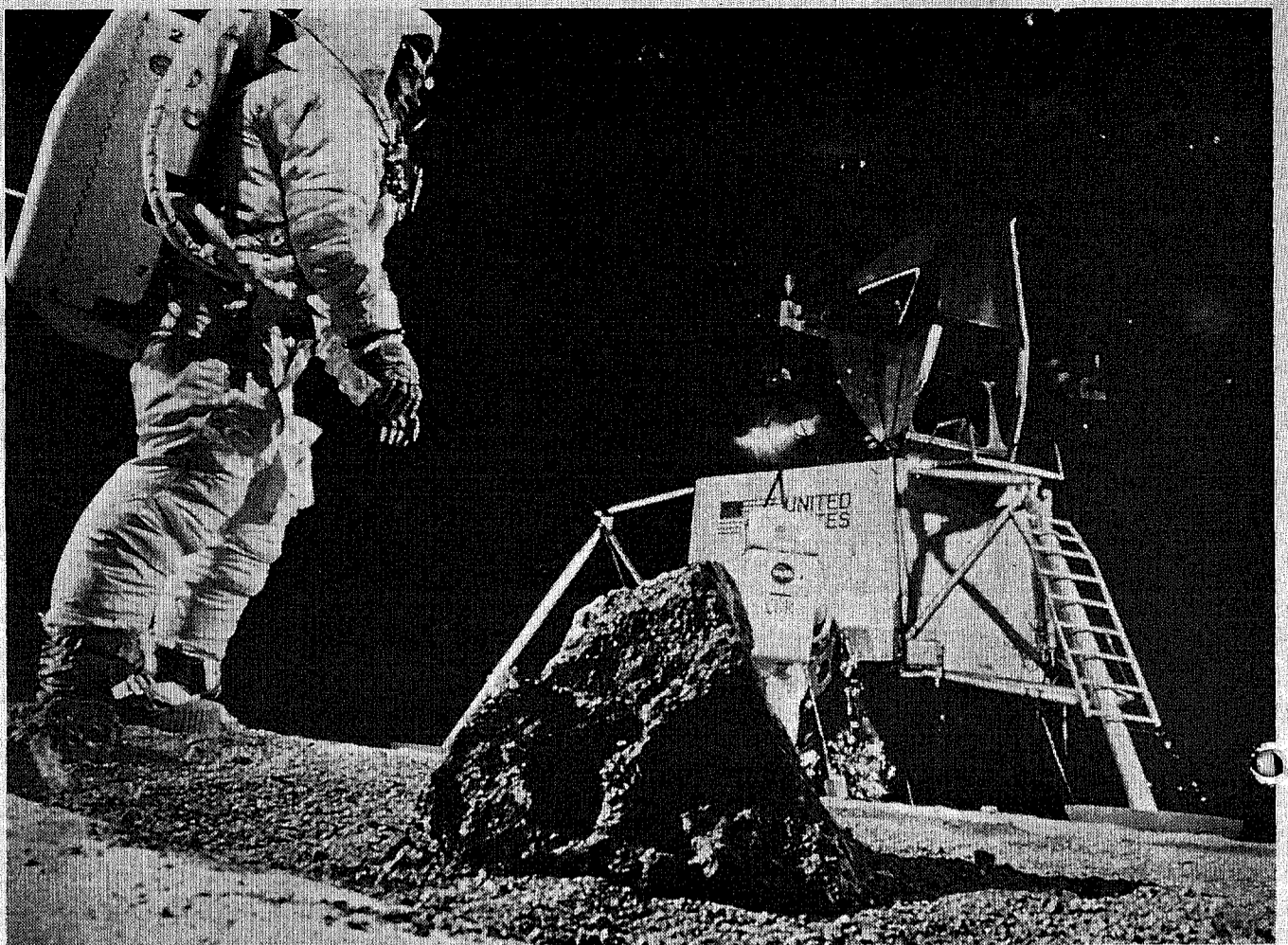
Mientras los astronautas continúan en su fabulosa empresa espacial, el creyente de todas las religiones se recoge meditando para tratar de diagnosticar no el misterio del espacio, sino la presencia misteriosa y real de Dios.

La contemplación del universo, ya sea del cielo o de la tierra, desde un principio ha recordado al hombre la fascinación de Dios. El hombre, microcosmos de un macrocosmos regido por un conjunto de leyes maravillosas, no se ha sentido nunca solo. Sobre él, dentro de él ha sentido avasalladora la presencia de Dios.

La explicación dada por los ateos de que el hombre, incapaz de penetrar en lo íntimo de los fenómenos y de justificarlos en el plano de la ciencia y de la razón, se creó el mito de la divinidad, no vale si se compara con un análisis serio y objetivo de la historia de las religiones. No es el hombre quien creó a Dios, sino es Dios quien puso en el corazón del hombre la aspiración de buscarlo e imprimió en el universo sus huellas para poder ser percibido aun por el más sencillo, con los simples datos racionales.

Esta afirmación no es de hoy; es tan antigua como el hombre. Se encuentra en la historia y en la vida de los pueblos primitivos y en la de aquellos más civilizados; en el ámbito de la revelación hebrea y fuera de ella. Hay un punto cardinal, un centro de gravitación que no se puede eliminar de la historia y de las vicisitudes de la humanidad articulada en diversas formas de cultura y civilización. Este punto, este centro es Dios.

No es necesario apelar a elaboraciones filosóficas para reconocer la presencia de Dios en el universo.



Ver a Dios en el Mundo y El Mundo en Dios

Tampoco a conmovedoras elaciones de poetas y místicos. Todavía menos a las especulaciones de los teólogos. Dios se percibe a través de lo creado como la luz se percibe por los ojos. Se le oye con la acústica del espíritu y se le contempla con la luz de la fe. Estamos lejanos de afirmar que todos los conocimientos de Dios hasta ahora consignados en la historia sean exactos. No desconocemos las concepciones antropomórficas, sean de la antigüedad o de los tiempos modernos. Pero la inexacta percepción de Dios no significa su negación.

Para la religión cristiana Dios es la Causa primera y absoluta de la creación. No es solo el centro sino también el vértice. Dios, ser personal, dotado de inteligencia, voluntad y libertad, creador del cielo y de la tierra. Esta concepción, base de nuestro catecismo, resiste a las conquistas de la ciencia y a las espaciales. La ciencia, con pacientes y audaces investigaciones, llegará quizás a establecer la consistencia de los astros y a fijar la fecha de su formación. Pero se frena ante un interrogante profundo e inevitable: ¿cómo se formó la materia primera que dió vida a la realidad que nos rodea?

En esta perspectiva se comprende el significado de la alocución de Pablo VI cuyo contenido puede resumirse en esta invitación programática: "ver a Dios en el mundo y el mundo en Dios".

Frente a los desconcertantes éxitos de la técnica espacial, el hombre no debe dejarse embriagar por su propia exaltación o por el poder técnico que logra construir. Debe, por el contrario, vigorizar su concepción, su valoración, sus dimensiones reales de microcosmos, su origen y su destino. En la invitación del Papa hay una motivación apremiante de orden metafísico. Hay también una relación indisoluble de causa y efecto.

Antes que todo se impone la necesidad de admitir la distinción entre Dios creador y el mundo creado. Y esto para escapar al panteísmo. Admitida la existencia de Dios es necesario admitir también que Dios no se identifica con el universo, aunque el universo contenga sus huellas y sea gobernado por sus leyes. Una afirmación de la existencia de Dios y de su obra creadora lleva necesariamente a buscar a Dios en las cosas creadas, a contemplarlo en sus obras, a admirar sus atributos como la omnipotencia, la sabiduría, la bondad, y luego a celebrar su gloria.

La existencia de un Ser superior, trascendente, y la consiguiente adoración por parte del hombre no constituyen para el hombre ni una alienación ni una humillación: el hombre permanece íntegro en su grandeza, porque no es Dios quien se la quita sino quien se la da y le confiere a su ser la justificación que explica su origen y su fin último. Afirmar la existencia de Dios, oponiéndola a la del hombre, significa tener un conocimiento imperfecto del cristianismo y en general de todas las religiones. Por otra parte, ¿no es precisamente la palabra de Dios quien celebra la exaltación del hombre sobre todo otro ser creado y por debajo solamente de Dios?

La contemplación de Dios en el mundo no elimina todos los enigmas que atormentan al hombre. Piénsese, por ejemplo, en el misterio de la muerte, del dolor.

A veces este último parece llegar a formar absurdas y paradójicas que provocan una revuelta contra el mismo Dios. ¿Pero sin Dios no se pueden resolver estos enigmas? La fe, sobre todo aquella que nos dio Cristo con su revelación, ayuda nuestra razón a penetrar en ellos y a aceptar una explicación satisfactoria en el plano espiritual.

El segundo punto que pone de relieve Pablo VI es el ver el mundo en Dios. Este aserto es la consecuencia lógica del primero. Admitida la existencia de Dios y admitido el mundo como obra de Dios, necesariamente se debe considerar el mundo de acuerdo con la perspectiva establecida por el Creador. Cuando se habla de mundo se entiende toda la realidad que nos rodea. Aquí se podría comenzar un largo discurso para explicar las

modalidades o las finalidades de las realidades terrestres. Recordaremos solamente algunos aspectos.

Ver el mundo en Dios implica para el hombre el deber de tratar las cosas creadas respetando el orden jerárquico establecido por Dios creador. El mundo no puede ser tratado como un montón de materia: por los vestigios divinos que están difundido en él es sagrado. Esta sacralidad es inviolable.

Comporta además la referencia, la finalización hacia un ser trascendente. Dios no representa una imagen opaca, lejana. Es vivo, palpante, real. En su luz, en su palabra revelada, proporcionada por la fe o adquirida por la razón, deben ser considerados o explicados o

interpretados todos los elementos que constituyen el mundo. Esta exigencia nos recuerda nuestra condición de caminantes, de peregrinos en marcha hacia el último destino preparado para cada uno de nosotros, cuya cualidad y entidad estarán condicionadas por nuestra contemplación de Dios en el mundo y del mundo en Dios. Nos recuerda también como ha subrayado Pablo VI— que sobre nosotros y más allá de este hemisferio existe un Dios que debemos glorificar e invocar con el dulce nombre de Padre.

Consideradas a la luz de la fe, las conquistas espaciales constituyen un medio estimulante para acrecentar el ritmo de nuestra espiritualidad y para robustecer nuestras relaciones con Dios a través de un más profundo conocimiento de su naturaleza y de sus atributos, que manan de una lectura más atenta del universo.

Habla Mons Walsh Sobre Nuevo Cargo y la Comunidad Hispana

(Viene de la Pagina 23)

sara como latino. Es necesario que se integre manteniendo su identidad, pero aceptando y acoplándose a las formas de vida locales.

¿Como ve la colaboración del clero?

—Creo que necesitamos más sacerdotes bilingües. Los sacerdotes de habla hispana no son suficientes. Tenemos que esforzarnos en que un mayor número de sacerdotes de habla inglesa aprendan a hablar español y no solo a hablarlo sino a entender la personalidad de los hispanos.

Incidentalmente, creo que debe darse todo el calor a programas de enseñanza bilingüe como el que se está ofreciendo en la escuela parroquial de St. Michael no sólo para los niños cubanos, sino también para los

americanos.

Tenemos una tremenda escasez de sacerdotes de habla hispana. Según la estadística sólo tenemos un sacerdote de habla hispana por cada 7,000 almas de ese idioma, aspecto en el que estamos al mismo nivel de la mayoría de los países de Latinoamérica, es decir, en una situación de crisis. Necesitamos sacerdotes de habla hispana pero especialmente necesitamos promover vocaciones de sacerdotes que hayan surgido de esta sociedad única, con características únicas.

¿Que opina de los movimientos de apostolado seglar en español y qué espera de ellos en el plan de pastoral general de la Arquidiócesis?

Los latinos que trabajan en el apostolado seglar están realizando una labor ejemplar. No vacilo en afirmar que en muchos aspectos el apostolado seglar hispano tiene una vitalidad y una tónica más pujante y entusiasta que los grupos americanos. Creo que se han alcanzado grandes éxitos a través de los Cursillos, el Movimiento Familiar, la Legión de María y el CCD. Creo que sólo necesitan que se les estimule a seguir trabajando como hasta ahora.

Su cargo abarca también a los trabajadores migratorios, ¿qué opina sobre la asistencia espiritual y material de ese sector?

Considero que la creación del Buró de Vida Rural de la Arquidiócesis de Miami, dirigido por el Padre John McMahon será de gran utilidad para la atención de esos trabajadores agrícolas entre los que hay muchos hispanos.

Los grupos de habla hispana de las ciudades están cooperando ya en la actualidad con el apostolado de los trabajadores migratorios de su mismo idioma. Es una gran ayuda que puede incrementarse. Es necesario también que los hispanos de las ciudades comprendan las grandes necesidades de esos grupos hispanos de braceros migratorios y que hay que ayudarlos a obtener reformas que eleven su nivel de vida.

Usted ha trabajado muy cerca de la juventud cubana en el exilio. ¿Qué opina de ella y de su futuro?

No creo, como se ha dicho recientemente en un periódico local que la juventud cubana se esté apartando de la fe de sus padres. Creo que la juventud cubana está demostrando una militancia cristiana muy madura, quizás mayor que las de sus mismos padres en Cuba hace tres décadas. Un número muy grande de jóvenes practica la fe y trabaja entusiastamente en el apostolado. Creo que los grupos juveniles hispanos tienen mucha pujanza y que deben saber balancear la adaptación al ambiente que les rodea con la preservación de su identidad. Para eso hacen falta líderes juveniles. Es en ese aspecto que los dirigentes de la Asociación de Estudiantes Cubanos de la Universidad de Miami están realizando una buena labor.



Hace casi 10 años, Mons. Bryan Walsh se entregaba por entero al cuidado de los niños refugiados cubanos que llegaban a E.U. separados de sus padres. Hoy, el Vicario Episcopal para la Comunidad Hispana ha fijado su residencia en el único hogar que para esos jóvenes funciona en el área de Miami.

Protesta Episcopado Paraguayo Por Persecución a la Iglesia

LA VOZ

Suplemento en Español de "VOICE"

Lima, Perú —(NA)— La Conferencia Episcopal paraguaya expresó su formal protesta ante el Gobierno del Presidente Alfredo Stroessner, por la "sistemática violación de los derechos fundamentales de los ciudadanos; desconocimiento reiterado de la autoridad eclesiástica y la profanación de las personas y lugares sagrados; y, finalmente, por privar a la Iglesia de su legítima libertad de expresión."

Al mismo tiempo, reclamó la vuelta al Paraguay del sacerdote jesuita P. Francisco de Paula Oliva, expulsado a fines de octubre de ese país, y el cese definitivo del uso arbitrario de la fuerza.

Además de la expulsión del P. Oliva, la CEP se refería al cierre de su vocero

De nuestros corresponsales en Asunción,

Buenos Aires y Madrid.

periodístico Comunidad, así como a la serie de atropellos y vejámenes perpetrados por la fuerza policial del Paraguay en las personas de estudiantes, sacerdotes y religiosos con ocasión de una marcha de protesta contra el régimen de Stroessner.

Los obispos del Paraguay apelan a la conciencia cristiana de los hombres del Gobierno para que busquen la paz pero siempre por el camino de la justicia. La protesta y el reclamo están contenidos en un oficio elevado al Ministro de Educación y Culto del Paraguay, Raul Peña, por la Conferencia Episcopal de ese país.

"Donde no hay respeto, defensa, promoción de los Derechos del Hombre —allí donde se violentan o defraudan sus libertades inalienables, donde se ignora o se degrada su personalidad, donde se ejercen la discriminación, la esclavitud, la intolerancia—, allí no puede haber verdadera paz", dice la CEP.

Mientras tanto en Buenos Aires, la noticia de que el P. Oliva, expulsado del Paraguay, había llegado a esa capital, movilizó a toda la prensa metropolitana.

Media docena de policías paraguayos embarcaron al P. Oliva en una lancha hasta el Puerto Pilcomayo, en la provincia argentina limítrofe de Formosa, cuyo obispo, monseñor Pacífico Scozzina, hizo gestiones para que las autoridades locales le concedieran asilo.

Entretanto, la excomunión de integrantes del gobierno de Stroessner por el arzobispo de Asunción, monseñor Anibal Mena Porta, sigue causando revuelo en todo el territorio paraguayo, y en particular en la capital donde rige el estado de sitio.

De otro lado, nuestro corresponsal en Madrid, informa que la Prensa Española recoge y explica los rumores que circulan en el Vaticano sobre al parecer "inminente expulsión" de la Compañía de Jesús del Paraguay, como consecuencia de los últimos sucesos ocurridos en Asunción.

En los medios españoles de la Compañía de Jesús han causado gran impresión las noticias de Paraguay, pero ningún portavoz jesuita quiso hacer comentario alguno sobre la situación allí de la Compañía, ni sobre los rumores, precedentes de Roma, sobre la expulsión de los jesuitas de territorio paraguayo.

Opónense a Legalización del Juego en S. Domingo

Santo Domingo (NA) — Desde hace algunas semanas se está tratando en el país sobre la conveniencia o inconveniencia de permitir la instalación de casinos de juego, según se dice para fomentar el turismo. De acuerdo a la actual legislación, todo hotel de primera clase tiene derecho a instalar un casino.

El diario El Caribe ha emprendido una campaña en contra del establecimiento de nuevos casinos, propiciado por la Dirección de Turismo. Esta entidad argumenta que la República Dominicana necesita el juego como aliciente para los turistas, ya que no posee otros recursos naturales de que disponen otras naciones.

El mencionado periódico

ha entrevistado a tres obispos dominicanos respecto del problema del juego. Monseñor Juan A. Flores, obispo de la Vega, se opone a la instalación de casinos ya que "el aumento del juego desacostumbra al hombre a buscar su manera de vida por el trabajo y la producción."

Monseñor Roque Adames, obispo de Santiago de los Caballeros y Rector de la Universidad Católica Madre y Maestra, opina que en el país se debe trabajar más y jugar menos. Por su parte, el obispo de San Juan de Maguana, Mons. Tomas F. Reilly, dice que la policía debe intensificar su vigilancia contra la proliferación de los juegos de azar en toda la república.

Dicen que Iglesia en E.U. Descuida a los Hispanos

Cleveland — (NA) — Miembros de la comunidad puertorriqueña local, que leyeron una lista de peticiones en una reunión de la Comisión de Acción Católica Comunal, denunciaron que la Iglesia Católica está descuidando a sus miembros de habla española.

Los puertorriqueños hablaron a invitación del Obispo Coadjutor William M. Cosgrove de Cleveland, Vicepresidente de la comisión formada en junio.

En la reunión del 16 de octubre, los oradores recalcaron que habían estado solicitando ayuda durante dos años y no habían recibido colaboración para tener un sacerdote de habla española ni un centro comunal.

El padre Stanislaus Pack, Jefe de la Misión Española de Cleveland, calificó a la gente de habla española como "los ciudadanos más abandonados de la nación".

San Antonio, EE. UU. (NA) — Sacerdotes mejicano-estadounidenses de siete Estados y del Distrito de Columbia formaron una organización nacional llamada "Padres" (sigla del título en castellano: Padres Asociados para Derechos Religiosos, Educativos y Sociales), dedicada a procurar que la Iglesia se identifique más es-

trechamente con las necesidades sociales y educacionales de los de habla español en los Estados Unidos.

Los sacerdotes anunciaron la creación de la organización en conferencia de prensa.

Nuevo Rito Fúnebre Desde 1970

Ciudad del Vaticano (NA) — El Nuevo Rito de Difuntos entrará en vigencia a partir del primero de junio de 1970 y antes de esa fecha si es que las Conferencias Episcopales lo crean oportuno, así lo dispone un decreto de la Congregación para el Culto Divino, el mismo que hace pública la edición definitiva del nuevo rito.

El rito fúnebre podrá celebrarse de acuerdo con tres categorías que deberán adaptarse a las exigencias y necesidades particulares, con la intención de expresar más abiertamente la índole pascual de la muerte cristiana y corresponder mejor a las tradiciones y condiciones de cada región.

Misas en español v.b.

Oración de los Fieles

Vigésimo Quinto Domingo Después de Pentecostés (16 de noviembre)

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

CELEBRANTE: En la presencia de nuestro Padre, Dios, oremos para que nuestras obras se vean promovidas por la fe, nuestras acciones llenas de amor y nuestras vidas plenas de esperanza, al recordar las necesidades del mundo que nos rodea.

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

1. Por todos los cristianos, para que la prédica del Evangelio no se reduzca sólo a meras palabras, sino a la acción por el poder del Espíritu Santo y una convicción militante, oremos al Señor.
2. Que Dios llene los corazones de los líderes mundiales con ideales de paz y no de destrucción, oremos al Señor.
3. Que nuestra comunidad vele por aquellos que no pueden valerse por sí mismos, los enfermos, los pobres, los perturbados mentales, oremos al Señor.
4. Que los niños abandonados o huérfanos que claman por adopción encuentren pronto el calor del amor cristiano en la vida familiar, oremos al Señor.
5. Por el don de ser siempre considerados y bondadosos no solo con nuestros amigos, sino también con quienes nos molestan, oremos al Señor.
6. Por los miembros de nuestra parroquia que han fallecido, recordando especialmente a N y N que fallecieron la semana pasada.
7. Por todos los aquí presentes, para que tengamos el valor de apreciarnos a nosotros mismos como verdaderamente somos, oremos al Señor.

CELEBRANTE: Señor Dios, nos has dado un lugar para vivir y semejantes para compartir nuestra vida. Abre nuestros ojos para mirar a nuestros semejantes. Danos humildad para ayudar y confortar a otros, para que así se proyecte un poco de tu amor entre nosotros. Te lo pedimos por Cristo, Nuestro Señor.

PUEBLO: Amén.

Misas en Español En Miami Beach

La Parroquia de St. Patrick, Miami Beach, anuncia que a partir del domingo 23 del presente noviembre comenzará a ofrecerse una misa en idioma español todos los domingos a las 7 p.m.

La nueva misa en español será de utilidad no sólo a los residentes de habla hispana en esa área, sino también a centenares de turistas

procedentes de Latinoamérica que se hospedan en los hoteles de la playa.

La iglesia de St. Patrick cuenta con dos sacerdotes de habla hispana, Mons. José Travadelo y el Padre José M. Hernando.

Otra de las parroquias endavadas en el área de Miami Beach, St. Francis de Sales, ofrece misas en español todos los domingos a las 6 p.m.

Misas Dominicales En Español

CATEDRAL DE MIAMI- 2 Ave. y 75 St., N.W. 7 p.m.
CORPUS CHRISTI, 3230 N.W. 7 Ave., 10:30 a.m., 1 y 5:30 p.m.
SS. PETER AND PAUL 900 S.W. 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 BELLARMINE- 3405 N. W. 27 Ave., 11 a.m.
ST. TIMOTHY- 5400 S.W. 102 Ave., 1 p.m.
ST. DOMINIC- 7 St., 59 Ave. N. W. 1 y 7:30 p.m.
ST. BRENDAN 87 Ave y 32 St. S.W., 11:45 a.m., 6:45 p.m.
LITTLE FLOWER- 1270 Anastasia, Coral Gables, 9:15 a.m., 1 p.m.
ST. FRANCIS DE SALES

600 Lenox Ave., Miami Beach, 6 p.m.
St. RAYMOND (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables) 11 a.m.
St. JOHN THE APOSTLE 451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.
INMACULADA CONCEPCION 4500 West 1 Ave., 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, 7 p.m.
VISITATION - 191 St. y N. Miami Ave., North Dade, 7 p.m.
ST. VINCENT de PAUL- 2000 N.W. 103 St. 6 p.m.
LITTLE FLOWER- U.S. 1, y Pierce St., Hollywood 6:45 p.m.
NATIVITY - 700 W. Chaminade Dr., Hollywood, 6 p.m.
ST. PHILLIP BENIZI- Belle Glade, 12 M.
SANTA ANA - Naranja, 11:00 a.m. y 7 p.m.
ST. MARY - Pahokee - 9 a.m. y 6:30 p.m.

La Morada de Dios

Por MANOLO REYES

En muchas ocasiones, la vida, con su lujo, con su pompa, con su aplauso, eclipsa y deslumbra. Es que uno de los intangibles más débiles que tiene el ser humano es el ego. Por eso, cuando no se posee una serie de principios rectores que actúen como brújula de una vida, se corre el peligro de caer en la vorágine del hambre de alimentar el ego. Cuando no se ejercita la caridad, aunque se diga que se está haciendo o se trate de dar esa impresión; cuando se carece de fuerza de voluntad, cuando en el fondo de la conciencia se sabe que se está buscando el bienestar personal y no la ayuda al prójimo... entonces el vicio del egocentrismo ha hecho una presa más.

Es que la vida actual presenta una serie de comodidades, producto del avance y la civilización, que si no se tiene una formación fuerte, puede uno estar tentado del personalismo.

Y hay que pensar que se lucha, se sacrifica uno, en el yo interno se quiere más y más, y estamos parados sobre un endeble hilo que cuando uno menos se lo piensa, se rompe y se acaba todo lo material para ese ser. Y ese hilo tan fino, tan frágil, se llama... vida.

Quizás la vida se viviría mejor, se harían más obras de caridad, se ayudaría más al prójimo, si pensáramos más en la muerte. Si analizáramos que esa es la batalla que jamás habremos de vencer. Si comprendiéramos que todos, absolutamente todos, habremos algún día de morir.

Y cuando eso ocurra, todas las riquezas, todos los bienes materiales que se han acumulado durante años de errante sacrificio, toda la pompa ganada por el ego... jamás podrá acompañarnos en el ataúd, jamás seguirá al lado nuestro en el viaje eterno.

Pero al morir nacemos a una vida del espíritu en donde valdrán los intangibles; atrás quedarán olvidados para siempre, aquellas cosas que se cuentan, se pesan y se miden.

Y aunque parezca increíble, también podremos vivir entre los que aquí quedarán. Viviremos en las buenas obras que hayamos dejado para beneficio de los demás. Viviremos en, el ejemplo de amor y bondad que hubiéramos sembrado en nuestros descendientes. Viviremos cada vez que se nos tribute una frase. Viviremos en un pensamiento. Jamás se morirá si hay un recuerdo cariñoso.

Ese recuerdo será cual lámpara votiva que encenderá la obra que aquí hayamos dejado. Será cual chispa única que nos hará vivir a través de los demás.

De ahí nuestra responsabilidad para con el futuro. En el se recogerá lo que hoy hayamos sembrado.

Por eso, quizás suene extraño el decir que es mejor vivir una vida tratando de estar vacío de las cosas terrenales en nuestro fuero interno. Es que allí donde reside la conciencia, allí donde se ubica el espíritu, allí donde vive el alma del ser humano... allí... no tienen cabida las cosas materiales que Dios le ha puesto al ser humano para ayudarlo en su paso terrenal por este mundo. Como decíamos antes, muchas cosas terrenales tienden a enfermar el alma. O cuando menos, a confundirla.

Hay que vivir vacíos interiormente... vacíos de estas cosas triviales que a algunos les parecen muy grandes, muy importantes, pero que solo sirven para eclipsar y deslumbra.

Porque si ellas hacen presa en el ser humano, ocuparán todo o parte de su interior y tenderán a asfixiar su vida espiritual.

Es preferible vivir vacíos, completamente vacíos, para que Dios, para que Cristo tengan lugar y ocupen nuestro espíritu y nos llenen con su luz de verdad, de amor, de caridad.

Pero, en definitiva, los únicos que pueden darle solución a este asunto, somos nosotros mismos. Nosotros somos lo que sin voluntad nos dejamos vencer por las cosas terrenales y sus pasiones. O con firmeza desalojamos el espíritu y lo dejamos lo más vacío posible para que Cristo reine en él.

Además, que es muy importante recordar que, aunque quisieramos, todo en la vida no lo podemos hacer nosotros solos. Podemos hacer algo. Pero no todo. Y hay que dejar que Dios haga también su parte. Y más hará, mientras más cerca esté de nosotros. Mientras más viva en nuestra alma.

Collegial Key Cited To Bishops

(Continued from Page 1)

Three co-chairmen of the Task Force addressed the bishops: Father Geno Baroni, director of Urban Affairs for the Washington archdiocese; Father Donald Clark, chairman of the Black

Catholic Clergy Caucus, and Andrew Gallegos, a Mexican-American who is a member of the President's Committee on Youth Opportunities.

The bishops then discussed the issues raised by

them in seven regional workshop groupings.

Later in the week they completed discussion of establishment of a National Office for Black Catholicism, long an aim of the Black

Clergy Caucus and other Negro Catholic groups.

The bishops also took initial steps toward action on Cardinal Dearden's marriage court proposals.

The Federation of Priests' Councils was not the only organization seeking to work with the bishops. And the bishops seemed to try to at least listen to all. Committees of bishops met throughout the week with the Washington Black United Front, the National Association of Laymen, the Interreligious Foundation for Community Organization and other groups.

But no promises were made—whether to Father O'Malley or to the others who did not address the full body of bishops.

Cardinal Dearden's speech, delivered to the NCCB's opening public session — the only public session — contained an undercurrent of dissatisfaction with the pace at which the bishops' conference has attacked Church issues.

He said: "The justification for the structures is that it is a means to an end... a more effective instrument for helping us to discharge our ministry of service to our people and to meet our obligations to the whole Church.

"When we open ourselves to share with others, we in turn can expect in charity that they will share with us."

Bishop Joseph L. Bernardin, general secretary of the conference, said: "We all feel more should be done." And the applause that ended the cardinal's speech — more than polite, if less than wild — seemed to indicate that the pace will pick up.

'People's Agenda' Given To Bishops

WASHINGTON — (NC)— While the National Conference of Catholic Bishops worked on its own agenda, another worksheet — called the "People's Agenda" — was delivered to NCCB president John Cardinal Dearden of Detroit.

The agenda, drawn up by 10 priests and laymen generally identified with the Church's left wing, ranges across topics such as Church priorities, racism, peace, poverty, democracy, women's rights, birth control, optional celibacy and divorce and remarriage.

Specific suggestions include an "immediate moratorium on church building," a 10% tithe to the black community and "an end to the systematic and widespread oppression of the Black Panther Party," immediate withdrawal from Vietnam, endorsement of guaranteed annual income, adoption of optional celibacy for the clergy, and "repudiation of the central thesis of Humanae Vitae," Pope Paul's encyclical on birth control.

The signers of the agenda took a suite at the Statler Hilton Hotel and invited bishops to discuss the agenda with them.

Bishops' Organizations Select New Chairmen

WASHINGTON — (NC) — Coadjutor Archbishop John McGurie of New York was elected to a three-year term as treasurer of the National Conference of Catholic Bishops and the United States Catholic Conference as the semi-annual meeting of the U.S. Bishops opened here at the Statler-Hilton Hotel.

Archbishop McGurie succeeds John Cardinal Cody of Chicago, who has served three years as treasurer.

The bishops also elected four new chairmen of USCC departments, and retained one incumbent, Archbishop Philip M. Hannan of New Orleans, chairman of the Communications Committee. New Departmental Chairmen are:

Health Affairs: Bishop George Gulfoyle of Camden, N.J., succeeding Archbishop William A. Cousins of Milwaukee. His term is two years.

International Affairs: Auxiliary Bishop Edward Swannstrom of New York, director of Catholic Relief Services, succeeding Auxiliary Bishop John J. Dougherty of Newark. His term is two years.

Education: Auxiliary Bishop William A. McManus of Chicago, succeeds Bishop

Ernest Primeau of Manchester, N.H. His term is three years.

Social Development: Bishop Raymond Gallagher of Lafayette, Ind., succeeds John Cardinal Wright, who relinquished the post when he became prefect of the Vatican Congregation for the Clergy. Bishop Gallagher's term is three years.

The voting continued throughout the week-long meeting. The bishops also elected new chairmen of NCCB committees:

Bishop Charles Helmsing of Kansas City-St. Joseph, Mo., was elected to a three-year term as chairman of the Ecumenical and Interreligious Affairs Committee, succeeding John Cardinal Carberry of St. Louis.

Canonical Affairs: Bishop Francis Reh of Saginaw, Mich., former rector of North American College in Rome, replaces Bishop Ernest J. Primeau of Manchester, N.H. Term: three years.

Liturgy: Bishop James Malone of Youngstown replaces Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis. Term: three years.

Priestly Formation: Auxiliary Bishop Thomas Grady of Chicago replaces Bishop James P. Hickey, rector, North American College in Rome.

Montezuma Seminary: Bishop Lawrence De Falco of Amarillo, Tex., succeeds Archbishop James Peter Davis of Santa Fe. His term is two years.

Archbishop Paul F. Leibold of Cincinnati was elected chairman of the Pastoral Research and Practices Committee of NCCB, but John Cardinal Krol of Philadelphia, who is in charge of an in-depth study of priestly life will remain in charge of that study.

Concerted Fight On Smut Urged

NEW ORLEANS — (NC) — Mayor Victor H. Schiro of New Orleans has urged community leaders to unite in combating the sale and distribution of obscene materials in this city. He said a new city ordinance was being drafted to halt the flow of objectionable materials but admitted that at present the police have "their hands tied by court-dictated procedures which favor the fifth peddlers."

'Holiness And Priesthood' Theme For Clergy Retreat

"Holiness and Priesthood Today" will be the theme of a clergy retreat which begins Monday, Nov. 17, at Our Lady of Florida Retreat House, North Palm Beach, and continues through Nov. 21.

Auxiliary Bishop Leonard P. Cowley of Minneapolis will be the retreat master. Msgr. Peter Reilly is moderator and Father Jeremiah Singleton, coordinator.

Other priests participating will be Msgr. Francis Fazzalano, Msgr. Jose M. Juaristi, Msgr. John O'Dowd, V. F., Msgr. R.E. Philbin, Msgr. Robert W. Schiefel, Father Joseph P. Angelini, Father Joseph Borg, Father Norbert Bradley, Father John K. Buckley, Father Leslie D. Cann, Father Patrick Cleary, Father John Delaney, Father William Dever, Father Noel Fogarty, Father Thomas Foudy, Father Orestes Hevia, Father Michael Hourigan, Father John F. Keane, Father Michael Kelly, Father Thomas Kenny, Father James E. Kiley.

Also, Father Anthony Mercieca, Father Anthony Mulderry, Father Richard Murphy, Father Cornelius McGrath, Father Joseph M. McLaughlin, Father Joseph Nolan, Father Peter Nolan, Father David O'Byrne, Father Maurice O'Connor, Father Henry F. O'Loughlin, Father Robert Palmer, Father David Punch, Father Eugene Quinlan, Father Brian Redington, Father Harry Ringenberger, Father William Romero, Father Thomas J. Rynne, Father Vincent J. Sheehy, Father Casimir Stadalnikas, Father Brendan Timon and Father Edmond F. Whyte.

Barry Marking Its 29th Year

Mass of Thanksgiving at 9 a.m., Sunday, Nov. 16, in the Cor Jesu Chapel at Barry College will mark the 29th anniversary of the founding of the college.

Father Cyril Burke, O.P., chaplain, will celebrate the Founders' Day Mass with Father Donald Thibault, O.P. and Father Robert Bailie, O.P.

Court To Hear Abortion Test

NEW YORK — (NC)— A three-judge Federal court will hear a challenge dealing with the constitutionality of the abortion laws of New York state.

The course of action was decided by Federal Judge Edward Weinfeld, who ruled that "one or more claims of constitutional infirmity" were involved in four separate suits attacking the constitutionality of the state laws. The suits were brought by physicians who practice obstetrics and gynecology; social workers, psychologists, married and unmarried women who are pregnant; victims of diseases, a minister and others.

Three Archdiocesan Teams Still Alive

(Continued from Page 21)

MIAMI BEACH 21, CURLEY 14—Tides having best-ever season but Knights may surprise.

COLUMBUS 20, SOUTHWEST 7—Explorers were flat last week but should be up for neighborhood rivalry.

CHAMINADE 14, GIBBONS 7—Defending Class A champs Chaminade still top dog in Broward county!

ST. THOMAS 20, FLORIDA AIR 6—Raiders tripped over Gibbons last week but should bounce back.

NEWMAN 14, RIVIERA 0—Crusaders' defense to win this one.

LA SALLE 10, HOLLYWOOD HILLS 7—Royals due for some luck with stout defense turning the trick.

ALABAMA 21, U-M 17—Tide is nothing like the past but Hurricanes really aren't too good, either.

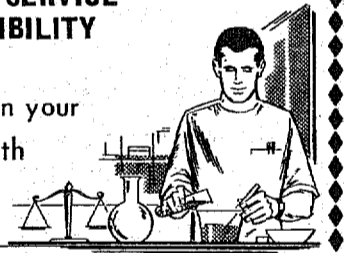
DOLPHINS 28, BUFFALO 17—Dolphins are making the stretch run for playoff berth and Bills will fall.

Last week's 5-1-1 brought our season's record to 44-11-4 for an even .800 percentage.

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1950	\$6,386,000.00	\$5,216,000.00	\$1,476,000.00	\$250,000.00	1950
1951	\$11,512,000.00	\$8,164,000.00	\$2,407,000.00	\$505,000.00	1951
1953	\$23,588,000.00	\$19,091,000.00	\$5,045,000.00	\$846,000.00	1953
1955	\$32,799,000.00	\$28,098,000.00	\$8,468,000.00	\$1,392,000.00	1955
1957	\$39,022,000.00	\$26,979,000.00	\$13,884,000.00	\$2,533,000.00	1957
1959	\$43,902,000.00	\$26,940,000.00	\$19,030,000.00	\$2,848,000.00	1959
1961	\$44,811,000.00	\$27,485,000.00	\$20,119,000.00	\$3,876,000.00	1961
1963	\$52,403,000.00	\$27,355,000.00	\$27,424,000.00	\$4,200,000.00	1963
1965	\$53,659,000.00	\$26,723,000.00	\$30,656,000.00	\$4,955,000.00	1965
1967	\$68,950,000.00	\$38,550,000.00	\$34,983,000.00	\$5,116,000.00	1967
1969	\$92,450,000.00	\$57,518,000.00	\$41,316,000.00	*\$6,077,875.00	1969

*Establishment of Peoples Hialeah National Bank on September 3, 1969, added \$400,000.00 Capital and \$200,000.00 Surplus to above figures.

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THE VOICE

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November 14, 1969