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# N.Y. Moves To Make Private And Public Schools Partners

By **GEORGE YAMIN**  
ALBANY, N.Y. (NC) — The New York State Constitutional Convention has voted to make New York the first state in the nation whose constitution guarantees that both public and private schools will be full partners in the education of its young. In one narrow vote — cast

strictly along party lines — the convention delegates made at least three significant contributions toward raising private schools to an equal level with public schools and linked the planning of the two systems on an equal basis. The vote, which approved an article stating the con-

stitution's basic attitude toward education, passed 95-75. Ninety-four votes were needed.

### FREE COLLEGE

Its attention-getter was a measure to provide free college education for all New York State residents at any school in the state. But it also:

—Recognized in the higher education section the duality of responsibility of the state to the public and the non-public schools. This encompasses equal treatment for both private and public schools.

—Expressed in the broadest terms the equal opportunity for students attending both public and private schools and recognized the need of government to supplement private efforts in higher education.

—Marked out for the first time in any constitution in the nation the responsibility of the head of the state educational agency for coordinating plans for public and private education. This makes, for the first time, the state full partner with the private schools in meeting the educational needs of the young people.

The article must still pass a second convention vote, and then be approved with the rest of the new constitution in the Nov. 3 general election.

Whether it will encounter the traditional opposition to private-school participation later remains to be seen. But it was significant that in the 11 hours of debate preceding the vote, the traditional church-state separation never came up. Instead, the major debate centered on the Democratic-sponsored free higher education proposal. Republicans failed in attempts to write in a "means test" which would deny aid to those with the ability to pay college costs on their own.

# The VOICE

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## Bishop Carroll Is Named On State Education Panel

In his special address on education on Tuesday evening, Governor Claude Kirk named Bishop Coleman F. Carroll to a special blue ribbon 30-member commission on education.

In commenting on the appointment, Bishop Carroll said: "As a former teacher and college instructor, I have always had a deep interest in the education of our youth. We must insure that the state has the best possible schools for its children. Since many Catholic children are enrolled in public schools, we must be vitally concerned that public schools be good schools."

In calling for an end to the "Chinese wall" which surrounds the educational system of the state, the Governor said that his office "has worked for many months to review Florida education — to survey its problem areas — to pinpoint the objectives and to set the goals we intend to achieve."

### BLUEPRINT DRAWN

The results of the survey were compiled in a special blueprint for education, "Education In Florida: Perspective For Tomorrow."

"To create our master plan I am appointing a 30-member commission for quality education in Florida. It is a study group and an action group. Its members will come from all parts of Florida, and they will represent all areas of activity, in-

(Continued on Page 18)

### ESPAÑOL:

PAGINAS  
22, 23, 24, 25, y 28



PACKING and unpacking suitcases played a major part in the life of JAMES M. NOEL, JR. and his mother this week. For the reasons, and additional pictures see P. 2.

## Fever Forces Pope To Cancel Audiences

CASTEL GANDOLFO, Italy — (NC) — Pope Paul VI's scheduled audiences for Sept. 4, 5, and 6 and a planned trip to the sanctuary of Our Lady of Good Counsel at Genazzano Sept. 8 were canceled on doctor's orders because the Pope had a mild fever.

On Sept. 4 it was announced that the Pope would not hold any of the scheduled audiences for that day and

the next because of an indisposition. It had been anticipated that a general audience on Sept. 6 would be held, but doctors decided the Pope needed more time to recover from what was reported to be a mild cold and fever of slightly under 100.

As a result, a visit by a special envoy of President Josip Broz (Tito) of Yugoslavia with a message on the

(Continued on Page 18)

Thousands of Cuban refugees will attend the dedication tonight of a chapel on the site of the shrine which will be built honoring Our Lady of Charity of Cobre, patroness of Cuba. Bishop Coleman F. Carroll will dedicate the new chapel during ceremonies which will begin at 8 p.m. on the grounds of Mercy Hospital. Shown praying before a statue of Our Lady are at right, members of Miami's Cuban community who observed a triduum of prayers this week.



## New Cursillo Unit Formed For Diocese

A new Diocesan Commission has been established for the Cursillo movement in the Diocese of Miami, Bishop Coleman F. Carroll announced Monday.

The commission, which will be headed by Msgr. James J. Walsh, will work to strengthen the Cursillo program in the Diocese, not only in the techniques which it employs, but in its choice of members and its theological studies, the Bishop said.

The whole purpose of the Cursillo is to make men live the fundamentals of Christianity, with a view to a total renewal of society in Christ and for Christ," Bishop Carroll told 1,500 Cursillistas gathered in Miami's Bay-

(Continued on Page 4)

## OFFICIAL DIOCESE OF MIAMI

The Chancery announces the following appointments effective Thursday, Sept. 14, 1967:

- THE REVEREND JOHN J. NEVINS, from Director, Catholic Welfare Bureau, Miami Region, to post-graduate studies at the University of Tulane, La.
- THE REVEREND OLIVER KERR, from post-graduate studies, Catholic University of America, Washington, D.C., to Administrator, St. Francis Xavier Mission, Miami.
- THE REVEREND MICHAEL SULLIVAN, Spiritual Director of the Guild of Catholic Policemen and Firemen for the Greater Miami Area (Dade County).
- THE REVEREND AGUSTIN ROMAN, from Assistant Pastor, St. Mary's Cathedral, Miami, to Spiritual Director, Shrine of Our Lady of Charity, Miami, with residence at Assumption Academy, Miami.

The Most Reverend Bishop approved the nominations submitted by the Very Reverend John Edwards, S.J., Provincial of the New Orleans Province of the Society of Jesus, assigning:

- THE REVEREND JOHN Q. MINVIELLE, S.J., as Pastor, St. Mary Star of the Sea Parish, Key West.
- THE REVEREND ROBERT E. NILON, S.J., as Assistant Pastor, Gesu Parish, Miami.
- THE REVEREND JOSEPH LEROY, S.J., as Assistant Pastor, St. Mary Star of the Sea Parish, Key West.
- THE REVEREND GERARD BAUDOUIN, S.J., as Assistant Pastor, Gesu Parish, Miami.
- THE REVEREND SALVATORE SAN MARCO, S.J., as Assistant Pastor, St. Ann Parish, West Palm Beach.
- THE REVEREND LESTER F. X. CUTERL, S.J., as Assistant Pastor, St. Mary Star of the Sea Parish, Key West.

## Cuban Exiles:

## Dade's Million \$ Bonus

By **GUS PENA** and **SKIP FLYNN**  
(Second in a Series.)

The arrival in the Greater Miami area of more than 130,000 Cuban refugees in the years following the communist take-over of that island nation has had a marked impact on the social and economic life of South Florida.

The language and customs of the new residents have given rise to industries reminiscent of their homeland. Banana chips are being introduced into the local market as a competitor to the ever-popular potato chip, and the marketing programs of some major department stores in South Florida are now angled to appeal to the Cuban, or Spanish-speaking resident.

"If you listen to the nation-wide news media, one might think that Miami has Cuban families camped in Bayfront Park, flowing over the curbs and sleeping in the streets. To say that it is nothing like that is an understatement," writes Susan Neuman, editor of "The Miamian," official publication of the Miami-Dade County Chamber of Commerce. "In truth, there are a lot of Cubans living in Miami. But not so many that the city can not accommodate them adequately, and absorb them into the economy of the area."

### MIAMI TO GAIN

Referring to the Castro revolution which spurred the mass immigration, Miss Neuman continued: "Similar revolts and dictatorships

over the globe have brought oppressed people to the shores of the United States during the past centuries. Each group has made its particular contribution to the American way of life. The Cubans will also. Miami, as the hub of the Cuban resettlement, will be the richer."

"Fidel Castro's loss is turning to be America's gain," noted "U. S. News and World Report." "The continuing exodus of Cubans is stripping the island of talents, and most refugees from communism are finding a new land of opportunity in the United States."

A survey of the characteristics and habits of the Spanish origin population of Dade County, prepared by

(Continued on Page 5)

the VOICE

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# 300 Music Teachers 'Tune Up'

Almost 300 elementary school teachers from throughout the Diocese went back to school last week to learn new methods for improving the quality of music instruction in Diocesan Schools.

The teachers, who took part in the Music Division of the Diocesan Education Department, were either special music instructors or grade school teachers who teach music as part of their classroom program. They repre-

sented 53 Diocesan schools, according to Joseph Caterino of the Diocesan Music Commission.

The special program, which was designed in part to familiarize teachers with the new text, "Exploring

Music," which will be introduced in Diocesan schools this year, was held on the campus of Barry College.

"The entire program was very, very successful," said Caterino.

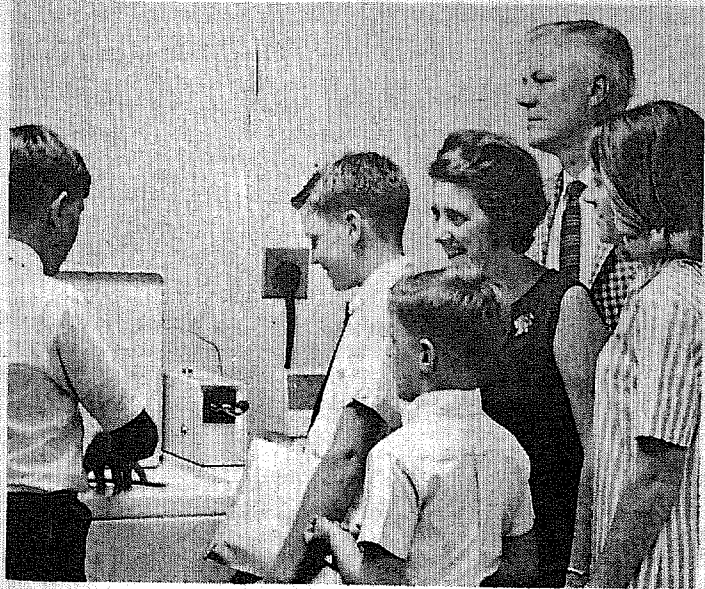
## That Big Day

It was "that big day" in the lives of some 29 young men from all sections of the Diocese of Miami as they registered at St. John Vianney Minor Seminary, Miami. Also signing in on the same morning, last Tuesday, were the upper-classmen, sophomores, juniors and seniors. Men studying in the college department of the seminary will return Sept. 17.



**Catching That Important Day On Film**

Photographer catches Mr. and Mrs. Robert McClellan, of Lake Worth, as they walk with their son Robert (Center), to registration desk at St. John Vianney Seminary. Escorting them are his sister Kim and seminarian Nick Weller. (Right).



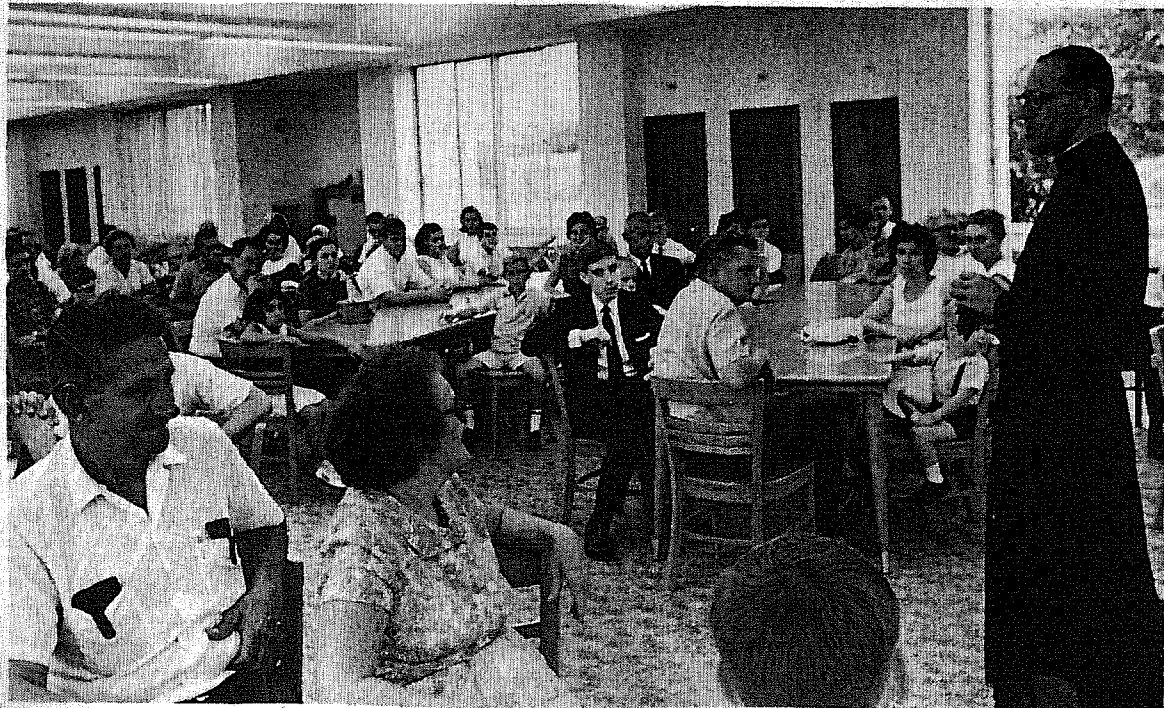
**Taking A Look Around Seminary**

SEMINARIAN WAYNE HASTLEY shows new arrival Pat Krayser laundry procedure while watching are his parents, Mr. and Mrs. Anthony Krayser, of North Palm Beach, his brother, David, and sister Michel.



**Registering**

DWILTON N. McCLELLAN of Key West looks on as his son, Steven, registers at St. John Vianney Seminary.



**Welcoming New Students And Parents**

Father Eneick Hydo, C.M., Rector of seminary extends greetings.

## 'Intern' Before Ordination

VIENNA (NC) - Seminarians in their final year of study for the priesthood here will be required to spend a year in pastoral work before ordination to the priesthood, according to new regulations of the Vienna archdiocese.

## Eucharistic Rally Booms Housing

BOGOTA (RNS)-Two thousand families here will move into new housing after the International Eucharistic Congress which will be held here in August, 1968, it was announced by the Institute of Land Credits of Bogota.

Apartment houses containing 2,000 units will be built to house the pilgrims attending the Eucharistic Congress and will be turned over to residents of the city when the Congress ends.

The project will be named after Pope Paul VI.

## THE VOICE

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Weekly Publication

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## Bishop Carroll To Get Alianza Honor Saturday

Alianza Interamericana will honor Bishop Coleman F. Carroll as the "Man of the Year" during a special banquet tomorrow evening, Saturday, Sept. 9.

U. S. District Court Judge C. Clyde Atkins will be the guest speaker at the presentation ceremonies, during which Metro Mayor Chuck Hall will serve as the master of ceremonies.

Dade County and City of Miami officials, members of the Miami Consular Corps and local business and civic leaders will pay tribute to Bishop Carroll for his Diocese of Miami programs designed to promote Alianza aims of Inter-American good will and understanding, according to Mrs. Virginia de Torruella, the organizations founder and life-time president.

Miami's Bishop is vice-chairman for the U.S. Bishops' Committee for Latin America. At the time that the Cuban immigration began, the Diocese of Miami, through the Centro Hispano Catolico began special programs to aid the refugees almost a year before any definite programs were started by the federal government.

## BURDINE'S

# OPPORTUNITY

# DAYS

friday • saturday • monday



Now is the time  
to make your Fall shopping  
a family affair!

Bring yourself, your husband, your kiddies to this big, value-packed jamboree of savings! Save on apparel, home fashion furnishings, appliances, accessories! Find lots of fashion surprises to wear now, and later! And be sure to bring along your Burdine's credit card—save now, and take months to pay.

all six burdine's stores open late friday night!



# Archbishop Asks LBJ End War

SANTE FE, N.M.—(NC)—Archbishop James P. Davis of Santa Fe has joined the growing list of American bishops calling for a quick end to the Vietnam war.

He called on President Lyndon B. Johnson to take whatever steps might be necessary to end the war—including an end to the bombing of North Vietnam, negotiations with "any and all parties involved in the conflict," and a call for a settlement by the United Nations. The archbishop's plea followed one from Bishop Fulton J. Sheen of Rochester

who in mid-August called on the President to withdraw all troops from Vietnam "in the name of God, who bade us love our neighbor."

Other Catholic bishops who have spoken on the subject include Archbishop Paul J. Hallinan of Atlanta, Bishop Victor J. Reed of Oklahoma City-Tulsa, Auxiliary Bishop John J. Dougherty of Newark and Auxiliary Bishop James P. Shannon of St. Paul-Minneapolis. They recently signed a petition by a group called "Negotiation Now" calling for an end to the bombing of the North and willingness to negotiate with "all parties concerned, including the National Liberation Front," the political arm of the Viet Cong.

Bishop John J. Wright of Pittsburgh was quoted as saying he did not sign the "Negotiation Now" petition because it made no mention of the policy of terrorism carried out by the Viet Cong. Archbishop Davis' statement did mention enemy "atrocities," but discounted them as a barrier to negotiations.

## Fr. DePauw Threat

NEW YORK (NC)—Father Gommar A. De Pauw has written Pope Paul VI the Catholic Traditionalist Movement adherents are prepared to break from the Catholic Church leadership unless the Latin rite is re-established in the United States.

The priest, president of the CTM, made public a 12-page letter he sent to the Pope. Father De Pauw was suspended last year by Lawrence Cardinal Shehan of Baltimore, but the priest disclaims he is under the cardinal's jurisdiction and now maintains offices here. He lectures frequently, opposing use of English in the Mass.

"We can no longer remain part of an establishment ready for the final ravishment of our Holy Mother the Church," the letter said.

"We must and will break the chains," it added, unless the Pope acts to reverse changes resulting from the Second Vatican Council. "We condemn and reject the conciliar Church," the letter said.

## Bishops' Plan Backed

LA PAZ, Bolivia —(NC)— President Rene Barrientos' government has accepted and will support a plan presented by the Catholic bishops of Bolivia for alleviating problems in the areas of wages and working conditions faced by tin miners.

An action program, calling for such measures as profit-sharing, job security and improved industrial relations to meet miners' demands, was presented to the president by a delegation of bishops. President Barrientos told the bishops that he will undertake steps to remedy the problems. Later he ordered the ministry of labor to set up mixed boards to settle conflicts over wages and working conditions.

## 3 Bishops Consecrated

CHICAGO —(RNS)—Three auxiliary bishops were consecrated here by John Cardinal Cody, Archbishop of Chicago, in a ceremony attended by more than 100 bishops and leaders of Chicago's major Protestant, Jewish and ecumenical bodies.

The influence of the Second Vatican Council was strongly noted throughout the ceremony, which began and ended with Protestant processional and recessional hymns and which was conducted almost entirely in English.

The three new auxiliaries, all Chicagoans, are Bishops Thomas J. Grady, 52, former director of the National Shrine of the Immaculate Conception in Washington, D.C.; William E. McManus, 53, archdiocesan superintendent of schools, and John L. May, 45, general secretary of the Catholic Church Extension Society and publisher of Extension magazine.

## Kin Of Sister Lucy

FATIMA, Portugal—(NC)—Manuel dos Santos, the brother of Sister Lucy, the only one still living of the three children who claimed to have had a vision of the Blessed Virgin in 1917, has been located in Brazil.

Sister Lucy had not heard from her brother since he left Portugal in 1922.

Fernando Acacio de Gouveia of Sao Paulo, Brazil, was giving lectures on Fatima in various parts of Brazil and met Manuel dos Santos and his wife in the town of Assis.

The lecturer photographed the dos Santos family in Assis and tape-recorded their messages to the family in Portugal. The photos and tape recordings have been sent to the Carmelite convent in Coimbra, Portugal, where Sister Lucy resides.

# Anglicans, Catholics Resume Serious Talk

LONDON —(RNS)—Anglican and Roman Catholic theologians resumed their "serious dialogue" on steps toward unity of the two

Churches in an atmosphere of strict privacy in an historic country house near here on August 30.

An official Church of Eng-

land announcement said that no agenda was published for the conference, the second since the dialogue was agreed on by Pope Paul and Arch-

bishop Michael Ramsey of Canterbury at their historic meeting in Rome in March last year.

The announcement also said that "no statement of any kind" would be issued while the talks are in progress but that a statement was expected at their end.

The Anglican theologians came from England, Wales, Ireland, the United States, Canada, Ceylon and South Africa. Their Roman Catholic counterparts came from the Vatican, United States, Canada, England, India, Australia and Tanzania in East Africa.

### FIRST STEPS

Together they form what is officially called the Anglican-Roman Catholic Joint Preparatory Commission. This met for the first time at Gazzada, North Italy, from January 9 to 13, 1967. A communique issued afterwards said that "after 400 years of separation between the Roman Catholic and Anglican Churches, official representatives from both have taken the first steps towards restoring full unity."

For this second session the Commission members—enlarged in numbers since the Gazzada talks—met at Huntercombe Manor, at Taplow, near Windsor, west of London. This is an old English manor house, with a history going back 1,000 years, for there has been a dwelling place on the site since Saxon times. It is now owned by the Buckinghamshire county Education Committee and used for courses and conferences.

The Anglican team at the Taplow talks consisted of 13 members headed, as at Gazzada, by Bishop John Moorman of Ripon, North England, who was senior Anglican observer throughout the Vatican Council.

The Roman Catholic side had 12 members, headed by Bishop Charles Helmsing of Kansas City-St. Joseph in the United States. In addition, this time, Dr. Harding Meyer was present as an observer from the World Council of Churches, whose growing relationships with the Roman Catholic Church were brought out strongly at the recent meetings of the WCC's Faith and Order Commission at Bristol, in western England, and the Central Committee in Crete, Greece.

## Alumnae Club Sets Meeting

The Catholic Alumnae Club will hold its monthly meeting, Wednesday, Sept. 13, at 7:30 p.m., at St. Patrick's Church, Miami Beach. Further information can be obtained by calling 754-0868.

## Patriarch Of Moscow Hails Amity

MADRID (NC)—The recognition by the Catholic and Orthodox Churches of the validity of mixed marriages between their members is fostering friendly relations among the leaders of both Churches, Orthodox Patriarch Alexei of Moscow and all, Russia said.

The patriarch's interview with Polish correspondent Julio Stoinovskiy, originally carried in the patriarchate's bulletin, was reported in Ya, Madrid Catholic daily.

The patriarch said:

"As is known, Orthodox observers attended the Vatican Council sessions. We have a positive judgment on the action and resolutions of that council, which responded to the spirit of our times and gave a valid answer to the problems of contemporary man. The Orthodox Church applauds the will of the Council Fathers for an ecumenical rapprochement with Christians of other faiths, and praises the wish of Roman Catholics to unite their efforts with those of all men of good will in order to establish a blessed peace among all nations.

"We regret, however, some expressions in the council that openly contradict the ecumenical spirit and these wishes of co-existence and cooperation.

"Orthodox relations with Roman Catholics in the world and in Russia are being developed within a climate of mutual knowledge and peace-seeking efforts. Our excellent relations are particularly shown through the exchange of solemn messages, mutual information and a series of several visits.

"We are convinced that the recent recognition among both Churches of the legal validity of marriage between Orthodox and Catholics contracted before priests of one or the other Church, will further strengthen, more and more every day, our friendly relations with the Catholic Church."

The legislation of the Catholic Church to which the patriarch referred was contained in a decree of the Congregation for the Eastern Church approved by Pope Paul VI and published in February.

## Deacons Likely For Canada

TORONTO, Ont.—(RNS)—Some Catholic dioceses in Canada, particularly those serving northern areas of the western provinces, may make use of the permanent diaconate recently authorized by Pope Paul VI.

Auxiliary Bishop Francis A. Marrocco of Toronto, speaking at a press conference during the Serra International convention here, said some dioceses serving large mission areas have a shortage of priests to serve the people, and deacons would be of great assistance there.

## Card Party Scheduled

A card party sponsored by St. Mary's Cathedral Women's Guild will be held in the parish hall Wednesday, Sept. 20, at noon.



HOLDING a cardboard box which was part of a meditation room at the first Congress on Religion, Architecture and the Visual Arts in New York City is SISTER LENORE NAVARRO of Immaculate Heart College, Los Angeles, Calif. The exhibit was to illustrate a "now" church, expressed through the odd and provocative.

# Clergy Poll Backs Firm U.S. In Viet

WASHINGTON (NC)—Final results of a survey conducted among U.S. Catholic clergy indicate a heavy majority favor a firm policy by the U.S. government to win the war in Vietnam.

There are some 60,000 bishops and priests in the U.S., and the poll questioned 48,000 of them. Replies were received from more than 7,000—a 14% return.

Final results of the poll were announced here by Father Daniel Lyons, S.J., chairman of the Free Pacific Association. The poll was conducted for the association by Catholic Polls, Inc., of New York. Eight questions concerning Vietnam, Red China and U.S. defenses were asked.

The Free Pacific Association is a 10-year-old, non-partisan interfaith, international group working for peace, freedom and justice for Asia, with headquarters in New York.

Asked the direct question: "Should the United States adopt a firm policy of winning the war in Vietnam?" 6,252 indicated "yes" and 927 "no" on their ballots.

The poll disclosed more than 70% of the replies oppose admitting Red China to the United Nations (2,168 "yes" and 5,212 "no"), and are against increasing present United States trade with

communist nations (2,165 "yes" and 4,996 "no").

Almost nine out of 10, according to the poll results, favor relying "primarily on United States military strength to keep the peace, rather than on Soviet promises" (6,326 "yes" and 824 "no"). Just under 85% favor letting South Vietnam mine the favor of Haiphong to cut off Viet Cong supplies from communist nations (5,876 "yes" and 1,098 "no").

A bare majority—slightly more than 50%—opposed continuing the present U.S. policy of not using Free Chinese troops from Taiwan to help fight the communists in Vietnam (3,381 "yes" and 3,495 "no").

A majority of 84% favored building defenses against a communist missile attack—5,755 "yes" and 1,135 "no".

Ballots were mailed to every bishop and priest in the 1966 Official Catholic Directory by Catholic Polls. About 12,000 of the 60,000 ballots sent out were returned by the U.S. Post Office Department marked "insufficient address". This left a polling base of 48,000. The Pere Marquette Press of Alton, Ill., which printed the ballots, also tabulated the replies received from Catholic Polls.

## Priest Goes Up Tower In Snorkel

# Talks Girl Out Of Leap

TINLEY PARK, Ill. (NC)—A Catholic priest kept his word to a 14-year-old mental patient who, for three hours, threatened to leap from a 125-foot water tower in this Chicago suburb.

The girl, an escapee from the Tinley Park state hospital, is now back, "safe and sound," at the hospital. She feared she was to be transferred to another institution.

Father Thomas O'Connell of St. George's Church here, who serves as hospital chaplain, assured the girl she would be sent back to the hospital and coaxed her from her lofty perch.

Police, firemen and hospital officials tried, without success, to talk the girl into coming down. She threatened to jump if anyone approached her.

Father O'Connell volunteered to climb the tower ladder to the narrow ledge—about 110 feet above the ground

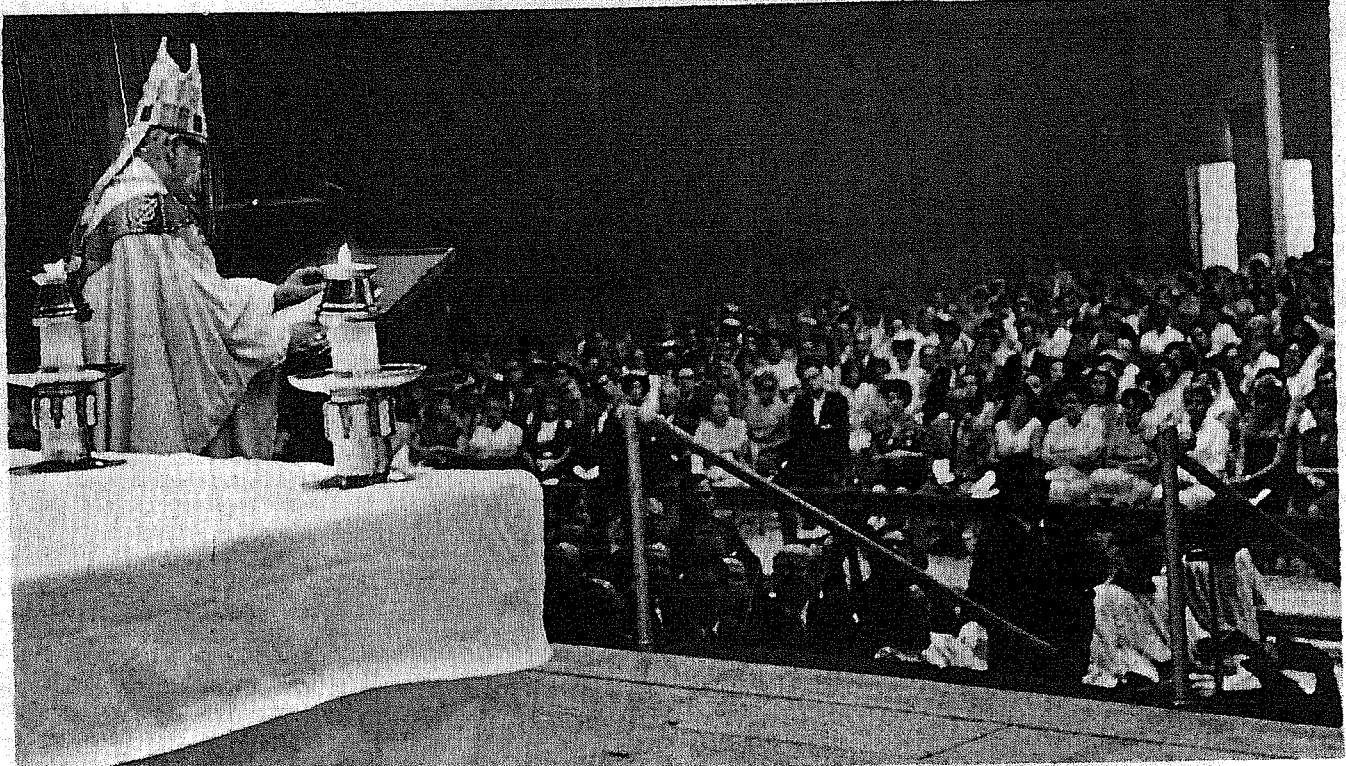
—where the girl was perched, to reason with her, but police refused to allow this. Along with two firemen, the priest rode the fire department's snorkel to a point about 45 feet below the girl.

Finally, after about three hours, the girl said she was afraid of being transferred to another hospital. Father O'Connell assured her this would not happen.

"I don't believe you," the girl shouted. "You have my word," Father O'Connell said. "I'll take the responsibility."

The girl agreed to come down, but said she was afraid to come back down the ladder. Father O'Connell radioed this information by walkie-talkie to firemen on the ground. Volunteer firemen climbed to the catwalk, carrying ropes to lower the girl safely to the ground. Rescuers managed to lower her to a point where the snorkel could reach her, and she made the rest of the trip down being comforted by Father O'Connell.





Bishop Coleman F. Carroll addressed the closing session of the Cursillo de Cursillos on Monday evening at Bayfront Park Auditorium.

## New Cursillo Unit For Diocese

(Continued from Page 1)  
front Park Auditorium on Monday evening during the closing Mass of a "Cursillo of Cursillos."

"It pleased God to make men holy and use them not merely as individuals with out bonds among themselves, but by making them into a single people, a people who acknowledge Him in Truth and serve Him in Holiness. Therefore, we constitute a great family, the People of God," said the Bishop.

The Bishop reminded the Cursillistas "the lay apostles take part in the redeeming mission of the Church by reason of their Baptism and Confirmation. Each layman because of the graces he has received, is a witness and an instrument.

"Consequently, the laity should manifest itself even in the course of secular life. Evangelization through the laity through words and life, has a special force which is carried out in the ordinary atmosphere of the world."

The Bishop urged the Cursillistas to be not "one class or kind of Christians, but members of the People of God, of the Church established by Christ and sanctified by the Holy Spirit."

With this objective in

mind, he said, he was directing the establishment of the Diocesan Commission on Cursillos. "Our interest and preoccupation for the Cursillos are great," he said. "We expect that the Diocesan Commission and these priests (who have been ap-

pointed to guide the Cursillos) will work with enthusiasm and zeal for the success of the Cursillos in the Diocese," said Bishop Carroll.

Approximately 100 delegates, including Cursillistas from Mexico, Honduras, Texas and New York, par-

ticipated in the Cursillo of Cursillos, which was held at the Carriage House Inn, Fort Lauderdale. It was the second such workshop in the United States, and the 15th in the world, since the Cursillo movement was established in Spain 19 years ago.

Msgr. Francisco Suarez and Eduardo Bonnin, two founders of the Cursillo movement, conducted the workshop.

The million-strong, worldwide movement, was established in the Diocese of Miami in 1962, and has more than 3,000 members, mostly Spanish-speaking.

## Rabbi Hits Easing Of Abortion Law

LANSING, Mich. (NC) — Nearly two dozen witnesses opposed attempts to revise Michigan's abortion laws during state Senate hearings here.

They told the committee that the proposed law is immoral, unnecessary on medical and psychiatric grounds, and probably unconstitutional.

Rabbi Joshua Sperka, secretary of the Council of Orthodox Rabbis in Detroit, told the committee that "a basic concept in all religions is the idea that all human creatures are fashioned in the image of God.

"The Talmud," he said, "states that the soul enters into the human embryo during the first stages of pregnancy. Therefore, abortion ... is forbidden."

"The law, as it is now proposed," he added, "would open wide the door to the

deterioration of this moral and spiritual concept of the dignity and sanctity of human life."

Dr. John Choitz, president of Michigan Lutheran College, said that human life "begins with the formation of a fetus. Anyone who deliberately destroys a fetus destroys human life ... a right which belongs only to God."

But does human life begin that soon?

Detroit Circuit Judge Thomas J. Foley admitted that medicine has been unable to determine this "with absolute certainty," although in 1960 a Michigan court said it did in a damage suit.

But, said Judge Foley, "It has always been a tradition in Anglo-Saxon law to resolve all doubts in favor of human life.

## Papal Household Changes Looming

By PATRICK RILEY

VATICAN CITY — (NC)

— Pope Paul VI has set up a commission to take a long hard look at the trappings and minor officialdoms that have grown up around the papacy since the Renaissance and before.

However, this restricted commission of three has not been able to function normally because one of its members, Msgr. Giovanni Pinna, has been fully occupied as secretary of the Pope's commission for reform of the curia.

Since the time Pope Paul published his definitive curial reform, Msgr. Pinna has been fully occupied with drafting regulations governing implementation of that reform — regulations that have already been submitted to the Pope for his approval and eventual publication.

It is expected the committee will get down to work in November, when the first Synod of Bishops will presumably have completed its own work and disbanded.

### STUDY TARGETS

The two groups of officials expected to come under closest study are the papal chapel and the papal household. The papal chapel includes princes assistant at the papal throne (it has been reported prematurely that this office is already slated for abolition) and the pontifical mace bearers.

The papal household includes the Pope's major domo, the master of the chamber, the master of the sacred hospice, participating privy chamberlains of sword

and cape and the pontifical noble guard.

One Vatican official recalled that Pope John XXIII had considered changing some outdated or awkward names. He also considered abolishing some vestigial offices. However, said the official, Pope John decided that "more organic reform" was needed, and that it had to await the decisions of the Second Vatican Council.

However, both John and Paul quietly dropped various trappings of the papal court, such as the long handled fans of ostrich feathers, the rifles of the Palatine Guard and the unsheathed swords of the Noble Guard at papal ceremonies.

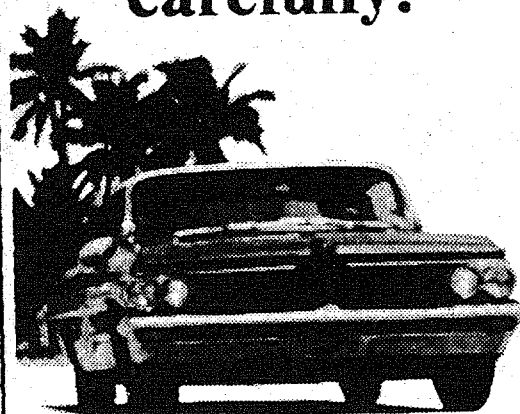
Pope Paul ordered official announcements to substitute the simple title "the Holy Father" for "His Holiness of Our Lord," and to stop saying that he had "benignly deigned" to name this bishop or that. More quietly, he asked the Vatican City newspaper L'Osservatore Romano to avoid applying effusive adjective to his speeches and to avoid publication of photographs of him alone, but rather in the company of people who had come to see him or whom he had gone to see.

The Vatican official said it had been suggested that the number of occasions on which various officials appear with the Pope be reduced, and that certain purely honorary offices be abolished. However, he said, abolition of all honorary offices is opposed, and many of them will probably remain.

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# Cuban Exiles: Dade's Million \$ Bonus

(Continued from Page 1)

the First Research Corporation for WMIE, Radio Continental, one of two fulltime Spanish radio stations in Miami, indicates that there were approximately 224,000 persons of Spanish origin living in Dade County on June 1, 1967. This estimate included American born children of non-citizens, and, it was pointed out, 84.3 per cent of the Spanish origin population was Cuban.

Assuming that the immigration will continue at the present rate, and allowing for the natural increase in population, the WMIE survey indicates that the Spanish origin population will reach 308,000 persons by June, 1971, representing some 73,200 households.

Centro Hispano Catolico had been established and was serving the needs of Cubans and other Spanish-speaking persons long before the Cuban exodus began in force. It continued to expand its operation for the entire first year of the immigration before the federal government established programs to care for the refugees.

The individual stories of refugees written in the years following the Castro takeover are often the histories of men who "lost everything" when they escaped from the communist island, and built new lives for themselves and their families in the United States.

## CANDLE MAKERS

Candles used in many churches throughout the Diocese are the products of the Hialeah firm "Candles Of Florida," established in 1963 by Manuel and Alfonso Miranda.

"Mariquitas," the popular Cuban banana chips, are now manufactured in South Florida by Isidoro Rodriguez, whose truck freight firm was confiscated by Castro, and his partner Jose M. Martinez Canas. Today, the firm which was established in 1961, does almost a quarter of a million dollars worth of business each year.

Manning Winthrop, an American-born exile reared in Cuba reopened his "Comodor" seafood cannery in the

United States after his exile two years ago.

Padron Cigars and others which are making their appearance on a national market are the products of small Cuban-owned and operated factories in the South Florida area.

In addition, Cubans supply a large part of the work force in the growing garment industry of Miami, and many Cuban men are employed as skilled laborers in the ship building industry of South Florida.

While the Cuban immigrants have established their offices and factories in various locations throughout the county, the WMIE survey indicates that their residential areas are somewhat more compact.

At the outset, the Spanish origin population tended to concentrate around the central city area of Miami. Today, the area of greatest population density is located in a section bounded on the north by NW Seventh St., on the South by SW Eighth St., on the east by SW Eighth Ave., and the Miami River, and on the west by 27th Ave.

However, as the economic status of these Cubans, and other Spanish-speaking peoples improves, they have exhibited a tendency characteristic of many groups of foreign nationals newly immigrated. They will move into more suburban areas and became home owners when they are able to do so. At the present time 32 per cent of those persons of Spanish origin in Dade County own homes, and the average number of persons per household is estimated to be 4.2, according to the survey. This figure com-

pared with the county wide total of 2.98.

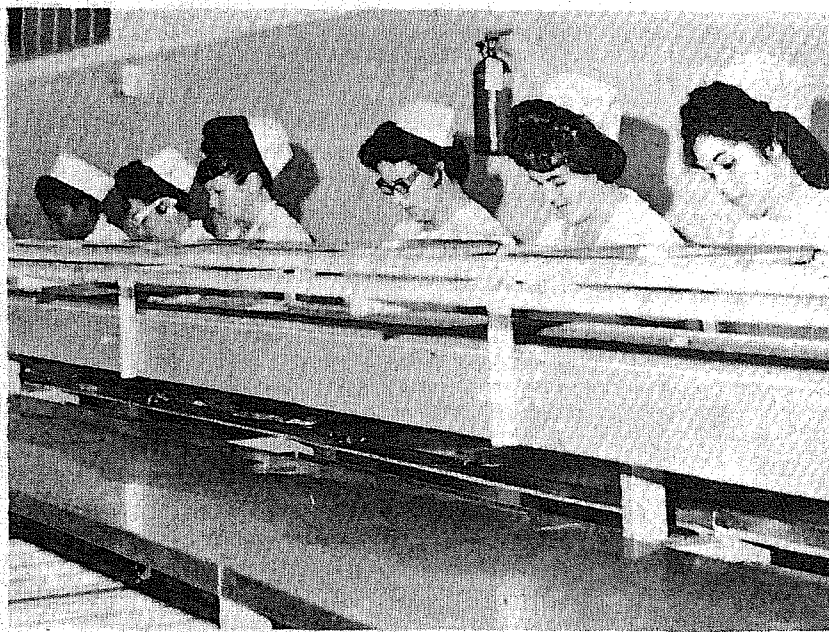
The total annual income of all Spanish origin house-

holds was estimated at percentage only 4.6 per cent were unemployed according to the WMIE survey.

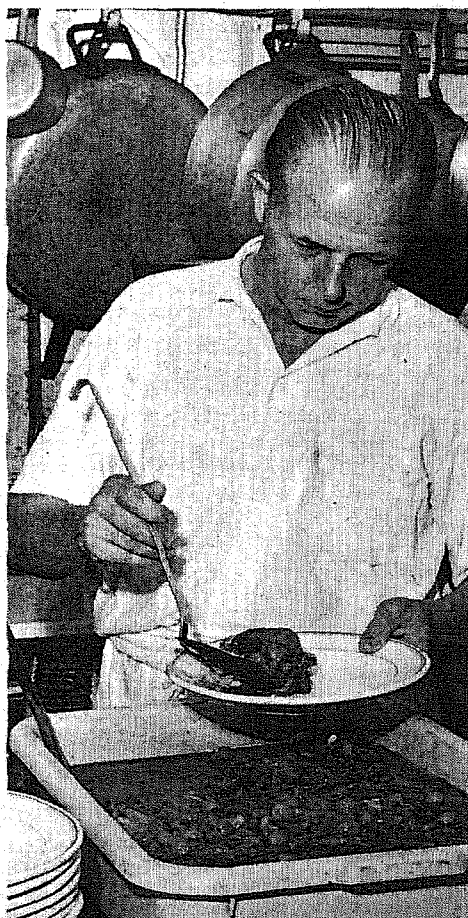
Two or more persons are



Latin flavor in art and architecture (left) is blending into South Florida scene.



Cannery (above), owned and operated by Cuban refugees is first in South-eastern U.S.



Cuban cooking is becoming part of menu of many Dade County restaurants.

holds has been estimated at approximately \$308 million.

The contribution of the Cuban and other Spanish-speaking populations to total labor force of Dade County is reflected in the employment rate of the heads of households among the Spanish-speaking population. Slightly more than 90 per cent of the heads of households were male, and of this

employed full time in 47.1 per cent of all Spanish origin households in the Greater Miami area, and sixty per cent had monthly incomes exceeding \$400. However, more than one out of five — 20.3 per cent — of the households have combined monthly incomes of family members of less than \$300 a month.

The level of poverty has been established as \$3,000

per year per family unit of four by the Economic Opportunity Program Inc. This figure is adjusted by \$500 for each additional person in the family, according to Charles Feltus, deputy director for programs of the EOPI.

Feltus estimated that "perhaps 10 per cent" of these persons who receive aid under the various service programs of the EOPI are Cuban.

In the area of shopping preferences, Downtown Miami appears to be the most popular area with the Latin residents. Almost 60 per cent of those surveyed specified "Downtown Miami," as the location of most of their shoppers' goods purchasing.

## EFFECT NOTED

The continued support of Cuban shoppers has been credited with the steady increase in the business of the downtown Richard's store, according to Daniel Fitzgerald, director of public relations. The Cuban patrons have replaced those who have moved away from the downtown area, and for this reason the store often seeks to attract their support, he said.

The language barrier, easily overcome by patronizing stores and businesses with owned by Cubans or employing large numbers of them, accounts, in part, for the buying patterns of the exiles.

Of those surveyed, less than half, 45.8 per cent spoke English with ease. Of all persons 12 years old or older, 30.5 per cent indicated that

they could not speak, read or write English.

In view of the tremendous, and continuing influx of Cuban residents in recent years, the length of residency for the heads of Spanish origin households provided surprising figures. Almost 55 per cent had been residents of South Florida between five and ten years, while only 6.9 per cent had been residents for less than one year.

During those years the exiles have begun to establish a culture that is uniquely Cuban and American. Their business establishments, from the small neighborhood "boticas" and "bodegas" to Miami restaurants now play a major role in the economy of Dade County.

## 'Martyrs Not Bar To Unity'

LONDON (RNS) — Suggestions that the long-championed cause for the canonization of 40 English and Welsh Catholic martyrs was detrimental to the cause of Christian unity were refuted here by Auxiliary Bishop Patrick J. Casey of Westminster.

He told a congregation of about 1,500 people: "It might just as well be argued that peace with our German brothers calls for the removal of the Cenotaph at Whitehall and all other memorials to those who died in the wars. "Such a policy would clearly be unacceptable to the British people. No injustice is done to others when we honor those who died for a cause in which they believed."



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# Education A 'Must' In World Of Today

"We have entered an age in which education is not just a luxury permitting some men an advantage over others. It has become a necessity, without which a person is defenseless in this complex, industrialized society. . . We have truly entered the century of the educated man."

The then Vice-President, Lyndon Johnson, said these words in a commencement address in 1963. Their truth is becoming clearer every day.

Many young Americans are answering the challenge to become better educated. Last year, 18 percent of our young people between the ages of 16-24 were high school dropouts, as compared with 24 per cent in 1960.

But this reduction is not enough. The frightening fact remains that too many teenagers still consider education a luxury. At the current dropout rate, by 1975 there will be 32 million adults in the labor force without a high school education — 32 million people who will be unqualified for most of tomorrow's jobs.

To stave off this tide of unskilled workers in a booming economy, President Johnson has directed the President's Council on Youth Opportunity to launch the 1967 Stay-in-School Campaign. Every citizen, young and old, parent and teenager, is being asked to support this drive to assure that all who still have a chance for a decent education stay in school and get it.

A young person today, dissatisfied with school and anxious to get out and work for the money he wants, is heading down a dead-end street if he pursues his dreams without a high school diploma.

He finds out too late that the job he longed for will be at best a dull, dirty one with little opportunity for advancement. Or, the jobless rate of 13 per cent for school dropouts suddenly becomes very real to him as he discovers that he doesn't have the ticket he needs to get through the employers' doors.

The money he needs to buy the car, the clothes, or the stereo he wanted so badly just isn't there. He will make less money than those who graduated when he does find a job and his future in any job is limited. In short, a dropout earns quickly and cruelly what Lyndon Johnson meant when he called education a necessity.

For many of these young people, there is still time. They can go back and finish high school. For others, it is too late.

Those who are still in school and considering dropping out face one of the most crucial decisions of their lives. It is up to all of us to follow the President in urging them to go back to school this fall and stay there until they have at least a high school diploma. The education they get now charts the course not only for their individual lives but for the welfare of our country in the coming decades.

## Catholic Schools Trend To Bigness

WASHINGTON — (NC) — When the more than five million Catholic school pupils return to school this month, they will find more than 100 brand new schools awaiting them. There will be at least 80 Catholic grade schools and 25 Catholic high schools opening their doors for the first time.

But the predominant characteristic of the fall 1967 openings is consolidation — a large new school built to replace a number of schools that are too old and too small to give good education at a reasonable per-pupil cost. According to a preliminary survey conducted by the National Catholic Educational Association, the nation's chief Catholic school organi-

zation, four out of every ten of the new grade schools, and more than half of the new high schools represent consolidations.

"These consolidated schools may represent a greater contribution to quality education than any other form of new school construction," said Father James R. Deneen, associate secretary for NCEA's school superintendents' department.

"Not only do they replace marginal education with good education in most cases; many of them also serve the vital purpose of strengthening the Catholic contribution to education in the inner cities where the needs today are most dramatic," he stated.

## LET'S NOT FORGET THE GOAL



## When Upset-Smile, Don't Gulp A Pill

By JOSEPH A. BREIG

There is a television commercial which tries to brainwash viewers into reaching for a couple of pills whenever anything happens to upset their routine — when, for instance, the kids get into a pillow fight or splash water and suds all over the bathroom.

As one who has survived the experience of fatherhood and graduated into grandfatherhood, I hold that husbands and wives who are young enough to have small children ought to be made of stronger stuff than that. They should disdain such psychological crutches.

Or have we reached the point at which the newer generations are becoming jittery and humorless long before their time?

I recall one evening some years ago, when my wife and I were entertaining a couple of priests from overseas who were on a tour of America.

Our conversation was interrupted by one of our daughters, who came galloping up from the basement, calling frantically to me to hurry down.

I am opposed to telling little ones that they must never interrupt their elders. Only the other day, a mother related to me how she had repeatedly shushed her small son, only to discover, finally that he was trying to tell her that the house was on fire.

### TRIVIAL, WHAT?

Responding to my daughter's summons, I clattered down the stairs, afraid that someone might have been hurt. I was vastly relieved to find that the trouble was trivial. The youngsters, gaily riding their tricycles and Irish racers, had upset a gallon of paint all over the floor.

I got some of the paint back in the can, mopped up the rest, and returned to our visitors, wearing a cheerful grin.

"What happened?" inquired one of the priests.

I told him. He gazed at me with a curious expression, compounded of puzzlement, admiration and perhaps even a touch of reverence for (as it must have seemed to him) fatherhood at its finest.

"Well!" he exclaimed, spreading his hands and sinking back in his chair. "It's wonderful that you're able to laugh it off and forget it."

## TRUTH OF THE MATTER

# Why Do Some Keep Faith And Others Cast It Off?

By MSGR. JAMES J. WALSH

While faith is coming under severe criticism these days, there are still many who wonder impatiently why everyone cannot "see" the truths of religion as they can. They find it very difficult to believe that others can be sincere or intelligent when they deny this teaching or call into question that doctrine.



MSGR. WALSH

Some converts who happily forget the many years in which they would have argued down the claims of a militant church cannot understand why the whole world is not streaming through the doors of the church for the treasures they know are there.

Faith is under scrutiny indeed, and we need patience, tolerance and vigilance. There are legitimate questions which must be answered.

Why have some lost the faith? Or become indifferent to it. Why has youth especially turned away from yesterday's answers as if they have no relation to today's problems? How is it that the teachings of Christ, even after one has embraced them and followed them for years, seems to weaken their hold and lose their once willing captive? Why are some who used to defend the faith now silent? And others who were fervent are now lax?

We are not begging the question by saying a profound mystery is involved here. We have to start with this conviction. A simple, pat answer is not acceptable because it does not reach the many-sided problem. But we can find some clear insights into the matter by going to the Gospels — especially to the Parable of the Sower.

Christ was not referring in this story to His professional enemies, the men who were hardened in heart toward Him because He represented a threat to their selfish way of life. You might say rather He is talking about us who had accepted Him, who are known as His followers. In the parable, the seed is the Word of God — divine teachings made known by Christ, the Apostles, the Church, the Scriptures.

There are not many kinds of seed. The seed is the same for all, but there are many different reactions to the seed, the Word. Some who are raised in the faith quarrel early with the Church, as soon as they have matured enough to realize that bearing witness to Our Lord demands restraint of natural tendencies. They don't like self denial.

Perhaps the habit of self indulgences and of catering to the demands of pride helped harden their hearts against the flow of divine grace. They come to judge

everything, then, by material standards, and are so filled with the spirit of "the world", that, as the parable points out, it is easy for the devil to remove the seed.

Christ explained more fully why the Word does not stay with certain other people. There are surprises here. These are the ones who talked much about their religion, praised it highly, boasted of their membership in the Church, but never had patience with those outside the Church. They joyfully listened to the doctrines of Christianity, found them agreeable and easily acceptable as long as the practice of religion was convenient, without opposition and in familiar circumstances. But in time, perhaps it became a little more difficult to get to Mass, or they may have moved to a new city and the church was not down the street or the neighbors would never know whether they received the sacraments, or they went through a test of faith and found prayer difficult or temptation more severe — and then the seed "withered away because it had no moisture."

The faith had been there but had never been put to work. The person hadn't really made it his own, by suffering for it, by legitimately questioning it, by refusing to take it for granted.

Christ spoke of others in the parable, too. . . of those who, like Stephen Leacock and his horse try to ride off in all directions. They are the ones who try the impossible — to take all that Christ offers and to keep all that the world promises. They want heaven and earth on one platter — all of each. They want the humble Christ, but they want to keep their own pride intact. They are "choked by the cares and riches and pleasures of life." The seed here falls among thorns and is choked.

Much of the problem here is the loss of Christ's viewpoint — and it is easy to lose it. Pride plays a major role here. Nowadays especially it is quite easy and apparently rather satisfying to become a prophet and hide the Church and ignorant Catholics and to maintain a smug, superior role. These are not uncommon. But they have been rerouted without being aware they are speeding merrily in the wrong direction.

The last reaction mentioned by Christ in the parable is the one expected of all of us, namely to face the cross in life as necessary and fruitful.

The good soil refers to the person who, takes Christ at His word. "If any man will come after Me, let him take up his cross daily and follow Me." Perhaps in the long run, here is as close as we can get to the answer of the loss of faith or indifference to faith — the willingness to endure the pain of remaining faithful to Christ and His Church — the unwillingness to indulge both body and soul as the passions and appetites dictate.

It's only a part of the answer. Faith remains a profound mystery.

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## Latin America Bishops Call Annual Meeting

TERESINA, BRAZIL—(NC)—Bishop Avelar Brandao Vilela of Teresina, president of the Latin American Bishops' Conference (CELAM), has issued a call for CELAM's ninth annual meeting, to be held in Lima, Peru, November, 1967.

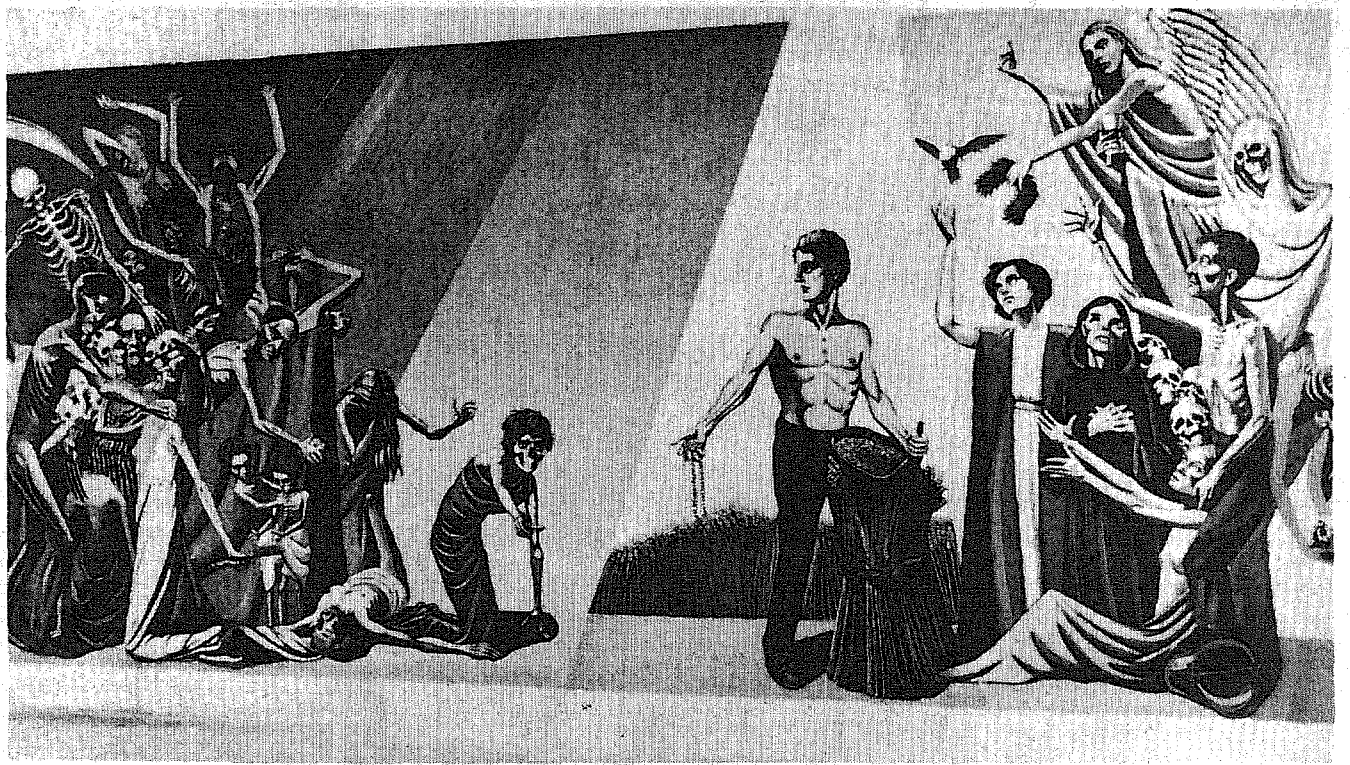
Among agenda items are the election of a new administrative board, the appointment of a general secretary and amendments to the statutes.

The Lima meeting will also deal with preparations for the second general Latin American Bishops' Assembly to be held in August, 1968, in conjunction with the International Eucharistic Congress in Bogota, and with resolutions that will have been adopted at the Bishops' Synod opening in Rome in September.

Meanwhile, Bishop Marco McGrath of Santiago de Veraguas, Panama, second vice-president of CELAM, told the Catechetical Institute at Manizales, Brazil, that the establishment of CELAM years before the Second Vatican Council had a healthy effect on the trend toward episcopal collegiality.

But, in addition, Bishop McGrath said, CELAM fostered a greater mutual exchange of information and services among Latin American bishops and gave a thrust to the Church's involvement in Latin America's temporal problems.

"While we are not quite clear on what the future holds for our peoples," Bishop McGrath said, "CELAM is trying to meet the real needs of the Church in the new Latin America."



THIS FRESCO, "Theology of Hunger," starkly dramatizes the problems of world hunger by depicting a group of skeletons and starving people. The painting was done by

Father Aengus Buckley, priest-artist, and has been completed at the Academy of Food Marketing at St. Joseph's College, Philadelphia.



TRYING TO obtain information on about 50 persons who were arrested at a civil rights rally in front of the Milwaukee NAACP Youth Council headquarters is FATHER JAMES E. GROPPi (with glasses). The priest, who is adviser to the Youth Council, had called the rally in defiance of Mayor Henry Maier's decree against demonstrations. Following the arrest Father Groppi then led a march on city hall to protest the mayor's ban and he was arrested.

## Priest, Civil Rights Marcher, Arrested Again In Milwaukee

MILWAUKEE (NC) — Week-long racial tension in Milwaukee showed few signs of subsiding here despite the lifting of ban on evening demonstrations and marches by Mayor Henry J. Maier.

Father James E. Groppi, leader of the nightly demonstrations which have occasioned great unrest, was arrested for the second night in a row as he attempted to defy the mayor's ban and lead a group of open housing demonstrators to city hall.

Free on bond, Father Groppi announced a new rally for the following evening at St. Boniface church where he is assistant pastor. He said the demonstrators might march to Mayor Maier's home and invited Negro leaders Dr. Martin Luther King, Dick Gregory, H. Rap Brown, and Floyd McKissick to come to Milwaukee and join the demonstration.

The ban on demonstrations was originally ordered by Maier for 30 days. After it had been defied for two nights in a row by Father Groppi and the NAACP Youth Council, the mayor announced it would be lifted on Saturday.

A group of clergymen meeting with Maier asked that the ban be lifted the previous day to allow the latest demonstration without arrests but he refused.

The group—the Great Milwaukee Conference on Religion and Race, the Inter-denominational Ministerial Alliance, and unorganized clergymen from the city's predominantly Polish Southside — also asked:

That federal marshals be asked to investigate police conduct and court procedure in Milwaukee; that a city committee with authority to ask the governor for National Guard troops in emer-

gencies be established; and that a Southside Human Relations and Urban Concern Council be established.

Unrest in the city was touched off early in the week when a march led by Father Groppi into the Southside was met by mobs of white anti-demonstrators who hurled insults and rocks at the marchers.

The latest demonstration was staged at St. Boniface Church and when police broke up the attempted march to city hall, demonstrators returned to the church grounds. Police threw tear gas grenades onto the church yard and the gas went into the church and the convent.

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## Catholic Weds In Anglican Church

HOUSTON—(NC)—The bride was radiant, the groom nervous. But that's normal.

And everything else looked normal to the casual bystander when the Rev. Haskin V. Little, rector of St. Andrew's Episcopal church in Houston, officiated at the marriage of his daughter, Jennifer Anne, and Myron Fuller Steves Jr. in Christ Church Episcopal Cathedral.

What wasn't normal was the fact that Steves is a Catholic, and the wedding was conducted according to the Anglican Book of Common Prayer, with the approval of Catholic Bishop John L. Morkovsky of Galveston-Houston, and the Vatican's Congregation for the Doctrine of the Faith.

It was the first such marriage reported in the U.S. Earlier this year, a Protestant minister officiated at a wedding in a Catholic

Church in California.

### PRIEST TAKES PART

It was also one of the rare occasions on which a Catholic priest has been permitted to take part. Father Joseph E. Christiansen, a member of the diocese's marriage tribunal and head of its ecumenical commission, added a brief prayer at the end of the ceremony.

Later, he said the marriage was a significant step in ecumenical relations because it marked the "loosening of restrictions in one of the most sensitive areas" of inter-church relations.

He noted that the normal Catholic Church restriction against weddings witnessed

by non-Catholic ministers, and those in other than Catholic churches, could be set aside for "important reasons."

He added that it "would not seem fitting" for the father of the bride to take second place, since it was the "greatest privilege" for him to be able to officiate at the marriage.

Their children will be raised as Catholics, he noted.

Father Little, who spoke briefly before the ceremony began, called it "a time for great rejoicing. This historic occasion gives us hope for improved relations between Catholics and Anglicans."

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# Paul And Athenagoras: How Far Apart?

(Msgr. Nolan is president of the Pontifical Mission for Palestine and national secretary of the Catholic Near East Welfare Association. He has been decorated by the Ecumenical Patriarch Athenagoras).

By  
MSGR. JOHN G. NOLAN  
NC News Service

Can Catholics and Orthodox reunite?

Just what are their differences?

An old controversy is in the news again as Pope Paul VI and the Patriarch Athenagoras, leader of world Orthodoxy, plan to meet in Rome, probably in mid-November.

The two oldest Christian communions are actually more alike than they are different.

They are alike in faith, in Gospel, in sacrament, in priesthood, in a common urgency to apply to a mixed-up world the healing force of a united Christianity.

Theologically, they seem to be only inches apart. Historically, the gap has to be measured in centuries of diverging cultures.

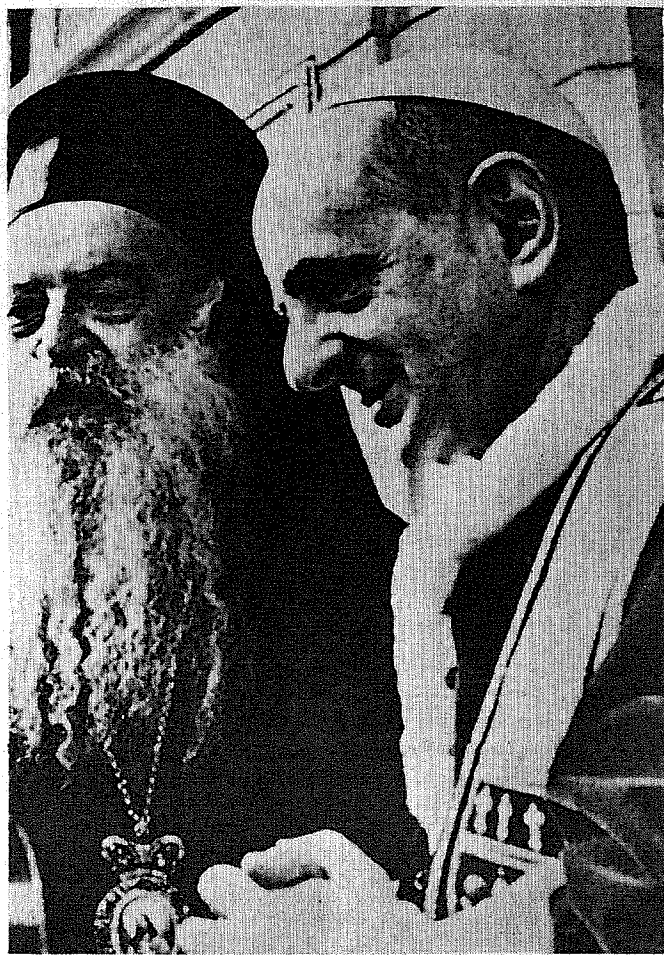
Hardly anybody remembers how the breach opened in the first place.

The year 1054 is given as the usual date, but the "Filioque" controversy that set off the mutual excommunications of that year can almost be dismissed as a sideline, in view of the socio-political tensions we can now see had been tearing at East and West since the split of the Roman Empire.

## SIMILAR TENSION

The tension was not unlike today's highly fissionable cold war. It was the kind of alienation that could provoke the Crusades against the Moslem invaders of the Holy Land — which eventually turned upon Eastern Christians.

Though Pope John XXIII made "ecumenical" a household word, it is a mistake common to this side of the



At their second meeting, Athenagoras and Pope Paul.

Adriatic to regard reunion as an altogether western aspiration.

As early as 1274, the Patriarch Bekkos of Constantinople journeyed westward to the reunion Council of Lyons, and died in communion with Rome. In 1439 another Patriarch of Constantinople, Joseph II, attended the Council of Florence. And in 1453, when Constantinople was taken by the Turks, the last Roman Emperor, Constantine XII, died in communion with the Holy See. A Latin theology school was founded by the Orthodox at Kiev in 1631.

Today perhaps the world's most striking symbol of reunion is the person of the Ecumenical Patriarch Athenagoras.

But endemic to Orthodoxy — as the name indicates —

are large sections of the faithful opposed to change in any form, a resistance at times more rigorous than the severest conservatism known in the West.

Some of the roadblocks have been merely local. Pastors on either side, for instance, re-baptized converts — though both Churches officially recognized each other's sacraments. This practice scandalized Christians on both sides.

In the practical order, one of the thorniest questions dividing Catholics and Orthodox today is not so much the papal supremacy, as might be supposed, but the question of divorce.

Compared to Catholics, Orthodox are "soft" on divorce, allowing the exception for adultery mentioned by St. Matthew, and even some others for which patristic authority is offered. As in cases of attempted reconciliation with other Christian bodies, this disagreement presents formidable pastoral complications.

Celibacy for the priesthood need not be a matter for argument between churches — merely within them, as the West has lately come to appreciate. This is a disciplinary norm of the kind which could continue to vary in a thoroughly united, necessarily diverse Christendom.

## BIG ISSUE

Of paramount interest, of course, are the differing theories of papal primacy — position hardened, melted down, and frozen again by centuries of convoluting historical, political and sometimes merely emotional exigencies.

It is safe to say that before schism occurred — and Catholics and Orthodox regard each other for the most part simply as schismatics — nobody had to make a case for one jurisdiction over another; and, until 1054, the meaning of primacy never had to take on the universal, theological dimension that now hallows it.

Before the Great Schism, everybody had read Christ's preferential words to Peter, and everybody honored them in one way or another. The world seemed bigger in those days, churches and primates more scattered, and for practical purposes they exercise a working autonomy, according each other a mutual deference. Peter was honored in Antioch, his first See, as he was in Rome.

The East-West rupture, however, required definition of the Petrine authority. Each side, arguing from a committed position, now needed conformity.

By the time of the Protestant revolution, some Eastern scholars were even attacking the accounts of Christ's words to Peter as "apocryphal" — the polite theologian's term of offery.

In the Counter-Reformation and later, the apocryphal too continued to shore up its prerogatives. The defining of papal infallibility, for instance, was received in the East with great chagrin. The Orthodox hold it is the Church that is infallible, not any of its bishops.

A new understanding of papal primacy will have to be worked out by Paul, Athenagoras and their successors working toward reunion, this time uninhibited by the socio-political prejudices that fettered the original dispute.

For present purposes, it will help if Catholics understand the Orthodox position: that the Apostles were substantially equal in authority; that Peter had a primacy of honor in the early Church in that his See was then the capital of the empire.

It will also help if Catholics understand, in searching for 'the Orthodox position,' that it is not to be found in a single canon, neatly defined in the Roman manner. It is the nature of Orthodoxy — however strict in everything else — that it takes its stand on a consensus of prevailing theological opinion, precedent and practice. For instance, there have been Orthodox scholars, as well as early

Eastern Fathers, who have accorded considerable, if not absolute, precedence to the See of Peter.

## BREAK OF 1054

Since the "Filioque" controversy precipitated the break in 1054, the menders will have to say something about it, if only a stipulation to bypass it.

This dispute can seem, at first glance, to be a mere thinking with words in the Creed, but there is no question it touches Trinitarian dogma.

Does the Holy Spirit proceed from the Father alone, and some Orthodox theologians have asserted, or from the Father through the Son, as the Orthodox agreed at the Council of Florence (a formula accepted by that council), or from the Father and the Son — the "Filioque" inserted by the West into the Nicene Creed?

That is the argument.

(Continued on Page 18)

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# Plead For Ukraine Religious Freedom

ROME (NC) — An appeal to world public opinion to help restore religious freedom in the Ukraine has been issued here by a cardinal exiled from that Soviet territory and 16 other Ukrainian-rite prelates.

The message was timed to counter news of celebrations within the Soviet Union, and publicized throughout the world by the Soviets, of the 20th anniversary of the "incorporation" of the Catholic Ukrainian rite into the Russian Orthodox Church.

The reports from the Ukraine, which included news of converts, liturgical services, patriarchal letters, speeches and radio programs, distort the meaning of the supposed merger and divert attention from "the real position of our Church in our homeland," said the joint appeal released here.

## CARDINAL A SIGNER

Josyf Cardinal Slipyi of Lvov, USSR, Metropolitan of the Ukrainian-rite, now living in exile here, is a signer. The other signers are listed as "all Ukrainian archbishops and bishops in the Free World."

Reviewing the circumstances of the so-called "Council of the Greek-Catholic Church" that was held in Lvov in the Ukraine in March, 1946, the letter noted that the meeting took place at a time when all of the

Ukrainian-rite bishops were either in exile or in prison. The few Catholics who had been terrorized into attending represented neither the majority of the clergy nor of the people, the statement said.

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# Miami-Dade District No. 3 In Crime List

By JOHN J. WARD

Shocking as the figures are, little or no attention is being paid to the fact that the Miami-Dade area has been revealed as the third largest crime-ridden section of the United States.

With 3,196 serious crimes per 100,000 population, it ranks just below Los Angeles—Long Beach, Cal., with 3,780 and Greater New York with 3,208.

Jacksonville, with 2,748 serious crimes, rates 12th; Fort Lauderdale-Hollywood, with 2,604, is 14th and Tampa-St. Petersburg, with 2,420 is 20th.

These are some of the statistics revealed in "Uniform Crime Reports—1966" just released by the Federal Bureau of Investigation. The crime rate for the nation rose 10 per cent in 1966 and since 1960, the reports show, the risk of becoming a victim of serious crime has risen 48 per cent.

### CRIME AVALANCHE

With the volume of crime up 62 per cent since 1960 and with an increase of nine per cent in the national population, crime continues to outstrip population growth by almost seven to one. Greater Miami's crime rate figure is nearly twice the national average of 1,656, according to the FBI report.

In other words, while the national crime averages were increasing by 11 per cent in 1966, Greater Miami's crime index increased by eight per cent.

Nationwide, there were more than three and one quarter million serious crimes in 1966, according to Attorney General Ramsey Clark. On the state level, with 2,280 as the average of crimes per 100,000 population, Florida dropped from third to fourth place among the 50 states.

However, the FBI statistics discriminate against Greater Miami and Fort Lauderdale, since both are tourist areas. The figures are based on the number of permanent residents and take no account of the many thousands of tourists and part-time residents who live or visit here on a seasonal basis. That makes the crime rates artificially high.

Greater Miami led the entire state with 53 murders and forcible rape cases. It also led the state in the number of robberies, with 189. Key West, North Miami and North Miami Beach, among cities with more than 25,000 population, did not record a single murder.

Most significantly, the FBI report showed that 23 per cent of all arrests in the United States were made in the age group under 18 years of age—almost one out

of every four. At the same time, however, only about one in 20, a relatively small percentage of the total young population, became involved in crime. Youths 10 to 17 years of age now make up 15 per cent of the total population.

And, of further interest, the sharpest increase in volume of crime in 1966 as compared with 1965 was not in the large cities but in the suburban areas of the country. The rise in the suburbs was 13 per cent and in the large cities 10 per cent.

In the suburbs, 33 per cent of all those arrested were under 18 years old. In the rural areas, they were 20 per cent and nationwide 23 per cent.

The value of goods lost in robberies, burglaries, larcenies and auto thefts exceeded \$600 million. This figure, according to J. Edgar Hoover, FBI director, does not include the "inestimable additional costs" to victims and their families which resulted from personal injury, loss of human life and property damage.

Law enforcement agencies solved about 24 per cent of the serious crimes brought to their attention last year, a decrease of eight per cent over 1965. Crimes against property, where the victims generally do not confront the offender, take longer to solve than other crimes. Solutions of robberies dropped 14 per cent from 1965, the sharpest decline of the year.

The reports show that 57 law enforcement officers were killed by criminals in 1966.

Director Hoover says that crime in the United States is very real. He also contends that "sure detection, swift apprehension and realistic treatment under the law" are essential to the preservation of law, order and decency.

He also contends that "crime is growing in both size and intensity" and that this is "uncontestably clear despite the efforts of some self-proclaimed 'experts' to minimize its growth." In an address later printed in the Congressional Record, he said that crime increased "an alarming 11 per cent last year," and that it "jumped 20 per cent in the first three months of 1967.

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# Mothers March Against Smut

"Half a dozen angry mothers are much more effective than an army," contends Mrs. Colette Pericht, president of the Mothers March For Decency, which is waging a campaign in Dade County against obscene films and literature.

There are about 25 of us, and we are really beginning to get some action," added Mrs. Jackie Dorta, a next-door neighbor and secretary of the group.

The Mother March For Decency was formed to "combat the smut which is appearing in local movie theatres and drive-ins, as well as on the magazine racks of local stores and news stands" explained Mrs. Pericht, a member of Immaculate Conception parish.

The group has developed special tactics in the fight. They have found the "threat" of "passive resistance" to be the most effective, and they have used it frequently.

### HOW THEY WORK

The first step the mothers take in visits to local store and theatre managers is to register a complaint, and ask for the removal of the offensive material or film. If their efforts are unsuccessful, the mothers resort to the tried-and-proven "passive resistance" promise.

"We tell them, 'We are going to throw up a barricade of mothers with signs and we are going to picket you and ask the police to arrest you,'" said Mrs. Pericht.

The technique has been effective in cleaning-up most of the news stands and magazine racks in Hialeah, said Mrs. Dorta. "And all of the theatres we have visited have refused to run the shows to which we objected."

"Sometimes, however, store owners do give us trouble. They say that we should be home with our children and that this is none of our concern. But it is our concern. We are literally fighting for our lives," said Mrs. Pericht. "Four or five years ago women were complaining about the girlie magazines, but now it has gone far beyond that. This is really hard core pornography. If we don't stop it now, who knows where we will end up?"

Women can no longer merely shake their finger gently in the face of some store owner and simply ask him to remove the objectionable material. "This is big business," said Mrs. Dorta. "And we have to fight it as if we knew that we have to show them that we mean busi-

ness." We have never had to raise a picket line, but we will if we have to."

### ENLIST HELP

The women have enlisted the help of the Dade County State Attorney's Office, and the cooperation of local police agencies in their battle. "In fact, we even have a couple of attorneys who have

volunteered their time and talents to help us."

Two of the attorneys were enlisted after an afternoon "art show" in front of the Dade County Courthouse.

The mothers prepared a special series of booklets, containing pictures and other materials cut from mag-

(Continued on Page 18)

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# Up's Down, East's West -And Charity's Outdated

By MSGR. R. T. RASTATTER  
(Diocesan Director, Catholic Charities)

A funny thing happened to us one night on our way from sleeping to waking. We had a dream. Nothing unusual about that . . . except that this dream was . . . to put it mildly . . . a bit on the weird side.



Msgr. Rastatter

Seems we received a letter suggesting that the text of the following Sunday's sermon was to be: "Down with Charity."

Even in our dream we were stunned. We dialed the number on the letterhead post-haste and in a slightly breathless voice inquired if this was really on the level.

"Of course," replied a spokesman. "Haven't you heard? This is the IN-thing . . . in keeping with our modern world. Don't you know we must up-date the Church?"

"Yes, but . . ." we attempted to break in.

No use. The voice went on:

"Just look at it this way. We must learn to accept the changes. Charity — for the sake of progress, has been abandoned."

"But," we asked, "what do we have to take its . . ."

That's as far as we got.

## WHAT HAVE YOU?

"Oh, we know what's on your mind. But let me ask . . . do you have any flypaper, kerosene lamps, napkin rings, coffee grinders or gas mantles around your rectory? Of course not! Do you ride horse-cars, use a moustache cup when you drink your coffee? Do you wear knickers when you golf? No indeed . . . passe! Does your housekeeper wear high-button shoes, hoop skirts, bustles? Perish . . . forbid! Outmoded customs of our forefathers!

"Don't you realize that all those old-fashioned customs and contrivances went out during the last half century? But our Church has held fast to antiquated traditions for generations, until Vatican II. So don't get all shook-up over one little refinement like dropping Charity — it's old hat. Nowadays all we have to do is lean on the largesse of our "big brothers" in Washington. They're going to take care of all of us.

"Oh, it won't happen over night. These grandiose schemes take time . . . and, if a few thousand of us die from hunger or untended illness, isn't that, after all, a small price to pay for progress? Now, doesn't that answer your unasked question?"

"So, on this coming Sunday we are obliged to bring this good news to all our people . . . to tell them we have shaken off our shackles . . . no more outdated charity . . . that they may run to their homes, fall upon their knees, and wait for Uncle Sam or a moneybags "white father," like an angel ascending from the rising sun, to knock on their doors and pay their rent, buy their groceries and medicines, and give us all lifetime credit cards and passports to an existence free of worry, sickness, deprivation, misery, wretchedness, and neglect. Oh joyous word, O happy day! Utopia is within our reach . . . but first we must dispense with charity!

"This Sunday and from then on we can proclaim for all who would hear, that our Church is no longer outdated — we have finally recognized the fallacy of Christ's command to us to "Love our neighbors" . . . for they will have no need of our alms . . . that simply by being born they have an inalienable right to a life of ease and comfort doled out to us by the kindly old Uncle with top hat and long white beard."

"Get with it, Father," the spokesman said. "I must now meet with the representatives of the press, radio and television. They want to donate to my favorite charity!" Then his voice seemed to trail off amid a smothering of Social Security and Medicare cards . . . the faint strumming of a guitar . . . and a sign which read: "Sorry! Transmission difficulty!"

We awakened with a start and mopped our perspiring brow. We began our morning prayers, thanking God that this was only a dream . . . and expressing our gratitude that our up-dated people still cling to the good old-fashioned practice of Charity . . . of love for God and their fellow man, and stoutly following God's second most important Commandment: "Thou shalt love thy neighbor as thyself." — our own Great Society.

We ask that in your dreams, your wakeful hours, and in your prayers and charity, you remember your Catholic Welfare Bureau . . . where they word, day and night, week in and week out, year in and year out, is Charity to our unfortunates, our poor and needy, our homeless aged, without any recompense or limelight.

May God bless you!

## Alumni Club 'Get-Together'

COCONUT GROVE — "The Night Has a Thousand Eyes" will be the theme of a get-together planned by the Catholic Alumni Club of Miami at Weaverly Inn, 2665 South Bayshore Drive at 8:30 p.m. Saturday, Sept. 9.

The event is open to the public. For further information call 754-0868.

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## College Adds To Faculty

BOCA RATON — New appointments at Marymount College have been announced by Sister de la Croix, president, for the 1967-68 academic year.

Sister Regina Cribari, RSHM, will head the music department. Sister Regina is a graduate of Marymount, Tarrytown, N.Y., and received a masters of arts in music education from Duquesne University. She formerly taught at Marymount, Quebec.

Mrs. Kathleen Rathbun has been named as instructor in mathematics. Mrs. Rathbun is a graduate of Delmira College, N.Y. She received a masters in education.

Mrs. Ellen F. Koser has joined the business and secretarial faculty division as a part-time typing instructor. Mrs. Koser has her degrees from Swarthmore College and the Pierce Business College in Pennsylvania.

The college faculty now stands at its full capacity for the new year with a total of 20 full-time faculty members and 10 part-time teachers, including seven carrying full-time administrative duties.

## Alumni Group Picks Officers

Richard Dunn, a recent graduate of Notre Dame University, has been elected president of the Alumni Association of Christopher Columbus High School.

A member of St. Theresa parish, Coral Gables, he was graduated from Columbus in 1963.

Dunn, 21, received his bachelor degree in business administration, and will enter the University of Miami School of Law this month.

Frank Jackson, a junior at the University of Florida, will serve as vice-president of the Alumni Association.

Thomas Gray, a senior marketing major at the University of Miami; and Lew Pytel, a UM freshman will serve as the secretary and the treasurer respectively.

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# Speech And Hearing Classes To Enroll

Registration for the first quarter of the speech and hearing center at Barry College will be held Saturday, Sept. 16, between 9 a.m. and 1 p.m.

The center serves both children and adults with a speech and hearing problems. Persons with speech defects, who find it difficult to make themselves understood, or who are reluctant to speak, comprise the largest group receiving speech correction.

Some students receive correction only at Barry Col-

lege. Others come from public schools to receive additional therapy at Barry.

One group is formed of dysfluent students or stutterers. Students are placed in a small group of similar age and with similar needs. The classes meet every Saturday morning for 30 minute sessions. Each course is for a six week period; there are four six-week sessions during the year.

Additional information may be obtained by calling Dr. F. J. Schaefer at 271-3786.

# Volunteer Will Go To Jamaica

SAN DIEGO, CALIF. — A Miami Peace Corps volunteer will leave soon for her first assignment in an education program in Jamaica.

Elizabeth R. Hickey, daughter of Mr. and Mrs. Henry I. Hickey, 403 Brickell Ave., recently completed nine weeks of training at San Diego State College, San Diego, Calif.

Some volunteers in her group will work with Jamaican primary teachers to strengthen the teaching of language, in her group arts and mathematics. Others will teach home economics, commercial science and industrial arts and all levels, including vocational training in youth camps similar to the U. S. Job Corps.

During their training, the volunteers studied Jamaican history and culture, teaching theory and community development techniques. Their arrival in Jamaica brings to over 130 the number of Peace Corps Volunteers serving there.

## Investiture Set

CORAL GABLES — An investiture will be held by the Squires Circle at the Knights of Columbus Council Hall, Sunday, Sept. 17.

## Isabellans Plan Benefit Dance

CORAL GABLES — Final plans for the annual welfare dinner-dance will be made at the Sept. 11 meeting of the Daughters of Isabella, Our Lady of Perpetual Help, 884.

The meeting will be held at Knights of Columbus Council Hall, with recitation of the rosary at 7:45.

The dinner-dance is scheduled for Sept. 16 and will include a full course roast beef dinner. Serving time will be from 7 to 8:30 p.m. Ed Cook and his band will play for dancing from 9 p.m. to 1 a.m.

Donations of \$2.50 per person are being asked

with all proceeds going to the Daughters' chief charity, The Marian Day School for retarded children.

## Youths Honor Father Lyons

PITTSBURGH — (NC) — Father Daniel Lyons, S.J., of New York, writer, lecturer and authority on the Far East, was presented the Award of Merit of the Young Americans for Freedom at an awards meeting here which highlighted the youth group's annual four-day convention.

The Jesuit priest was honored for his "outstanding contribution to the cause of liberty and freedom, and for dedication to the extension of those ideals."

## Woman's Club Meets Sept. 12

FORT LAUDERDALE — A member of the Dale Carnegie Institute will be guest speaker at the first meeting held by the Blessed Sacrament Women's Club of Fort Lauderdale.

The meeting is scheduled for Tuesday, Sept. 12, at 8 p.m., at the Oakland Park Women's Club, NE 13th Ave., and 37th St.

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The Voice  
Of  
Ralph Renick



## Miami A Better Place --Thanks To Bob High

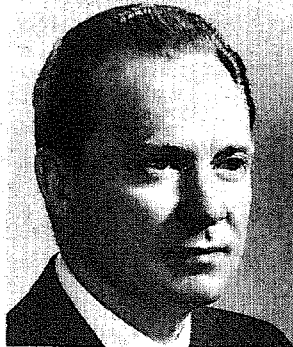
By RALPH RENICK  
Vice President in Charge of News  
Television Station WTVJ

The following comments were made on Channel Four the night of Robert King High's death:

As a final tribute to Bob High, I should like to describe the Robert King High that I knew.

This goes back to college days at the University of Miami. This was just before he left for Stetson and law school. Like most of the boys on campus then, he had no money but he had the zeal of professional ambition.

We didn't know each other personally then, but it's funny how you can spot somebody on a campus of 10,000 and have a feeling that here is a man of destiny — somebody who will amount to something. The little redhead was most times smiling and seemed to bounce as he moved about.



Robert King High

The next recollection I have of Bob High is seeing his name — and how could you forget —

Robert KING High — on a bus bench ad. The advertisement said: "VOTE HIGH FOR JUSTICE OF THE PEACE." He didn't win.

That was 1952. And I thought it was pretty presumptuous for Bob to run for a JP post when he was practically fresh out of law school. But then again it was pretty presumptuous of him to think he could be the first Miami man elected Governor. But that's really what makes a good Governor or President or Mayor of Justice of the Peace.

He married another redhead, Faith — and his first born was a boy, then came the girls, five of them. I kept count, too, because I ended up with one son and five daughters.

For the next few years, I guess, the only time I saw Bob High was along Flagler Street at lunch time or when he was scurrying to the courthouse on some law business.

Abe Aronovitz was Mayor then and was really making a name as "Honest Abe," a fellow who was swatting the sacred cows of politics left and right.

Abe took a liking to Bob High and sort of hand-picked the young lawyer to be his successor. With Abe's public endorsement and with Bob's own ability and political organization, Bob High was elected to the Miami City Commission in 1957. As top vote-getter, his fellow Commissioners tapped him as Mayor. That's title he retained for 10 straight years until today, Wednesday, August 30th, 1967, at 2:25 p.m.

The Mayor of Miami is a paradoxical job. It is a frustrating job. The reason being that the Mayor has little more power than the four City Commissioners he serves with. It is remarkable that he used these powers in a manner in which he effectively fought interests which he felt were taking advantage of the public. He was, in effect, a strong Mayor.

Of course, like the good politician he was, Bob also knew there were more voters who were paying light and phone bills than running the utility companies. He knew there were more men working for a railroad than owned it. But, nonetheless, the fervor of his zeal was sincerely motivated. He meant it when he said a short time ago, "I am a public man."

I used to kid him in public and would say to him, "Mayor, you're doing a wonderful job for the city. I just wonder what city?" He would laugh uproariously.

Bob High wanted to be Governor and that's probably what killed him. He tried to overlook his 1963 heart attack. It's "foolhardy," say doctors, for a man under 40 to overlook a heart attack. His disappointment over coming so close to the Governor's job and then losing it must have been a crushing thing for him to bear.

You could say Bob High gave his life for the public service. He is gone.

Miami and Florida are better off because of Robert King High. He leaves a great heritage in his five daughters and son. He will always have the respect of all Miami — the old and young, the Cubans, Negroes, poor and wealthy.

His life was short but a full and productive one. Miami will miss Robert King High.

Bob High's death leaves a void in the ranks of Miami's public servants. With his passing comes the reflection that his type of political service was rather uncommon.

He tried to elevate the profession of politics to a level where to be an office holder was to achieve a noble goal. He tried to conduct his office in a manner which gained public respect along with admiration.

We would hope that other young men in this community and elsewhere would emulate what he called "a new mood."

Too many persons seek public office to merely satisfy their own egos and to use political office as a wedge to improve their business positions and profits. Because of the behavior of some office holders, the public tends to hold a politician with disdain.

America is more a nation of men than of laws. It is men who make the laws and administrate them. The survival of the country depends on getting good, able, honest, visionary men into government — on local city councils, in county commissions, in legislatures, the Governor's chair and the Congress and Presidency.

We would hope that as flags throughout Miami fly at half-mast, this will sign in the minds of young men the fact that another politician is needed to fill the ranks now diminished by one and assuredly by others on the morrow or perhaps the day after.



## VOICE FEATURE Section

### Vietnam 1967

## Violence Shapes Larger On U.S. Consciousness

### JOHN COGLEY'S VIEW

By JOHN COGLEY

After the assassination of President Kennedy, thousands of columns, editorials, public addresses and sermons were focused on the evils of violence. The moment of horror in Dallas, and later the murder of Lee Harvey Oswald in full view of millions of television viewers, dramatized as nothing could, what a breakdown of reason and law can mean.

It seemed at the time that at least one good might be drawn from the tragedy: a deeper awareness of the meaning of violence.

If anything though, there seems to be more acceptance of violence now than there was then.

President Johnson, whose favorite Scriptural quotation is "Come, let us reason together," has found himself the leader of a war that keeps escalating. Scenes from the war in Vietnam, with all its brutalities, are daily television fare, inuring the nation, including children, to the idea that organized violence can be canonized by national policy and packaged in high-sounding phrases and beribboned with patriotic generalities.

Television, of course, is only reflecting the realities of life in reporting the war visually. It can hardly be blamed for what its cameramen find, any more than the photographer who filmed the events in Dallas had any responsibility for them. The issue must be centered on these facts themselves — and they have to be stripped down to the essential one that as a people we are committed to systematic bombing and destruction to save a remote people from some ideological fate that will supposedly be more horrible than the one they are now undergoing.

#### VIEWS SINCERE

The Administration's policy has its defenders and apologists, many of whom sincerely feel that the nation had to choose between two evils in meeting the challenge in Vietnam, and chose in favor of massive physical resistance. There are doubtless good and wise and dedicated men among them.

Nevertheless, the fact remains



JOHN COGLEY

that the national effort transcending all others at this point in American history is founded on the use of brute force. Our ultimate trust has been put in the effectiveness of bullets and bombs.

In this we are not radically different from those who preceded us in America or almost every other nation-state in history. For in the long run those who really believe in non-violence are few in number, have always been, and probably always will be.

That was evident during the recent Arab-Israeli hostilities when Vietnam doves were abruptly transformed into hawks. It became clear then that most of the criticism of the Administration's Vietnam policy was not based on essential opposition to violence but to one particular instance of it.

For the record, I should say that I belong to this group. I could never bring myself to encourage the Israelis to accept annihilation. A quarter of a century or more later, I still have no regret that the United States entered World War II and used its power to help defeat Hitler.

I have to admit, then, that I too put my final trust in the use of physical force. It is a sober recognition, not easy to live with when it is spelled out in brutal simplicity.

All this must go ahead of expressing a deep concern that the appeal of violence seems to be growing and promises to spread. The justifications patriotically employed by nation-states are being extended to smaller human

groupings.

#### EXAMPLES CITED

The outstanding examples of course were the recent riots in American cities. The number of spokesmen advocating bullets instead of law is now on the increase. Rap Brown invokes the same reasoning if not the high-flown rhetoric of statesmen spurring their constituents on to greater war efforts. Startling as his language is, it still has a long way to go before it matches the demands for blood traditionally voiced by Army officials.

The facts, The Casus belli, are on the Negro militants' side. They can point to injustice on a massive scale; they can point to outrageous attacks on human dignity; they need only point to the black ghettos of America to show what they are fighting against. As for the hope that dialogue and discussion will get results, they need only point to the massive indifference of whitemajority. A recent Gallup poll indicated that only one in every hundred Americans thinks Negroes are treated "badly."

Negro militants can also show that nothing stirred concern for the slum conditions of the ghettos so much as the outbreaks of violence there. It seems to many, then, that this kind of hostility is the only way to break through the wall of unconcern. For them, too, ultimate trust is shifting from politics to belief in the effectiveness of bullets and bloodshed.

By the same token, more and more students, as was evident at two significant conferences held this summer, are despairing of rationality and turning their backs on the claims made for dialogue. They are now advocating systematic disruption to change the university, the draft, and to express their opposition to the war in Vietnam. Needless to say, "systematic disruption" will easily shift into violence.

We may be in for a term of violent outbursts on the nation's campuses after the long hot summer of racial discontent comes to a close.

There is something in Holy Writ about those who live by the sword and how they will perish.



# Sizing Up Catholic College Education

The Shape of Catholic Higher Education, Robert Hassenger (ed.), University of Chicago Press, 378 p. \$8.95 (1). This is a book critical of American Catholic higher education by a group of comparatively young scholars who generally began their education in Catholic schools and colleges and completed their graduate work in secular universities.

## Books... Ideas In Print

The purpose of the work was "to collect the most significant of the published research on Catholic higher education and to present the data in forms meaningful to the intelligent non-specialist." The 11 chapters vary greatly in quality and validity of the material used as a basis for the criticism made of the various colleges and universities considered.

Robert Hassenger, the editor, in his introduction, indicates that too many of the discussions of Catholic higher education are made from superficial research, but he points out some valid treatises.

The variance in numbers and many other qualities of the 300 Catholic colleges with a total enrollment of approximately 360,000 is revealed.

A highly informative chapter by Philip Gleason showed how and in what degree Catholic institutions of higher learning departed from prevailing norms socially, institutionally. The failure of Catholic educators to solve the problems of Catholic college students of various ethnic backgrounds were presented. He indicated that Catholics are doing more research and utilizing the findings of investigations of others to effect change.

### ENVIRONMENT APPRAISED

The environment for learning on the Catholic college campus was appraised by Father Robert Weiss, S. J., with the use of several scales. The results when compared with ratings of a normative group of 50 colleges indicated failure of Catholic institutions to emphasize scholarly and intellectual values to the degree stressed by the normative group.

Hassenger studied "Mary College," one of the hundreds of women's colleges, and compared the number of students of Anglo-Saxon, German, Irish, Italian and Polish extraction from 1930 to 1960, and backgrounds of their fathers. The objectives of these students tended toward the social or vocational rather than the liberal.

Dr. Hassenger investigated political, social and economic values and attitudes; the religious attitudes and behaviors, moral and ethical standards; characteristics of Catholic college students; and differential college impact to clarify diverse outcomes for students of various ethnic backgrounds.

Some effects of Jesuit education were studied by Julian Poster, who concentrated upon Santa Clara, at which many forms of intolerance were revealed. He concluded that Catholic higher education as encountered in this university was "not having any extensive and measurable impact."

John Leo told the story of the battle at St. John's in which the faculty rebelled against the restrictions in academic freedom. Father Robert J. McNamara, S. J., described some desired changes to be made in the education of future priests. Robert Hassenger and Gerald Rauch, under the title "The Student", presented eight rather critical letters from undergraduates which pointed to Catholic higher education, particularly at Notre Dame.

### ACADEMIC FREEDOM

Writing about academic freedom, Dr. Francis E. Kearnes (who had been dismissed from Georgetown) relates the wrong he suffered there. He claimed that the amount of cheating at the university was shocking. He told of two cases of a "piety Ph. D." awarded to religious. Such isolated cases are hardly valid data. The reviewer in 35 years of graduate teachings at three Jesuit institutions found many nuns superior as scholars and researchers.

Dr. Paul J. Reiss analyzed some of the built-in tensions in Catholic institutions and discussed problems such as adaptation, integration, attainment. Father John Whitney Evans viewed Catholic education on the secular campus. He described the quiet, the committed, and the questing types among the 900,000 or more Catholic students. The Newman Apostolate was appraised.

In the final chapter, from numerous scholars, and writers, Dr. Hassenger tried to present in a scholarly manner the future shape of Catholic higher education.

The reviewer recognizes the tremendous amount of work done, particularly by the editor, in preparing this treatise. The footnoting, the appendixes, and the bibliography are extremely well done and are highly valuable. The authors generally admit that more valid data would have been valuable in reaching conclusions. (67-15953)

James A. Fitzgerald, Ph. D.  
Green Valley, Arizona

## Series Sponsored By Women

NEW YORK — (NC) — "We, The Women," a new weekly radio series featuring five-minute monologues by Cornelia Otis Skinner and produced by four national women's groups, will be broadcast by 80 local radio stations from coast to coast during the fall broadcasting season.

Cooperating in producing the series are the National Council of Catholic Women, Church Women United, the National Council of Jewish Women, and the National Council of Negro Women. Cooperation among the four women's groups originated three years ago in the founding of WICS.

## Bishop Named Religious Vicar

NEW ORLEANS (NC) Auxiliary Bishop Harold R. Perry, S.V.D., was named vicar for Religious in the New Orleans archdiocese by Archbishop Philip M. Hannan. There are 2,500 members of religious communities in the archdiocese — 22 religious communities for men and 37 for women.

## This Weeks Film Ratings

The following are the titles of the films reviewed this week by the National Catholic Office for Motion Pictures.

**CLASS A, SECTION I**  
(Morally Unobjectionable for General Patronage)

### Track of Thunder

**CLASS A, SECTION II**  
(Morally Unobjectionable for Adults and Adolescents)

### Firecreek Hour of the Guns Gone With the Wind

**OBSERVATION:** In response to a general request from Catholic audiences, critics and educators, NCOMP, with its board of consultants, has re-examined the 'B' rating issued to this American film classic when first released almost 30 years ago. Now, on the occasion of its re-release, this film is classified as A2.

### CLASS B

### Tall Women

**OBJECTION:** Suggestive costuming.  
(Morally Objectionable in Part For All)

## TV Radio CATHOLIC PROGRAMS IN DIOCESE

### TELEVISION (Sunday)

9 A.M.  
TELAMIGO — Ch. 7 WCKT — Spanish (language inspiration discourse).  
THE CHRISTOPHERS — Ch. 5, WPTV (West Palm Beach)  
11 A.M.  
THE CHURCH AND WORLD TODAY — Ch. 7 Paulist Fathers' Insight color film: Program host: Father Ellwood Kieser, C.S.P.  
MASS FOR SHUT-INS — hr. 10, WFTS-TV  
2 P.M.  
PANEL DISCUSSION — Ch. 5 WEA-TV

### RADIO (Sunday)

6 A.M.  
THE CHURCH AND THE WORLD TODAY WGBS, 710 Kc. Rebroadcast of TV program.  
8 A.M.  
THE SACRED HEART PROGRAM — WFTV 1600 Kc. Riviera Beach  
6:30 A.M.  
THE SACRED HEART PROGRAM — WGS-FM 710 Kc. 96.3 FM.  
THE CHRISTOPHERS — WGM 1320 Kc. Hollywood.  
7 A.M.  
THE HOUR OF THE CRUCIFIED — WIRK Letter to a Draftee.  
7:05 A.M.  
NBC RADIO CATHOLIC HOUR — WIOD, A Question of the Here and Now. 610 Kc. 73 FM.  
7:30 A.M.  
THE SACRED HEART PROGRAM — WFLM-FM, 105.9 Kc. Ft. Lauderdale  
THE HOUR OF ST. FRANCIS — WJCM, Sabring. Same as 8:45 a.m. What's So Wonderful About a Baby?  
8:30 A.M.  
THE SACRED HEART PROGRAM — WCCF, 1580 Kc. Punta Gorda  
8:30 A.M.  
UN DOMINGO FELIZ — Spanish WFTS, 990 Kc.  
8:35 A.M.  
CATHOLIC NEWS — WGBS-FM 96.3  
8:45 A.M.  
THE HOUR OF ST. FRANCIS — WJCM Evening Star. Sabring. Same as 8:45 p.m.

9 A.M.  
THE CHURCH AND THE WORLD TODAY (FM REPEAT) — WFLM-FM 105.9 FM Ft. Lauderdale. FM rebroadcast of TV program.  
THE SACRED HEART PROGRAM — WGM 1320 Kc. Hollywood.  
THE HOUR OF THE CRUCIFIED — WZZZ, 1515 Kc. Boynton Beach.  
9:05 A.M.  
CATHOLIC NEWS — WIRK, 1290 (West Palm Beach)  
9:30 A.M.  
THE HOUR OF THE CRUCIFIED — WIRA, Letter to a Soldier. 140 Kc. fm 95.5 Mg. (Fort Pierce)

(Second of Two Articles)  
NEW YORK (CPF) — Regardless of how much network-television comes to rely on "adult" movies — and this season is witnessing the start of a definite trend in that direction — the national Catholic film office is unlikely to become overly concerned.

For although many of these films are "adult" in that they treat grown-up subjects that are frequently of a sexual nature, by the time the network censors get through with films like "Tom Jones," "Never on Sunday" and "The Apartment," they no longer contain certain elements that gave them a "reputation" when they first were shown in theaters.

More often than not, what gives "adult" films a bad image is not so much the subject matter — or, what the film is about — as it is the treatment: the kind of dialogue used, daring boudoir or lovemaking scenes, risqué comedy, nudity, the way a camera lingers on a scene more than might be necessary.

**UNDER SCRUTINY**  
This "treatment" inevitably comes under the eyes of people in TV network departments titled "Program Standards" or "Program

Practices" or "Continuity Acceptance" — all euphemisms for network censorship.

With advertisers investing millions of dollars to win the viewer's attention and, hopefully, good will, the networks will not hesitate to cut a scene they think will offend viewers because of costuming, language or what the Catholic film office usually terms "suggestive situations."

Often, scenes or dialogue that might have brought an objection from the film office when the movie was first released theatrically may no longer remain because of cuts that have been made by the networks for time.

The value of old film-office ratings, as applied to films on television is strongly supported by some, severely questioned by others. As far as time's changing the film office's opinion on a film's moral value (the office does not as a rule re-rate pictures to conform to new policies it may have), one diocesan paper suggested that its readers might prefer to abide by the classification given "when a more strict policy was employed" by the film office.

### ONE VIEW

However, as stated by one paper which recently decided to do away with its TV-movie ratings, the "fact that often movies are substantially cut for TV use" and "the fact that . . . the evaluation agency

has so altered its approach from the time the films were originally rated" have caused the ratings to lose much of their significance. "We feel the publication of ratings of such doubtful validity would be unjust," the paper said.

The film office itself has never objected to its old ratings' being applied to TV showings, aware that "many people are looking for some kind of guidance and information," said Father Sullivan.

Nevertheless, it appears that the film office does not give much weight to a film's emotional impact when seen on television as opposed to the effect it might have in a movie theater.

"It is not simply the commercial and domestic interruptions that weaken the film's effectiveness," the film office said of films on TV in its "Catholic Film Newsletter." "Much of the loss is rather due to the indefinite quality of the small image, even when technicians provide perfect contrast in their transmission.

"A film of atmosphere . . . cannot possibly have the same impact on television as it would in a movie theater. Because of this, good television programs, especially the many excellent documentaries presented each year, concentrate on people or simple images rather than rich backgrounds and subtle lighting."

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# Film Has Negro Detective Clear Up Murder In South

By JAMES W. ARNOLD

It takes a lot of finagling to get a bright Negro detective from Philadelphia assigned to a murder case in a small Mississippi town.

This is the slightly strained premise of "In the Heat of the Night," and once you accept it, lots of equally far-fetched but exciting things are bound to happen.

It's not so much that the extreme and highly contrived racial tension keeps an ordinary murder mystery afloat. The mystery is clearly of minor importance: what we have is a parable on Negro-White relationships, hung on a murder story framework mainly to attract customers and keep them interested.

The Negro here (Sidney Poitier) is set down in the middle of the most primitive white supremacist society imaginable; his main foe is an ignorant, untidy police chief (Rod Steiger). He suffers a relentless torrent of verbal, moral, and physical abuse, but in the end he wins, not only the case, but admiration and the beginnings of friendship.

**REAL SMART**

How? Obviously, not by

beating anybody over the head, though several characters richly deserve it, or by bruning down the town, though it (begin a typical no-good movie Southern town) might never be missed. But simply by being smarter than everybody else.

Poitier succeeds with intelligence and skill; in comparison, the Whites in the cast appear to be dropouts from the Ole Miss football team.

This is not a message to complain about. It is surely one of the best meanings of black power, and a point Poitier has repeatedly tried to make up in his selection of film roles, nearly all of which have involved a man whose skill saves or builds something ("Patch of Blue," "Slender Thread," "Lilies of the Field"). But here it seems just a bit too well-planned.

It would be easy to be skeptical, especially at the conversion of the redneck police chief (at the end Steiger quietly carries Poitier's suitcase to the train). But certainly we have got to believe that some racists will stop being racists, or else abandon the happy notion that men can learn and change. Besides, Steiger and

director Norman Jewison take special pains to make the chief the kind of man, a loner with no particular loyalty to tradition or community, most likely to be open to change.

In several ways the film is a microcosm of Southern problems. The murder victim is a Northern industrialist who is building a local plant that will employ an integrated work force; he has been opposed by an old-fashioned cotton baron (Larry Gates) who lives in sentimental ante-bellum splendor and appears to be the prime suspect.

The dead man's wife (Lee Grant), sensing the incompetence of the local cops, demands that Poitier take the case or she'll pull out her husband's engineers; the city fathers are anxious to please but fear to antagonize the old aristocrat. Lurking in the background are the Faulkner-esque drags on rural progress: violence, ignorance, religion and sex, Negro timidity and hostility, and the sticky misery of the climate.

**LOOKING FOR GOAT**

At first Poitier hopes to pin the crime on Gates; that would nicely fit the intel-



A scene from "In the Heat of the Night," starring SIDNEY POITIER

lectual scheme of where the social guilt lies, at the top of the power structure. Meanwhile, in the tradition of hick police chiefs, Steiger is looking at the bottom, hoping to find a convenient scapegoat among the area ne'er-do-wells and take the heat off the respectable citizens.

The irony is that the real killer turns out to be the feeble-mindedness, the moral sickness of the community to which all have contributed,

but the point is not pressed. Jewison might well have made more of it.

As a detective story "Night" is often hard to follow, a jigsaw with some of the pieces missing, interrupted as it is by Poitier's confrontations with Klan-types and a red herring. The finale is full of theatrical fireworks (the killer, the Klan, and a morally outraged brother arrive with guns all at once) but won't stand too much logical scrutiny.

The characterizations, however, are first-rate, ranging from Poitier's typically cool and good-natured scientific sleuth and Steiger's gruffly likeable chief to fully convincing portrayals of the seedy locals, especially a dim-bulb cop (Warren Oates) and a young vagrant (Scott Wilson).

Miss Grant is a howitzer in her few scenes as a stunned widow, and Gates has

probably the best scene in the movie when he slaps the uppity Poitier, is slapped back, and begins to weep for the lost virtues of the South.

The film was shot on location in Belleville, Ill., but Jewison expertly captures the decadence moviegoers have come to expect of the Deep South. This is Jewison's first film since "The Russians Are Coming," and his cameraman is Oscar-winner Haskell Wexler ("Virginia Woolf").

The visuals are strong without being spectacular, but should never have been made in color. The film excels at suggesting feelings without explicit dialogue, and provides an aura of reality that withstands the assault of the labored plot. It ought to please reasonably demanding adults and cool-headed adolescents.

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

**FRIDAY, SEPTEMBER 8**

9 a.m. (7) - Diary of a Chambermaid (Morally Objectionable In Part For All)  
**OBJECTION:** Lustful kissing; sadistic cruelty.

4:30 p.m. (4) - The True Story of Jesse James (Morally Objectionable In Part For All)  
**OBJECTION:** Tends to justify and condone the immoral actions of criminal characters.

7:30 p.m. (10) - The Outside (Adults, Adol.)  
 9 p.m. (4) - Beach Party (Morally Unobjectionable For Adults)  
 11:20 p.m. (11) - Gorilla Man (Adults, Adol.)  
 12:30 a.m. (4) - The Lustful Men (Adults, Adol.)  
 2 a.m. (10) - Dr. Ehrlich's Magic Bullet (Adults, Adol.)

**SATURDAY, SEPTEMBER 9**

1:30 p.m. (12) - Devil Dogs of the Air (No Classification)  
 2 p.m. (4) - Jungle Manhunt (Family)  
 2 p.m. (11) - Old Acquaintance (Morally Objectionable In Part For All)  
**OBJECTION:** Reflects the acceptability of divorce; suggestive sequences.

11 p.m. (10) - Odds Against Tomorrow (Morally Unobjectionable For Adults)  
 11:15 p.m. (11) - Oil for the Lamps of China (No Classification)  
 11:15 p.m. (12) - Nobody Lives Forever (Adults, Adol.)  
 12 p.m. (2) - Good Day for a Hanging (Family)  
 1 a.m. (4) - Target Earth (Morally Objectionable In Part For All)  
**OBJECTION:** Low moral tone.

1 a.m. (10) - Dracula (No Classification)  
 2:35 a.m. (10) - Lady on a Train (Adults, Adol.); Crime Doctor's (Adults, Adol.); Crime Doctor's Warning (Adults, Adol.); Escape From Devil's Island (Adults, Adol.)

**SUNDAY, SEPTEMBER 10**

10:30 a.m. (2) - High Flight (Family)  
 12 Noon (7) - Triumph of the Son of Hercules (No Classification)  
 12:30 p.m. (4) - Spawn of the North (Morally Objectionable In Part For All)  
 5 p.m. (10) - The Man Between (Morally Objectionable In Part For All)  
**OBJECTION:** Light treatment of marriage; suggestive situations; tends to condone immoral actions.

11:15 p.m. (11) - Ready, Willing and Able (Family)  
 11:15 p.m. (12) - Shine on Harvest Moon (Adults, Adol.)  
 11:30 p.m. (4) - So Evil My Love (Adults, Adol.)  
 11:30 p.m. (7) - War of the Wildcats (No Classification)  
 11:45 p.m. (5) - My Girl Tisa (Family)  
 12:45 a.m. (10) - Captain's Paradise (Morally Objectionable In Part For All)  
**OBJECTION:** Light treatment of marriage; reflects the acceptability of divorce; suggestive

**MONDAY, SEPTEMBER 11**

9 a.m. (7) - Intent to Kill (Morally Objectionable In Part For All)  
**OBJECTION:** Sympathetic presentation of divorce and remarriage.

4:30 p.m. (4) - Girls of Sea (No Classification)  
 6 p.m. (10) - Boy Who Caught a Crook (No Classification)  
 11:15 p.m. (11) - San Quentin (Adults, Adol.)  
 12:30 a.m. (4) - Love Letters (Adults, Adol.)

**TUESDAY, SEPTEMBER 12**

9 a.m. (7) - Flame of Araby (Adults, Adol.)

4:30 p.m. (4) - Two of a Kind (No Classification)  
 6 p.m. (10) - Barricade (Adults, Adol.)  
 8 p.m. (4) - The 300 Spartans (No Classification)  
 9 p.m. (2) - Untamed (Adults, Adol.)  
 9 p.m. (5-7) - Fun In Acapulco (Morally Unobjectionable For Adults)  
 11:15 p.m. (11) - Till We Meet Again (Adults, Adol.)  
 12:30 a.m. (4) - Hatter's Castle (Adults, Adol.)

**WEDNESDAY, SEPTEMBER 13**

9 a.m. (7) - Never Love a Stranger (Morally Unobjectionable For Adults)  
 4:30 p.m. (4) - Man in the Saddle (Adults, Adol.)  
 6 p.m. (10) - Carson City (Family)  
 9 p.m. (10-12) - Who's Been Sleeping in My Bed? (Morally Objectionable In Part For All)  
**OBJECTION:** Suggestiveness in costuming, dialogue and dancing mars the comic intent of this film.

11:15 p.m. (11) - The White Angel (Family)  
 12:30 a.m. (4) - Goodhounds of Broadway (Morally Objectionable In Part For All)  
 12:30 a.m. (4) - Bloodhounds of Broadway (Morally Objectionable In Part For All)  
**OBJECTION:** Suggestive sequences.

**THURSDAY, SEPTEMBER 13**

9 a.m. (7) - Green Dolphin Street, Pt. I (Family)  
 4:30 p.m. (4) - A Women of Distinction (Morally Objectionable In Part For All)  
**OBJECTION:** Suggestive dialogue and situations.  
 6 p.m. (10) - Live Fast, Die Young (Morally Objectionable In Part For All)  
**OBJECTION:** Methods of crime too minutely detailed; suggestive situations.

7:30 p.m. (7) - The Gift of Love (Family)  
 9 p.m. (4) - The Great Escape, Pt. I (Family)  
 11:15 p.m. (11) - Wallflower (Morally Objectionable In Part For All)  
**OBJECTION:** Suggestive sequences.

12:30 a.m. (4) - Only the Best (No Classification)  
**FRIDAY, SEPTEMBER 14**

9 a.m. (7) - Green Dolphin Street, Pt. II (Family)  
 4:30 p.m. (4) - Happy Go Lucky (Morally Objectionable In Part For All)  
 9 a.m. (7) - Green Dolphins Street, Pt. II (Family)  
 4:30 p.m. (4) - Happy Go Lucky (Morally Objectionable In Part For All)

**OBJECTION:** Light treatment of marriage; suggestive songs, dialogue and situations.  
 7:30 p.m. (10) - The Tattered Dress (No Classification)  
 7:30 p.m. (7) - Tiger, Tiger (No Classification)

9 p.m. (4) - The Great Escape, Pt. I  
 9 p.m. (4) - The Great Escape, Pt. II (Family)  
 11:20 p.m. (11) - Younger Brothers (Adults, Adol.)

**SATURDAY, SEPTEMBER 15**

2 p.m. (4) - Ramrod and the Savage Chalfengers (No Classification)  
 2 p.m. (11) - Passage to Marseille (Adults, Adol.)

**NOTICE:** The classification of this film has been changed from 'B', Objectionable In Part to A II, Adults, Adol. The producers have informed the Legion that

from the negative and all existing positive prints have been removed the sequence upon which the Legion's objection "the unethical killing of helpless enemies is sympathetically presented," had been based.

9 p.m. (5-7) - What a Way to Go (Morally Objectionable In Part For All)  
**OBJECTION:** What could have been a lighthearted comedy-satire becomes unacceptable because much of the costuming of the central character appears to have been chosen primarily for the purpose of stimulating prurient interest. High artistic purpose does not justify flagrant exhibitionism, even if only to ridicule it.

11 p.m. (10) - Calamity Jane (Family)  
 11:15 p.m. (11) - Uncertain Glory (Morally Objectionable In Part For All)  
**OBJECTION:** The deceptions utilized in the unfolding of the story are approvingly presented and the resolution of the plot is found in the virtual suicide of the main character.

11:45 p.m. (2) - Tank Force (Family)  
 1 a.m. (4) - Crime and Punishment, USA (Morally Objectionable For Adults, With Reservations)  
 1 a.m. (10) - Body Snatcher (Morally Objectionable In Part For All)  
**OBJECTION:** Excessive gruesomeness.

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# Post-Conciliar Paradox: Germans Lag On Reform

institutions, societies and organizations which play a dominant role in the Church of Germany. They are outside and opposed

clusion," he declares firmly. "The liturgical movement here was basically aesthetic in origin and it never really got down to

Catholic bishops in Germany. If they appeared during the Council to be progressive, it was because they had good periti, theologians like Rahner and Ratzinger."

### CHANGED DIFFICULT

Mr. Franz Maria Elsner, senior editor of "Ruhrwort," the official newspaper of the Diocese of Essen in the Ruhr, agreed: "Our bishops are conservative. They have been brought up on authority. Now they have to learn how to have a dialogue with everyone. And they are finding it difficult to change because they are afraid to lose their authority."

Mr. Waltermann advanced another reason for the German hierarchy's progressive tendencies at the Council. "The Bishops were under great pressure from below," he said. "Many Germans, Protestants as well as Catholics were led to expect dramatic results from the Council and they kept demanding them. This was especially true of those progressive Catholics who had emancipated themselves from the old authoritarian Church but who no longer felt at home. They desperately wanted the Church to reform itself so that they could feel at home again."

Because the Council did not result in changing the climate in Germany, many German Catholics were disappointed by it. "We still feel like foreigners in a strange country," Mr. Waltermann said.

But the Council has brought about one big indirect change in German Catholic life, which up to now has been dominated by the Church's organizations and societies. Though these embrace only a small minority of the total German Catholic population — estimates given to me ranged from 3 to 10 per cent — the 100 or so societies played a disproportionately dominant role in German Catholic life. It was they which were taken as representative of German Catholicism though the members of the lay organizations are not elected. (One result is that 1% of the diocesan representatives on the central Committee representing lay Catholics are priests.)

(Next week: The gap between ideas and action in post-conciliar Germany: the ecumenical movement slows down and the Concordat issue is raised.)

to what the German writer, Heinrich Boll, calls "milieu Catholicism," by which he means the conformism and passivity of a religious practice which is solely the product of the social and cultural environment.

The overall German situation is brought home rather dramatically in the city of Cologne — the colony or colonia founded by Agrippa in 32 B.C. Here you can sit at a large pavement cafe not 100 yards away from the Rhine. Opposite you is the twin-towered Cathedral, the largest Gothic building in the world and the gem of High Gothic art. It represents all that is best in traditional Church architecture. But it also stands for the ornateness, the flamboyance, the triumphalism which are anachronistic today but which still flourish in German Catholicism.

Watch the Corpus Christi procession in any southern German town or village, and the same feeling of past devotion turned to triumphalism comes across very strongly. Or read most of the Catholic press, and you will sense the same atmosphere.

Yet a few yards from the Cathedral, you can meet a man who represents the other side of modern German Catholicism. Here in his office in West Deutsche Rundfunk (the radio station for the western part of the Federal Republic), Herr Leo Waltermann, director of the cultural section, speaks for the minority which is out of sympathy with many aspects of the institutional Church in Germany today.

Tall, well-groomed, fluent and precise, Mr. Waltermann says bluntly: "The fact is that Germany is still living in the Counter-Reformation era." He agrees that the liturgical and biblical movements, which had begun to flourish in Germany even before Hitler came to power in 1933, created an image of Germany as progressive and avant garde.

"This was a wrong con-

essentials. And though it spread among ordinary Catholics, it was never officially recognized by the hierarchy."

The same criticism, says Mr. Waltermann, applies to the biblical movement. "It was scientifically uncritical," he declares. "People were just encouraged to read the Bible and were never told how it should be interpreted. The result was that they took it literally."

Nevertheless, Mr. Waltermann says, what was happening in Germany when Vatican II was in preparation was far in advance of what was happening in other parts of the world. The result was that when Cardinal Frings of Cologne took part in the meetings of the Preparatory Theological Commission drafting the Council schemata, he became distressed. He felt that if such schemata were adopted by the Council, the Church would be endorsing positions which Germany had advanced beyond long before. For German Catholics, he feared, the Council might well be a step backward.

It was this fear, according to Mr. Waltermann, which persuaded Cardinal Frings to adopt a progressive line in the Council and to line up in support of his position the Central European Bishops who came to dominate the work of the Council.

"Cardinal Frings, despite his reputation during the Council, is basically a conservative," Mr. Waltermann says. "What he wanted to do was to preserve the status quo in Germany. His resistance to the Council's conservatives was purely pragmatic and that is why he brought in the progressive theologians, winning for himself a name as one of the leading bishops."

Other observers throughout Germany support Mr. Waltermann's analysis. Mr. Gunter Lehner, head of the cultural department of Bayerische Rundfunk in Munich, declared: "There are no really progressive

By DESMOND FISHER  
(First article in a series)

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COLOGNE, Germany — One of the great surprises of the post-Conciliar era is the way in which so-called "progressive" and "conservative" Catholic countries have switched roles. Before the Council, France and Germany were preparing the way for the "new theology" with their experiments in liturgy, ecumenism and social involvement while Spain, Ireland and England were regarded as conservative.

Today, this is no longer true. The United States, certainly in the eyes of Europeans, has become the most progressive Catholic country in the world in the sense that the most daring experiments are going on there.

England, with its Slant and other intellectual movements and under the eyes of an open Apostolic Delegate, is acquiring a new reputation for advanced Catholic thinking.

Spain and Ireland, one spectacularly, the other more quietly, are learning to apply the lessons of the Council to the contemporary scene.

Only Holland remains as it was in pre-Council days, the country where most progress is being made in developing the idea of pluriformity in the Church.

It is, perhaps, in Germany that the post-Conciliar paradox is most apparent. Though Germany contributed much of the most important theological insights to Vatican II, the Catholic Church here is still remarkably pre-Conciliar in feeling. One experiences none of the excitement, the sense of involvement, the anxiety which one meets in other countries whose theologians and bishops played a far smaller part in the Council.

The general atmosphere is one of conformism, of unquestioning adherence to traditional attitudes and practices, of refusal or inability to think through to the meanings underneath. All the unfavorable clichés which one has heard used about the German character are frighteningly borne out in reality in the Catholic scene of today.

The picture is, of course, not all black. All over Germany, theologians of the caliber of Rahner, Ratzinger, Kung, Metz are still producing what is regarded as some of the best theology of the day. And there is a growing number of priests, religious and laymen who are working to change the existing situation.

But these men are the exceptions. They are regarded at best with suspicion, more generally with hostility, by the bulk of their fellow-Catholics. They do not belong to the many Catholic

### NC News Service

(This is the last of three articles discussing a survey of clergy distribution in the United States.)

WASHINGTON—Almost every fourth Religious priest (23.7%) in the U.S. is engaged full time in parish work. Religious conduct 2,482 parishes throughout the country, a total of 14% of all the U.S. parishes.

"Clergy Distribution U.S.A.," a preliminary survey of priest utilization, availability and demand, reports these figures and notes: "Involvement of Religious clergy in parish work is, as it always has been, a valid, even if not infallible, indicator of a priest shortage."

The survey was made by the Center for Applied Research in the Apostolate (CARA) of Washington, and copies were recently sent to U.S. bishops. The survey was made by the Center for a committee named last November by the U.S. bishops to study the distribution and utilization of priests. Archbishop Philip M. Hannan of New Orleans is chairman of the committee; the other members are Bishop John J. Carberry of Columbus and Co-adjutor Bishop Peter L. Gerety of Portland, Maine.

The survey points out that only two dioceses have no Religious group conducting a parish: Steubenville and New Ulm; and that in 39 dioceses more than 20% of the parishes are in

the hands of Religious clergy. In fact, it is pointed out, in five dioceses Religious orders and congregations conduct more than half the parishes: Fairbanks, entirely Jesuit; Honolulu, over 80%; Brownsville, 78.7%; Gallup, 57.4%; Anchorage, 54.5%.

For all the dioceses of the U.S., 11 have more than 40% of the parishes conducted by Religious clergy; and at the other extreme, 55 dioceses have less than 10% of their parishes conducted by Religious.

### PRIESTS ON LOAN

Another indication of need for priests may be the number of priests "on loan." The average for all 131 dioceses replying to this question is 4.5 priests; 33 dioceses (25%) has no priests on loan; 61% had less than three; but eight relatively large dioceses averaged 34 priests on loan. Most of these are in the Pacific and West South Central regions. There are a total of 587 priests on loan in 131 U.S. dioceses, and 1,704 originally ordained for a diocese other than the priests' present one.

There is a marked contrast (except in regard to Latin America) in the missionary work overseas of diocesan and Religious order priests. The survey notes that, according to the Mission Secretariat's directory as of Jan. 1, 1966, only three diocesan priests were in mission action in

foreign lands, outside of Latin America.

However, the contribution of U.S. Religious priests to overseas missionary work was considerable, with a total of 3,732, as follows: Africa, 441; West Indies, 360; Near East, 80; Far East, 1,351; Oceania, 290; South America, 993; and Middle America, 377.

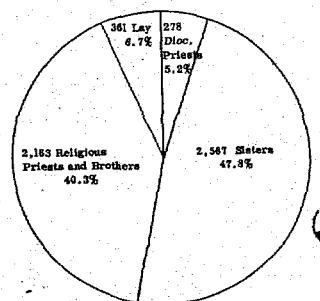
In regard to Latin America, however, there were 5,369 apostolic workers from the U.S. as of Jan. 1, 1967, according to the Latin America Bureau of the U.S. Catholic Conference: diocesan clergy, 278; volunteers, 361. It is worth noting that 77 dioceses had diocesan priests working in Latin America, ranging in number from 1 to 36.

The Military Ordinaries is another aspect of clergy distribution in the U.S. It has under its jurisdiction 1,324 priests, not counting chaplain delegates, auxiliary chaplains and non-active reserve chaplains. Of this total, 917 are diocesan priests, and 407 Religious.

### SEMINARY WORK

Educational work, too, has its effect on clergy distribution in the U.S. The CARA survey showed that 986 priests are engaged full time in seminary work, an average of 7 per diocese replying. In non-seminary institutions, 1,933 priests were reported as being engaged full time. A breakdown of the type

# Distribution, Work



U.S. Personnel Aid to Latin America



Total U.S.

work being done by these priests is interesting:

Full-time seminary work, 986.

Full-time in non-seminaries, 1,933, as follows: primarily administration, 533; primarily religious in character, 676; primarily secular subjects, 531.





In "Tattoo," an adopted adolescent (Christof Wackernagel) is confused by the values of his wealthy stepfather (Alexander May). This first feature by young German director Johannes Schaaf premiered at the Berlin Film Festival.

lin festival was not rousing. True, there were films worth seeing. The festival's Golden Bear went to "The Start," a Belgian comedy about a winsome young kook in love with Porsche autos. The Protestant Interfilm jury split a decision between two others: "The Old Man and the Child," where an anti-Semitic French peasant cares for a Jewish boy, and "Here You Have Your Life," a reminiscence of Swedish adolescence at the turn of the century.

No convincing young talent emerged however. None of the awards reflected a solid acclamation of youthful work or themes. The acting awards to veterans Michel Simon and Edith Evans — as well as the OCIC jury's award to "The Whisperers," where Miss Evans plays a lonely old woman in a British slum — were the only reflections of the

is dead, and so is his son's," said a smiling fraulein, explaining why German university students had booed one film by a young German director. "What we need is a new way of filming, more exotic and movemented, in the film sense. The students are not against this film's theme or analysis, but against the way of showing it. It is too contrived, too traditionalist. They don't think this is really a new way."

Such opinion is not irresponsible. The students I encountered know film at a frequently impressive depth, and they want to see more advance along paths that find their mood. They seem most partial to the styles of three French directors: the severe beauty employed by Robert Bresson, in work like "The Diary of a Country Priest" or "The Trial of Joan of Arc;" Alain Resnais's introspection, exhibit-

# 'New Wave' Film-Makers Accent Youth

By BROTHER GEORGE

WEAD, S.M.

Copyright 1967, The Voice and the Catholic Features Cooperative.

BERLIN — This summer's Berlin Film Festival devoted itself to youth, the bright hope of cinema.

In a different way, so did the International Catholic Film Office (OCIC), which chose to meet in Berlin during the festival.

The result: the difficulties of young film-makers, and the inadequacy of international Catholic response, have been made clear.

Rosalind Russell might have been describing the chief qualification for a Berlin festival film when in the opening press conference, she noted that the official U.S. entry, which opened the affair, had "a marvelous reception at home, especially among the young people." As it turned out, youth was served nearly everywhere at the festival. Young directors predominated among the 23 featured films, most of which dealt with young people in one way or another.

But the official U.S. film, "Oh Dad, Poor Dad, Momma's Hung You in the Closet and I'm Feeling So Sad," also had a reputation at home as a catastrophe of taste and technique. This, too,

proved significant. Many festival films were as dull and undisciplined as "Dad." They were seldom as distasteful — few lacked moments of verve or beauty, and some were obviously concerned over real problems. But they didn't interest us much

in the problems. They were tediously clumsy — not like artists too hotly driven by a vision to cut corners neatly, but like runners who aren't quite in shape for the race.

As a paean to youth, the Ber-

strongest sentiment at the festival: that we are looking in film for a competence beyond merely age or youth.

The festival was more valuable as a focal point for provocative attitudes. "Papa's cinema

ed most perplexingly in "Last Year at Marienbad;" and the slapdash of Jean-Luc Godard, who loves old Hollywood gangster films and shows it in his own far-out way. Style, not youth, is the attraction here: Resnais and Godard are "new-wave" directors, but Bresson, now 60, is a classic film figure.

The students were not too enthusiastic about the official festival films. They preferred a separate, non-competitive series being shown concurrently. They packed in late every evening to see the earlier work of Italian new-wave directors or "Made in U.S.A.," Godard's latest.

The mere desire to succeed Papa's cinema leads nowhere, though, unless a film-seeker can find a new expression, a right style. That entails technique as well as critical knowledge. The festival films demonstrated that one must do more than borrow badly from Papa as a bolster to familiar themes.

### LUBITSCH REVIVED

In the estimation of John Gillett of the British Film Institute, aspiring directors do not borrow enough of the right things from the film tradition. Gillett, who has a remarkable acquaintance with film history, spoke with me outside a theater where the early work of Ernst Lubitsch was featured throughout the festival. Lubitsch, one of German cinema's great innovators, came to the U.S. in 1923 and continued, until his death in 1947, to develop "the Lubitsch touch," a sophisticated wit that continually explored the nuances of film's appeal.

"I can summarize this festival in one sentence," Gillett said. "All the young directors should have gone to the Lubitsch retrospective. Lubitsch had a superb visual sense. In 'Lady Windermere's Fan,' a 1925 film, all the points are shown visually. He had superb timing and a sense of the elements he employed.

The young film-makers are repetitive and overindulgent. There's an awful fashionableness in what they do — ugly camera work, crazy hand-held stuff with no meaning. They don't know how to use what they have."

Contrasting with Gillett was Gideon Bachmann, an American writer roving in European film circles. In his estimation, rules or concepts about what cinema requires tend to kill the film-making spirit. From a column in the festival's daily newsheet he advocated a freer-wheeling approach.

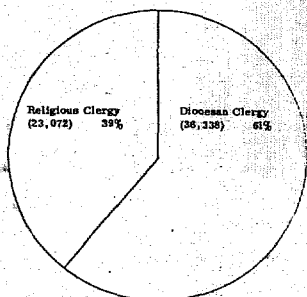
But the hope for new cinema finally dies with the film-makers themselves, how they finally meet the demands of contrasting opinions and how successfully they evoke a public response. Talking with Johannes Schaaf, whose first feature, "Tattoo," premiered at the festival, I realized again that cinema production begins with men who face immediate, practical difficulties that need to be appreciated. For this reason,

(Continued on Page 18)



Jean Pierre Leaud plays a prankish but attractive youngster in "The Start," a Belgian comedy that won the Berlin Film Festival's Golden Bear as best film.

# Of Clergy Surveyed



Number of Diocesan Priests VS. Religious

and other extra-curricular activities" besides administration in the strict sense of the word.

From replies to the questionnaire on other clergy assignments, the CARA survey showed that at least 666 priests are employed full time in chanceries throughout the country, or almost five priests per diocese. Among other important assignments, the survey notes, are the various chaplaincies. A total of 2,049 priests for 144 dioceses are engaged full time as chaplains, not counting those active in the armed forces.

Another aspect of the distribution of clergy is what the CARA survey calls "the new 'home mission' territory." The report points out that home missions are no longer exclusively "out West" or "down South." It adds: "They are right here, in New York, Newark, Rochester, Buffalo, Philadelphia, Baltimore, Cleveland, Detroit, Chicago, Los Angeles." The survey asks for re-thinking of the concept of home missions and asks these questions:

"What is the role of the priest in the changing city? In the inner city? In the transitional neighborhoods (which are, for the most part, Catholic neighborhoods)? Among the Puerto Ricans and Cubans? In some dioceses, the new home mission may not be in the city, but it is in a ghetto nonetheless, such as the

not unusual sight of Mexican migrant worker camps."

It points out, too, "the recent arrivals from Appalachia and the American Negro of the classical American ghetto may not be Catholic. But the fullness of Christian ministry, whether in the new or in the old type of home mission, goes beyond the service to Catholics. The priest as an ecumenical missionary is called upon to serve also other Christian churches, other religious bodies, as well as the unchurched."

### DEMAND OF CITIES

The survey points out the demand the modern city makes on the priest: there are 4,349 Catholic institutions, located generally in cities, all of which need full or part-time chaplains. There are even more private and state institutions, which also require spiritual assistance of priests. The Newman apostolate, as one instance, has 1,279 priests as chaplains, 1,048 diocesan priests and 231 Religious.

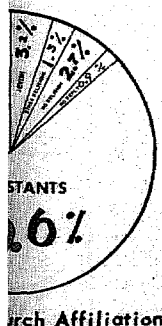
"The city will always be a heavy drain on Church personnel," the survey reports. "The growing complexities and importance of the city place enormous manpower demands especially on the large-city type dioceses. Research is required to determine how and where manpower must be utilized. From this point of view, somehow well-

staffed dioceses cease to be well-staffed."

What of the future? The report, utilizing the data gathered in its survey, gives what it terms "a reasonably fair estimate of the number of priests three years from now," and relates this to the estimated Catholic population at that time.

The calculations indicate that as of January, 1967, there were 36,939 diocesan priests. This would be increased by the first, second and third theology (diocesan) seminarians (3,591), multiplied by the average national perseverance factor (80%). Thus 2,873 newly ordained priests would be added by 1970, making a total of 39,812. But the estimated number of deaths in three years would be 1,535, the estimated number no longer active would be 1,799, leaving 36,478 as the estimated active diocesan priests in January, 1970.

Is that enough? It depends on the diocese, for one consideration, because these are national figures; it depends upon the geographical area of the parishes in the diocese, the Catholic population of the parishes — and many other factors, known and unknown. But "Clergy Distribution U.S.A." will be most useful to the bishops in considering the question: It has gathered the facts and put them together in easy reference form for their study.



Part time in non-seminaries: Primarily administration, 139; primarily religious in character, 2,004; primarily secular subjects, 193.

"Primarily in administration," according to the definition in the CARA questionnaire, included "discipline, sports, social



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SUM AND SUBSTANCE

Catholics Friendlier With World Council

When will the Catholic Church join the World Council of Churches? Since the Second Vatican Council, the two great religious bodies have been coming closer and closer in their relationships.

The joint working group of Roman Catholic-World Council theologians has been working smoothly and productively. Now the World Council has taken a large step forward toward an even closer affiliation with the Roman Catholic Church. The Central Committee of the World Council announced in late August that Catholic observers, at the next General Assembly of the World Council, may speak to the Assembly upon invitation from the chairman. Previously Catholic observers were seen but not heard.

Thirteen years ago, Cardinal Stritch forbade any Catholics to attend the WCC General Assembly at Evanston, Ill. Seven years ago, Catholic observers were permitted to attend the General Assembly at New Delhi, India, but could not take an active part in the deliberations. At the General Assembly at Uppsala in 1968, 15 Catholic observers will be free to speak to the great international assembly from the main platform. (Unquestionably the chairman will be ready and anxious to invite them to speak.)

FORMER OBJECTIONS

In earlier years, Vatican officials opposed active Catholic participation in World Council meetings for a variety of reasons. Some said that Catholic presence as participants would give the impression that "one religion is as good as another;" others said that the basic assumption of the World Council is that Church unity does not yet exist and this would run counter to the Catholic teaching that the Catholic Church possesses unity.

Actually, there is no basic theology of the Church required of World Council member-churches except that as Christians, the member-churches must confess the Lord Jesus Christ as God and Savior according to the Scriptures, and "therefore seek to fulfill together their common calling to the glory of one God, Father, Son and Holy Spirit."

There is then no theological reason why the Catholic Church could not join the

World Council of Churches. However, many Catholic ecumenists feel that it might not be expedient at this time and that it would be more prudent to take steps cautiously toward membership without actually joining here and now.

Robert McAfee Brown, in his "Ecumenical Revolution," agrees with this position. Speaking of Catholic membership in the WCC he says: "The time may well come when this will be an appropriate move but most Catholics and Protestants feel that at present it would be unwise tactically, since Catholic membership would engulf the Council, upset all balances, and make many smaller churches apprehensive that they were going to 'be absorbed' by Rome."

AN ENGULFMENT?

Ecumenically speaking, it is true that "we must do all things together except those things conscience commands us to do separately" and conscience does not forbid Catholic membership. Yet one can easily envision unfavorable results that might follow the taking of this step. Brown is right when he speaks about Catholic membership "engulfing" the WCC for there are about 500 million Roman Catholics in the world as compared to the 350 million Christians at present in the World Council.

One dramatic result in the United States might be that the conservative evangelical Protestants would draw away from Catholics with whom they are just beginning to dialogue. Some of these conservative Protestants claim that the World Council theologians are "liberals" who are watering down the Word of God, and they have assured me that they feel they have more in common with Catholics than with the World Council.

And it is true that these 20 million conservative Protestants do have much in common with Catholics but I think they underestimate the orthodoxy of World Council theologians.

All in all, the World Council announcement that it is broadening the Catholic role at its General Assemblies is good news. It is making haste slowly toward the moment when the time will be ripe for full Catholic membership.

Plight Of Migrants Tragic As Negroes'

By MSGR. GEORGE G. HIGGINS

The 1967 Labor Day Statement of the Social Action Department of the U.S. Catholic Conference deals exclusively with the problem of race relations in the United States. Breaking with a long-standing precedent, it has nothing at all to say about the problem of labor-management relations as such.



MSGR. HIGGINS

This all-out emphasis on the current racial crisis is fully justified by the tragic events of the past summer in Newark, Detroit, Milwaukee, and a dozen other cities throughout the United States.

No other domestic problem confronting the nation at the present time is even remotely comparable to this one in its frightening implications for the future of the Republic. If this problem is resolved, we ought to be able to handle most of our other social and economic problems with relative ease.

On the other hand, if it isn't satisfactorily resolved within the near future, we can expect nothing but trouble — serious and possibly disastrous trouble — in the years ahead, and this on almost every front. Time is running out on us very rapidly.

OTHER PROBLEMS

And yet we cannot afford, in the meantime, to ignore the other domestic problems confronting the nation or to table them, so to speak, until we have resolved the racial crisis. Some of our other problems — though perhaps less serious, relatively speaking, than the problem of race relations in the nation's blighted slums — are no less tragic in their implications and no less destructive of human values.

I refer, for example, to the sad plight of the nation's agricultural workers — migrants in particular — who, because they are largely unorganized and because they lack the protection of the law, are at the very bottom of the economic ladder and are forced to live like peons in a state of virtual servitude. These are admittedly hard words, but facts are facts, and it is high time that the nation faced up to them realistically.

During the past year, fortunately, we have seen a slight — very slight — improvement in the field of agricultural labor, thanks in large measure to the genius of Cesar Chavez, under whose almost charismatic leadership the newly established Farm Workers Organizing Committee has succeeded, for the first time in the history of the U.S., in signing collective bargaining agreements with a handful of corporate farms in California.

I had heard much about Mr. Chavez during the past few years and had read any number of articles about him in the Catholic as well as the general press, but it wasn't until I met him and heard him speak in San Francisco at the recent Convention of the National Catholic Social Action Conference that I really got the measure of the man.

He is an extraordinarily gifted leader, possessed of a happy combination of unbending toughness and calm serenity, organizational

THE YARDSTICK

shrewdness and prophetic vision, dead seriousness and a saving sense of humor — and of legitimate pride in his own Mexican-American heritage coupled with a remarkable degree of personal humility.

It has been a long time since the United States has produced a labor leader of comparable stature. He is a great credit to the movement — which owes more to him for his example of dedicated and courageous leadership than he owes to it — and a tremendous credit also to the Mexican-American community from which he comes and to which he is so deeply devoted.

PROVES POINT

Cesar Chavez, then, has demonstrated, at least on a small scale, that it is in fact possible, after all these years, to organize farm workers into a viable union and to negotiate collective bargaining agreements with powerful growers in spite of the fact that the workers he represents are not covered un-

der the terms of the National Labor Relations Act and comparable legislation at the State level. It is extremely doubtful, however, that he will be able to complete the job of organizing the nation's agricultural workers unless and until their right to organize and bargain collectively is effectively guaranteed by law.

As the Wall Street Journal observed in a recent round-up story on Chavez' current organizational efforts in California, his Farm Workers Organizing Committee "may have only captured a few strategically unimportant outposts with tactics that could fail in later key showdowns." The FWOC, the Journal continues, "at least has a foot in the door. The hopes for the next two years, thus, loom bright. But they could dim as growers overcome the initial and unexpected defeats and dig in for a long time, bitter battle."

This could turn out, of course, to be an overly pes-

simistic estimate of Chavez's chances to consolidate the unprecedented victories which his union has chalked up during the past year. I am afraid, however, that it may well prove to be a very realistic prophecy.

But, whatever of that, the time has come to amend the National Labor Relations Act to include agricultural workers under its coverage and thus to guarantee their right to organize and bargain collectively. Labor relations legislation at the State level should be similarly amended as soon as possible. Even if this is done, Chavez's union will face an uphill fight for many years to come. But if Federal and State labor legislation is not so amended, the union's failure will be very bleak indeed.

When the original National Labor Relations Act — the so-called Wagner Act — was first enacted way back in 1935, Congressional leaders, who must have been under terribly heavy pressure from influential growers, gave no plausible reason for excluding agricultural farm workers from its coverage.



Suburbia?

What do you do when you live on a very small island with over three and a half million people—say Hong Kong? Move to the suburbs? But what if the suburb is Red China? The only answer is this—and the hundreds of thousands who crowd these house boats are lucky! Over half the people of the world are homeless—and most live in Asia.

When we hear that three-fourths of the human race lives in poverty or below the subsistence level, these are the people we are talking about. Do we know what it feels like to subsist, to know no other feeling but that of hunger? It is impossible, or we could never spend over 100 billion dollars annually on armaments while 10,000 die each day from undernourishment.

Take a good look at your everyday surroundings. You are a part of the 20% of the world's population that has access to 80% of the world's food. That means that the other 80% of the world must be content with the remaining 20%. Of course you can read this and say "So?". But, "You cannot say to someone who is hungry: come tomorrow... We must act today because tomorrow may be too late" (Pope Paul VI.) "Feed the man dying of hunger... if you have not fed him, you have killed him." (Vatican II). Dear Monsignor O'Meara, I am attaching my gift of \$\_\_\_\_\_ to help right the imbalance in our world. Please use it so that a missionary can feed the starving.

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**MOTHER'S PROBLEM:**

**Child With Poor Vision Who Feels Forlorn**

*I have a nine-year-old daughter with a serious eye problem. As a result she is a very nervous child, believing that no one outside the family cares for her. Other children refuse to play with her. We have gone from one physician to another. Finally, we found one who could help her but we cannot afford him. Is it possible to obtain some kind of assistance for her? Our resources are exhausted.*

By JOHN J. KANE, PH. D.

It seems Margaret, that you have a medical, financial and social problem all in one. I wish you had spelled out in some detail just what the condition of your daughter's eyes are because either I or quite possibly some reader would be able to help you.

Apparently, you have tried hard to find a medical solution. We are all aware that medical care today is expensive and one of the reasons is that it is much superior to the kind of medical care available not too many years ago. But you have found a physician whom you claim would be able to help your daughter. The problem here seems to be one of money. Actually, this is not an insuperable problem.

**Tell The Doctor**

Have you fully explained your financial plight to this doctor? I am not one who believes that physicians should necessarily be asked to reduce their prices for philanthropic purposes, even though many do. There are, however, other methods of approaching this.

I suggest you go to the Catholic Social Service in your city and discuss the matter with one of its counselors. Catholic Social Service, itself, will probably not be able to provide the funds necessary for you, but I am certain they will be able to tell you where to go. If you happen to live in a large city, and even if you don't, perhaps you can go to one, many hospitals have free clinics. If your financial position is such that you cannot pay anything more, or can only pay part of it, a discussion with the medical social worker in the clinic will result in action.

It is unfortunate that so many Americans are completely unaware of the various community services which are available to them. All kinds of help may be obtained and if the person's financial condition warrants it even without a payment of a fee. This is why I believe someone in Catholic Social Service will be able to direct you to the proper agency from which I am certain you will obtain help.

Until you do obtain such assistance and until your daughter's eye condition is corrected, there are a number of things you can do to help her. Children can be very cruel. Their refusal to play with your daughter must hurt her deeply. Therefore, you will have to provide considerable reassurance at home. You should also discuss this matter with the school authorities. I feel certain they will be at once sympathetic and helpful.

The fact that your daughter is so young will make an appeal to many people. It is most unfortunate that she should have to suffer this way and to be quite frank, the kind of suffering she is under going at the moment, could hurt her future life adjustment. For this reason I urge you to act as quickly as possible.

**Many Are Callous**

It is true that many people are somewhat callous and seem to care little about their neighbor. But, on the other hand, Americans are by and large rather generous people, a kind people and especially attracted toward alleviating the problems of youth. If medical attention can really remedy this situation, as you state in your letter, then I feel certain that such medical attention will be forthcoming in one way or another.

You are also fortunate to be living in the United States, a country which has numerous excellent medical centers. While I do not know the names of all of them, there is a famous hospital in the city of Philadelphia, the Wills' Eye, which specializes in the treatment of the eyes. If you do not live near Philadelphia, I am certain that one of your physicians can recommend a nearby medical center which can help. I mention this only in the event that the physician whom you believe can help your daughter, is unable to take care of her because of your inability to pay.

Of course, in addition to the eye condition, it seems that your daughter may have to be treated for a nervous illness. Obviously, the first step appears to be alleviation of the eye difficulty. But even if this occurs, and I hope it will, you will probably have to carry on some kind of medical care for her to relieve the anxiety which she has suffered for several years. This too will cost money, but as I pointed out above, there are agencies which are in a position to help you and it is your task to find one.

It was impossible to reproduce all of your letter but it is quite clear that you are now desperate. This is not difficult to understand because, while your daughter is suffering, you and your husband are also suffering. It is a tragic letter and I fear you have become utterly pessimistic. Try to shake off this horrible feeling of pessimism and take some of the steps that I have suggested in this column.

If you do not obtain the help I believe you will from Catholic Social Service, there is undoubtedly a Council of Social Agencies in your community or in a nearby large city. Here certainly, someone will come up with a positive suggestion and I honestly believe that the problem can be corrected.



**Prelate OK's Home Masses**

ROCKVILLE CENTRE, N. Y. — (NC)—Bishop Walter P. Kellenberg of Rockville Centre has authorized priests in the diocese to celebrate Masses in private homes.

In giving his approval to home Masses, Bishop Kellenberg laid down some specific restrictions on their celebration. The official notice authorizes home Masses when the pastor of the parish approves and when the occasion is not a Sunday or holy day of obligation. The liturgical requirements must be observed, and a homily is to be preached. More than two families must be included in the celebration unless the Mass is in the home of a sick person confined to his bed, when the assembly may be composed of the members of the sick person's family.

Bishop Kellenberg also authorized a change in the rites of marriage between a Catholic and a non-Catholic. The new regulations allow a non-Catholic clergyman to be present in the sanctuary at a mixed marriage.

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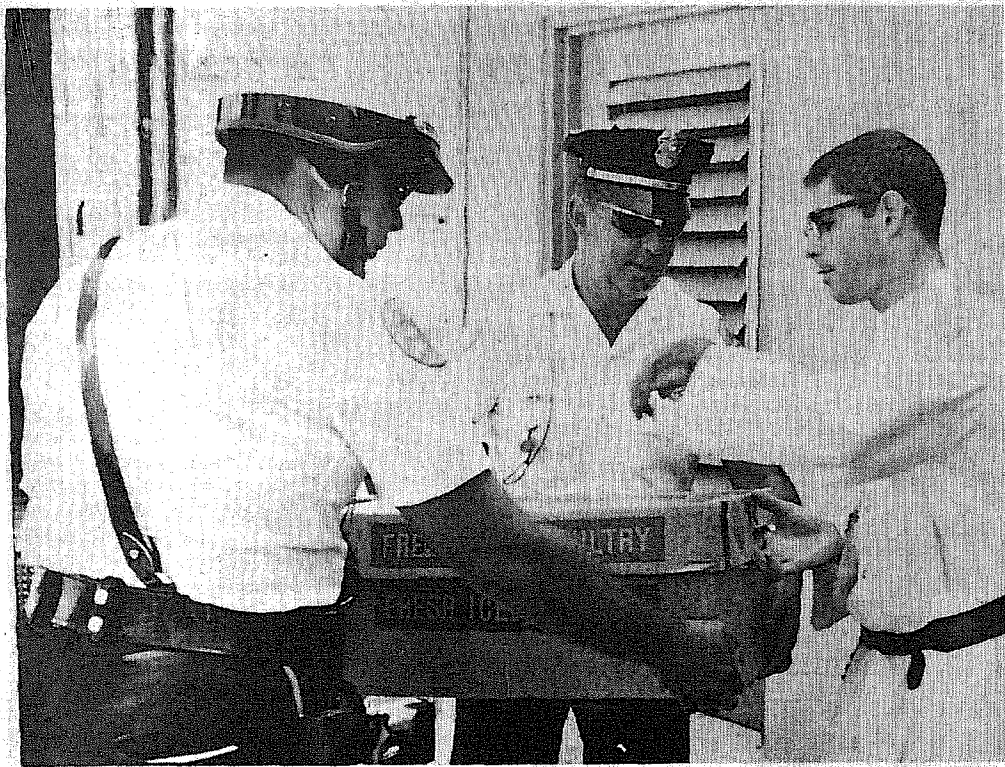
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WITH A big boost, two police officers hand one of 14 cartons of poultry to BROTHER SHAWN, director of Camillus House, which feeds hundreds of indigent men each month. OFFICERS ZAMORA and HUMPHREY deliver the food which was donated to the house by men of the Miami Police Department. Food supplies are still very low at Camillus House, 728 NE First Ave.

## Pope And Athenagoras: How Far Are They Apart?

(Continued from Page 8)

There are large areas of conceptual agreement overlapping from both sides — actually perceiving the precedence of the Spirit in the same light — but when it comes to the choice of credal language, voices rise.

The Orthodox do not accept the word "Purgatory," but hold belief in the same idea, expressed in their liturgical prayers for the deceased.

Again, this is an historical accident. The word "Purgatory," however, consonant with the Christian traditions of suffering and judgment, did not become too well articulated in the Church until after the Great Schism. Later abuses — such as the "sale" of indulgences — permitted Orthodox commentators to rue the hazards of such "innovating."

Sacramentally and ritually, there is a whole catalog of differences, all historical divergencies, that need no reconciling, being irrelevant to the essential fabric of unity:

Should Confirmation be ordinarily administered by a bishop or a priest? Is the penance prescribed by the confessor actual reparation for sin, or is it merely symbolic and therapeutic? Is the Eucharist transubstantiated at the words of Institution or at the Epiclesis? Should altar breads be unleavened or leavened? Should the Communion of the faithful be under one species or two? Should communion be given to infants?

There are well-known, indeed admirable, differences in liturgy, art, music, pious practice. Sometimes there are mere differences in emphasis: the veneration of the icon, the profuse use of incense. Sometimes these surface differences seem to obscure the far more significant samenesses, the many points of agreement on which the optimistic school of ecumenists hopes to build its bridges.

There are psychological differences. The mind of the Roman has a legalistic trend, insisting on objective standards. This attitude has its

virtues and a well-known record of achievement.

The Easterner, by temperament, is less convinced of absolutes in the human dimension; more subjective, passive, tolerant of the identity and autonomy of individuals, institutions, peoples, "Latinization," when proposed as a preeminent style of Christianity, is understandably resented in the lands here Christianity began.

Orthodox attitudes toward

reconciliation with Rome range from the irenic to the truculent.

The tightly-structured Roman Church can at times be envied within loosely-federated Orthodoxy, highly susceptible to schism, but the Orthodox would rather take the risks of liberty. Indeed, that is what the Greeks mean by a cherished word in their creed; to them, "catholic" means more nearly, "according to every believer."

## Bishop Is Appointed To Education Panel

(Continued from Page 1)

cluding education," said Governor Kirk.

"This commission will be totally free of politics and political influence," he continued. "It will have but one task: to draw up a master plan that will make Florida first in education."

The education program of the Diocese of Miami includes 63 elementary and 23 high schools serving almost 40,000 students, and four Catholic colleges.

Bishop Carroll, who was ordained on June 15, 1930, received his Bachelor of Arts degree from Duquesne University, and was awarded a Master of Arts degree in 1928 by St. Vincent Seminary, Latrobe, Pa. Two years later he was granted a licentiate in Sacred Theology.

The bishop continued his post graduate work at the Catholic University of America, Washington, D.C., from 1941 to 1944, and received a Doctor of Canon Law de-

### Priest Elected By Ministers

CARACAS, Venezuela (RNS)—A priest, Father Vincent T. Mallon, M.M., has been named president of the English-speaking Ministers' Association of Venezuela.

Bishop Carroll served as a member of the faculty of Mount Mercy College, Pittsburg, for 10 years, and headed its philosophy department for four years. He was also a member of the faculty of Duquesne University.

## They March Against Smut

(Continued from Page 9)

azines which appear on stands in Dade County." And we gave them out to anyone who came by," said Mrs. Pericht. The booklet contained the message, "The Supreme Court says that this is art. How do you feel. Let the State Attorney know."

"They had to put on an extra woman just to answer the phone calls that they got that afternoon, and most of the calls were from men," said Mrs. Pericht.

"There is a lot to do here in Dade County, and there are only a few of us, we could sure use more help, especially in the South Dade area," added Mrs. Pericht. "We don't want any donations, and we have always returned any that we have received, because we feel that this is our own effort and we should finance it."

## Fever Forces Pope To Rest

(Continued from Page 1)

Middle East crisis was not able to be held.

The Pope's trip to nearby Genazzano was to mark the fifth centenary of a reported apparition there.

### REST ADVISED

The first note on the Pope's health to be printed in L'Osservatore Romano, Vatican City daily, appeared Sept. 5 and said:

"The condition of fever which yesterday struck the Holy Father and which is already on the way of clearing up has made a brief period of rest advisable. The normal audiences are suspended and the usual general audience of Wednesday Sept. 6 will not take place at Castelgandolfo. Moreover, Paul VI has had to give up the visit to the sanctuary of Our Lady of Good Counsel at Genazzano scheduled for Friday."

President Giuseppe Saragat of Italy sent a message of best wishes and speedy recovery to the Pope.

The day before the Pope

became ill he received in audience a large group of clergy and laity of the Diocese of Albano, in which his summer villa is located.

Giuseppe Cardinal Pizzardo, prefect of the Congregation of Seminaries and Universities, was leader of the group. The Pope spoke at length about the spirit of agitation and expectation characteristic of the modern age. He noted that the "desire to keep up to date involves also theories and movements which seemed each in its own sphere un-touchable until yesterday."

### CITES THEORY

As an example he cited the theory of class struggle. "We see this proclaimed class struggle had no reason to exist, that it is not a good formula, that it must be overcome and solved in more intelligent and more realistic terms."

This need to reevaluate things, to decide on what to choose to support, involves Christians as well, the Pope said, and therefore "it is necessary to possess the Chris-

tian sense. For us Catholics this faculty must be applied also to many elements which concern our own religious profession."

In examining the faith, the Christian asks: "Should I keep it or can I neglect it unscrupulously or even fight against it?" the Pope said. Answering his question he declared: "The reply is one absolute and irrefutable: Sons, may this faith be strong in you; realize that what Christianity teaches you as true is true, that what Christianity teaches you is vital, is alive, that what Christianity teaches you is important and that what Christianity teaches you is necessary, is necessary."

"We cannot do without Christ. We cannot do without the high values which have been lavished on us by God's revelation and handed down to us by the Church through the centuries. . . We must be people of faith who stake their life, so to speak, on this choice and who affirm solemnly and irrevocably: I choose and I believe."

## 'New Wave' Film Makers Put Accent On Youth

(Continued from Page 15)

perhaps, directors often display a quiet realism that shames the celebrations of critics, theorists, or theologians.

"People here keep talking about art," said Schaaf in a resonant voice tinged with shyness. "Well, I am an artist — or I think I am — let's say I am trying to be one, whatever it is. But in a film I am immediately involved in trying to capture difficult things. There is not one way to show a complex emotion or reaction. It never comes out perfect. I have to settle for the best I can get, and often it isn't nearly what I wanted. One keeps working it out as he goes."

"Tattoo" tells of an adolescent boy adopted from a delinquents' home by a wealthy family. The boy, increasingly confused by the values presented to him, ends by shooting his stepfather. The film embodied some of the unique discrepancies between the present and past generation in West Berlin — there were moments, indeed, when the audience responded strongly to scenes that seemed only ordinary to non-Berliners.

Schaaf was praised for his enterprising theme and fast pace, criticized for listless characters and unclear motivation. Like so many others, his film showed a director who is trying to strike fire but hasn't got control of all the tools.

Schaaf understands the problem and doesn't apologize.

"Since the war there has been no real cinema art in Germany. We are separated in our feeling and have not developed a style. My teachers were not German directors, but men like Fellini, Resnais and Carl Foreman." He is searching for a style, wanting to make it powerfully national in impact while international in meaning. A film novice at 34, with experience in stage and television, he sounds as deeply concerned with quality as any ancient critic.

An organization like the International Catholic Film Office might reasonably ask itself: what can we do to help such men? The answers will take different forms — film education, journals of critical commentary, dialogues with directors, and so on. But they're going to be pretty useless, and either silly or infuriating, if they don't stem from a more immediate response: get to know the film-makers' problems.

That kind of response was not evident at the OCIC gathering. Indeed, the representatives from Catholic film offices in Europe and the Americas never even got to know each other's problems. Their "Rendezvous With The Cinema," built around a series of round-table discussions at Berlin's Congress Hall, spent itself on hopelessly broad subjects — one of them was "Youth and the Cinema" — which only evoked general remarks that no one else seemed interested in

probing or questioning or caring much about.

Some festival films were specially screened for the delegates, but there was an air of self-assured isolation at the Congress Hall, quite different from the formal and chance encounters with film folk at the festival, blocks away. It was a shame that only the OCIC's jury experienced much of the latter.

Since 1933, the OCIC has been the Catholic Church's official coordinating body for various national offices who are trying to meet their responsibilities to Catholics and film. Today some of the national offices (including the U.S. National Catholic Office for Motion Pictures) are facing their old shortcomings with an intelligent sense of new needs. They are having difficulties.

"Only the French Canadians," mused an American delegate, "are beginning to dig into the real challenge: dealing with film at all levels, from the academic to the child in school." But at the Kongresshalle there was no round-table on that challenge, which evidently calls for a wider-ranging grasp of the film-maker's multi-leveled problems.

### NO RAPPORT

The coordinating body isn't leading any way. "If the OCIC approached the idea that they have something to learn from the

industry," said another delegate, "something might get done. Instead, it presumes that it is doing the industry a favor with such devices as jury awards at festivals. But it doesn't encourage rapport. It lacks professional contact and enjoys no professional regard. Its horizon is not far beyond its office in Brussels, certainly not beyond Europe."

How competent is such an international organization to know the problems or meet the challenge of young film-makers? The round-table on "Youth and the Cinema" gave me some idea. I was a member of the six-man panel. Beside me was Johannes Schaaf, who did not quite understand the purpose of the OCIC, but liked to talk film. We both hoped the panel might take up "Tattoo's" aims and problems.

What we got instead, especially when the round-table was opened to the floor, were apodictic statements, often followed by applause. "We have to educate youth," said a priest, "so they can assess with proper eyes to receive the right message." "Film-makers," said another priest, "must concern themselves with healthy, normal, Christian virtues." A South American delegate gave a handy analysis of U.S. adolescents, and another layman said that youth's problems called for a "positive influence," unspecified.

In quiet tones of kind dismay, Schaaf responded with realities. "I do not understand what all that is supposed to mean. I have been told before that I should give moral conclusions. Everyone has a prescription for me — Catholics, Protestants, Socialists. I am an atheist. I can't give that kind of prescription."

"I am passionately interested in bringing unrest to overcome apathy and laziness. I do not think that can be accomplished by insisting on one simple belief or philosophy. Youth can find its way only if the artist is allowed to make films involving the worst possible solutions."

It was only one film-maker's statement, but like many another young hope and problem, there was a challenge to be engaged. The OCIC audience greeted it with polite applause, then listless silence. The statements began again from the floor, and Schaaf's words were never alluded to. "They just don't understand, do they?" Schaaf said as we left the Congress Hall that night, and I remembered the aloof words offered me by the head of Germany's Catholic film office when I asked for help with festival press credentials: "There is no festival until the OCIC meeting begins."

There is a complicated world of film out there, too; but it's not waiting for the OCIC to begin.



# When Praying, Don't Out-Talk God

By FATHER  
DAVID G. RUSSELL

Have you ever stepped out of the line of spectators shuffling through a museum, and studied the people rather than the art. If you have, you might have noticed that their eyes glide over the painted canvasses, one after another. They take out of their busy tourist schedule only a few minutes to digest all the beauty and depth of some of the world's greatest art. Few stop to absorb a single masterpiece. Yet beauty cannot be grasped in a glance.

Unfortunately, many of us are on a conveyor belt of prayer which looks at God as tourists look at great art. We only glance because we are on the move; we never really stop long enough to look at God in prayer, to absorb His beauty. If we cannot comprehend the beauty of art in a few minutes, it is certain we can never comprehend a God who is pure and infinite beauty in a short prayer.

We say, though, we cannot give God more time than we do because we have so much to do. There are few of us who can say that the demands on our time are not great. Yet we must admit that a man who is simply a functionary is less than human. We all need time to laugh,

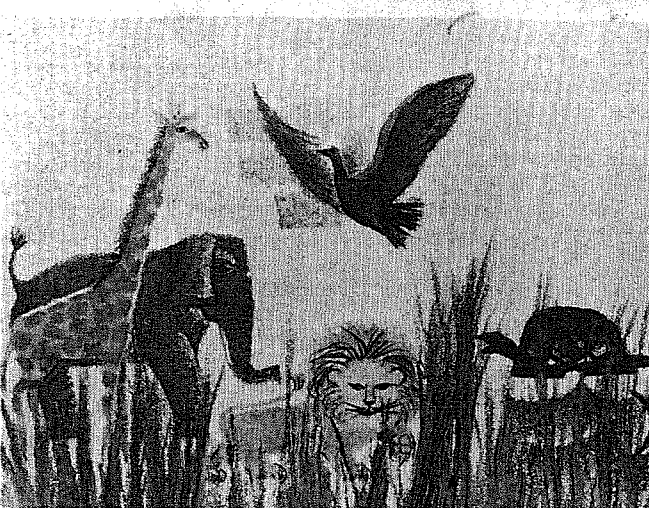
to cry, to sing and to admire. And if we do not make time to admire God, we must be less than human.

**TIME GRUDGED?**  
Let us now see if we can be honest with ourselves. Is it not true that we do not give God more time than we do because He does not really rate with us? If we like something sufficiently, do we not make time for it? If we want something badly enough, do we not go after it? Do we really not put the things of this world before God — at least our use of time might indicate that. Though we profess to believe in God, do we not use our time as if He did not exist? Are we not practical atheists?

Of course, our daily work can be an eloquent prayer which speaks our love for God. A wife knows that her husband loves her because he works hard to provide for her and the children. But the wife wants more than the work of her husband. She wants him to spend time with her, to be in her presence and speak to her. Likewise, God demands more than our work. He wants us to live in His presence, to speak to Him, to tell Him of our love. Works of love need words of love, even in our relationship to God.

It is strange that we should find it difficult as we

## NOW -- Christianity



BEAUTIES OF NATURE illustrated in the new catechism, "Come To The Father," published by the Paulist Press in Glen Rock, N.J.

do to give God time. A sensitive person will drop all and give his time to one who is alone, poor and neglected, because he feels that person has a legitimate right to his time. Yet perhaps the most neglected person in the universe is God, even though He has the greatest right of all to our time.

**DIFFICULT TASK**  
We find it so difficult to simply sit still and quietly place ourselves in the presence of God. Even though we block out all sound outside of us, we cannot seem to quiet the noise and static within us. When we sit down to pray, thoughts of things we should or should not have done flood our minds. Like Martha in the gospel, we would rather be busy with the pots and pans. Because we are busy about many things, we do not choose the better part.

Of course, like Martha we know that people must be fed. Even prayer is nearly impossible unless first there is bread. But we fail to remember that man does not live on bread alone. What good is a living body if the spirit is dead? What good is food if there is no prayer? Prayer is as necessary for a fully human life as food. Would that we would give as much time to prayer as we do to eating.

Perhaps we find it difficult to pray because we think we get no answer to our prayers. But the reason why we may not receive an answer is because we never give God a chance to speak. We are so busy telling Him what we need, that we never listen. If we spent as much time listening as we do speaking, we would find that no prayer goes unanswered. Unfortunately, in much of our prayer, we out-talk God; He hardly gets a chance to get a word in edge-wise. We are so concerned with ourselves in prayer, we really never pay much attention to God. We really end up talking to ourselves because we will not let God speak to us.

### Forty Hours Devotion

- Week Of Sept. 10  
St. Joan of Arc, Boca Raton  
St. Elizabeth, Pompano Beach
- Week Of Sept. 17  
Epiphany, South Miami  
Immaculate Conception, Hialeah
- Week Of Sept. 24  
Little Flower, Coral Gables  
St. Juliana, West Palm Beach

## Prayer Of The Faithful

17th Sunday After Pentecost  
September 10, 1967

**PRAYER OF THE FAITHFUL (168) MG**  
**CELEBRANT:** The Lord be with you.  
**PEOPLE:** And with your spirit.  
**CELEBRANT:** Let us pray. Conscious of the fact that our needs are few when compared with the needs of others, we pray for all men.  
**LECTOR: (1)** For our Holy Father, Pope Paul; our Bishop, Coleman F. Carroll; our Pastor, N.; and all priests and religious, we pray to the Lord.  
**PEOPLE:** Lord, have mercy.  
**LECTOR: (2)** For peace and understanding between nations, and for those institutions and persons striving for peace among men, we pray to the Lord.  
**PEOPLE:** Lord, have mercy.  
**LECTOR: (3)** For schools and places of education throughout the land, that they may be true centers of learning, promoters of genuine freedom, and communities of love, we pray to the Lord.  
**PEOPLE:** Lord, have mercy.  
**LECTOR: (4)** For all teachers, that they may recognize the sacred character of their apostolate and be aided in carrying it out, we pray to the Lord.  
**PEOPLE:** Lord, have mercy.  
**LECTOR: (5)** For all students, that they may grow in wisdom and grace through their earnest pursuit of their studies, we pray to the Lord.  
**PEOPLE:** Lord, have mercy.  
**LECTOR: (6)** For all in this assembly of the People of God, that through our sharing in this sacred rite we may gain true humility, sincere understanding, and genuine love for one another, we pray to the Lord.  
**PEOPLE:** Lord, have mercy.  
**CELEBRANT:** Answer the petitions of your people, we beseech you O Lord, and grant that our love for one another may not only increase but also be firmly rooted in love of You. Through Jesus Christ, Your Son, Our Lord, who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.  
**PEOPLE:** Amen.

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## MISSAL GUIDE

- Sept. 10 — Mass of the Seventeenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.
- Sept. 11 — Mass of the Seventeenth Sunday After Pentecost, no Gloria or Creed, Common Preface.
- Sept. 12 — Mass of the Holy Name of Mary, Gloria, Preface of the Blessed Virgin Mary.
- Sept. 13 — Mass of the Seventeenth Sunday after Pentecost, No Gloria or Creed, Common Preface.
- Sept. 14 — Mass of the Exaltation of the Holy Cross, Gloria, Creed, Preface of the Cross.
- Sept. 15 — Mass of the Seven Sorrows of the Blessed Virgin Mary, Gloria, Sequence, Creed, Preface of the Blessed Virgin Mary.
- Sept. 16 — Mass of SS. Cornelius, Pope and Cyprian, Bishop, Martyrs, Gloria, Common Preface.
- Sept. 17 — Mass of the Eighteenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

## Nuns Given A Voice

HOUSTON (RNS)—The 1,200 Sisters in the Galveston-Houston Diocese will have more voice in diocesan affairs as a result of a move made here.

The Council of Religious Women, previously a loosely organized group aimed at promoting vocations, was expanded to become a forum for the Sisters. The diocese is one of the first in the country to extend the idea of collegiality to an organization exclusively for Sisters, said the Father William Steele, director of vocations.

Each of the 24 communities represented in the diocese will select at least two Sisters to serve on the council. An additional representative will be chosen for every 20 Sisters in the orders. Sister Patricia, CRW president and a Sister of Charity of the Incarnate Word, said orders will either elect representatives or appoint them.

A stated purpose of the expanded CRW is to enable Sisters to acquire a greater sense of identity with the bishop and to provide a voice for nuns by acting in an advisory and representative capacity.

Sister Patricia said the council will seek to improve communications between orders, giving Sisters a greater sense of solidarity.

Delegates from the council will represent Sisters on a recently formed Diocesan Pastoral Council.

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- BUILD YOUR OWN CHURCH**  For as little as \$3,000 (and sometimes less) you can build a church in your loved ones' memory, and name it for your favorite saint. We can tell you now where the church is needed, and as construction proceeds the local priest or Bishop overseas will keep you informed by letters and even photographs.
- ... OR PARISH**  For \$10,000 you can build in India a complete parish 'plant' (church, school, rectory and convent). Want full information?
- MASSES FOR YOU**  Our priests are free to offer promptly the Masses you request, and your Mass offerings buy food and medicines for lepers and orphans. List your intentions now (anniversaries, birthdays, etc.) for the next few months, and we'll take care of them.

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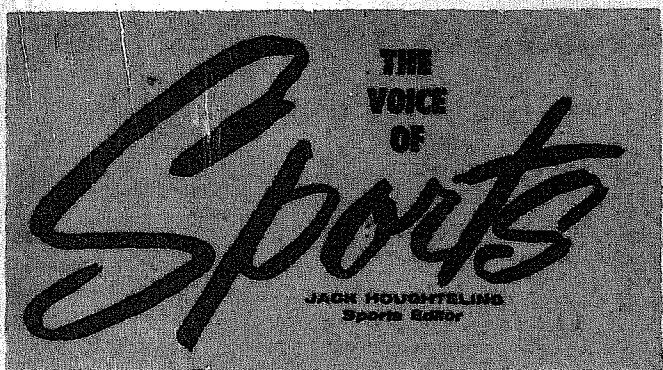
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## Rating 'Em Before Season Kick-Off

Here are our predictions for diocesan school football teams and for those of the University of Miami Dolphin.

**ARCHBISHOP CURLEY (AA)**—4-6, with too much rebuilding for the tough schedule.

**CHRISTOPHER COLUMBUS (AA)**—5-5, strength in the line but too many weaknesses and inexperience in the backfield.

**LASALLE (A)**—4-6, Royals short on line depth and size for tough South Atlantic Conference slate plus Class AA Miami Beach.

**CHAMINADE (A)**—8-2, Lions will run a lot more behind power of Mike Barno and a big line, could share SAC title with Newman.

**ST. THOMAS (A)**—7-3, Raiders could be best since days of Bill Zloch and will challenge for SAC championship.

**CARDINAL NEWMAN (A)**—7-3, too many Class AA schools on schedule which could hurt Crusaders for SAC pennant race.

**CARDINAL GIBBONS (B)**—3-6, Redskins must pull off a few upsets to go above prediction, as Gibbons is smallest school in SAC football play.

**JOHN CARROLL (C)**—8-2, Rams have explosive offense but defense must be strengthened, favorite for Caloosa Conference crown.

**BISHOP VEROT (C)**—3-7, second year of football will be almost as tough as first.

**MSGR. PACE (A)**—4-4, just a guess as first year of football will be a mixture of junior varsity and small school competition.

\*\*\*\*\*  
**UNIVERSITY OF MIAMI**—Hurricanes have everything a team could desire, except reliable quarterbacking. When veteran Bill Miller is at his finest, he can outpitch a Heisman Trophy winner. But, he's been erratic in the past and if he fails, offense will bog down. Red-Shirted Dave Teal is backup at quarterback and inexperience will slow him if he must step in. Only visible weakness on the team.

The rest of the Hurricanes' offense is solid, with hard-running fullback Doug McGee and equally rugged sophomore running back Vince Opalsky expected to handle the running chores with great skill. With 6-4 Steve Smith at flanker, the U-M backfield is well-balanced.

Offensive line has some question marks with the move of center Bill Chambliss to guard and Don Brandy moving up to center after failing to letter last season. Dave Dice, 220, and Joe Mirto, 260, were regulars last season at tackle and have the spot well protected. Stubby Tom Hamilton, 210, will handle the other guard spot.

The tight end is Larry LaPointe while All-America candidate Jim Cox is the split end. The two ends, along with Smith, give the Hurricanes three exceptional catchers for the quarterbacks. Get 'em close, and they'll grab 'em.

On defense, the big standout is 6-7, 230-pound Ted Hendricks. Few teams chose to run at Ted and there should be little question about this spot.

Major problem is finding a replacement for 6-6, 260-pound Gene Trosch at tackle and All-America cornerback Tom Beier. Hal Carew is slated for Beier's slot and Bob Tatarek, 235, is the man expected to replace Trosch as Star Tackle.

The rest of the defense is solid with starters from last year. Just have Carew and Tatarek come up to their departed mates standards and the U-M defense will be just as tough as last year's.

Our prediction for the Hurricanes— an 8-2 season, with a surprise loss to LSU (the Hurricanes have never beaten the Tigers and play at LSU this year) and the other to Notre Dame.

\*\*\*\*\*  
**MIAMI DOLPHINS**— The second-year Dolphins have just one serious shortcoming. They need a crack quarterback.

A pro team without a standout quarterback might just as well count on a lot of defense.

It was figured that John Stofa, the Cinderella man from the minor leagues, might be the quarterback that the Dolphins have been looking for ever since the team was formed. Off his last game of the 1966 season (four touchdowns passes against Houston) and the brilliant come-from-behind victories over Denver and Buffalo in the first two exhibition games, it looked like the 6-3 Stofa was set.

Now, though, there are doubts. Stofa has lacked consistency. His full-game performances against San Diego and New Orleans were less than brilliant. Stofa has not been able to throw the long pass or to hit his receivers on the vital down-and-outs to the flank. He has been at his best on the patterns that send receivers over the middle.

Stofa will start the season but don't be too surprised if Rick Norton or Bob Greise are the starting quarterbacks by the end of the campaign.

The Dolphin attack has good running in Joe Auer and Abner Haynes plus the improving Sam Price at fullback. The offensive line is adequate if not brilliant.

The defensive crew is the Dolphins' big hope and it has been getting better and better. The pass rush, especially by tackle Ray Jacobs and end Mel Branch, was superb against New Orleans, and the Dolphins' line-backing corps is rated as good as any in the league. The deep secondary is in trouble until Willie West returns from the injured list but not a lost cause.

The Dolphins' biggest need is offense. Consistent offense. Unless they find it, they'll have their troubles.

Our prediction: for the Dolphins — a 6-8

# Detailed Analysis Of School Teams

## Curley Knights

### Miami

(Class AA)

The Knights' new coach Bob Piero moves into his post with an air of optimism based on the experience and size that he'll have in his line and an improved attitude that should beat last year's 2-8 record.

The offensive line will be keyed by the move of tackle Bob Schlitzer, 6-2 and 195 pounds, to guard. Completing the line are center Jose Esquivel, 200, guard Larry Zorovich, 165, tackles Tom McClafferty, 200, and Rodney Higgs, 210, and ends Danny Scofield and Paul Taylor, both 175.

The defensive line is topped by basketball star Cyril Baptiste, a big 6-7, 215, at tackle along with his younger brother Leroy Baptiste, 180, at end. Henry Williams, 175, will be at the other end, Tony Segreto, 200, at middle guard; and Higgs going at defensive tackle as well as on the offensive line.

The linebacker corps will be headed by 175-pound Jimmy Heffernan and John Bush, 170.

It's the offensive backfield that will be green, although Pete Ciampi will be in his

third season as a starter at quarterback. Leo White or Donald Jackson will be at fullback while Bush and Joe Maroon will be the running backs.

"I would say we're looking for a good year," predicts Piero. "That would be a 5-5 season but we could win seven if we don't have any key injuries. The boys we have out now are really doing a job."

The schedule— S. 15 — at Miami Beach; S. 21 — Mays; S. 30 — Southwest; O. 5 — at South Dade; O. 14 — Carol City; O. 21 — North Miami; O. 27 — Key West; N. 4 — at Central; N. 9 — Northwestern; N. 22 — at Columbus.

## LaSalle Royals

### Miami

(Class A)

Coach Gil Verderber has 13 lettermen to build his squad around with linemen in John Diedrich, 180, Eusebia Faura, 140, Grant Hobart, 175, Joe St. Pierre, 174, John Vogelpohl, 185, Joe Bak, 170, and Neil Ratcliff, 145.

In the backfield are veteran Bob McSwiggan at quarterback, halfbacks Robert Chisholm, Gerry Girarde, Owen Law, and Carlos Lopez, and fullback Patrick Wilkie.

Newcomers who should

help are Frank Alvarez, a transfer at halfback, and junior varsity graduates Luis Fernandez and Mike Murphy in the backfield, with linemen Andy Cobos, Juan Sanchez and Oscar Girarde.

McSwiggan is a senior who has been a starter since his sophomore days and his passing and savvy should carry the Royals alongway.

Diedrich at end, and Hobart at guard, should key the line.

With a solid list of lettermen, the Royals should have a good first team but depth must come from untested junior varsity graduates. How quick they develop will play a major role in how successful the overall season will be.

"The material for a good season is here," states Verderber. "The question is do the boys want it bad enough to really hustle and put out?"

The schedule: S. 15 — Cypress Lake; S. 22 — at Miami Beach; S. 28 — Chaminaide; O. 7 — at Gibbons; O. 13 — at Merritt Island; O. 20 — Miami Military; N. 3 — Newman; N. 10 — at Pine Crest; N. 17 — at St. Thomas.

## Aquinas Raiders

### Lauderdale

(Class A)

Coach Mike Gallagher is looking forward to his Raiders' at least repeating last year's surprising 7-2 record; but this time it won't be a surprise.

St. Thomas has the manpower and the talent to go all the way this time.

In quarterback Rick Tabit and 200-pound tackle Jim Costello Gallagher has a pair of performers who were good enough last year to make second-team All-Broward County honors while Costello was a first team all-diocese choice.

They'll be the key men in the Raiders' picture but not all alone. Tabit, an exceptional passer, has a good running mate in fullback Mike Faubert. Costello will have the diocese's biggest player in 260-pound tackle Dale Skrobot on the other side of the line and another standout in Ed Rebels.

Ron Dallas, Frank Scruggs, Richard Cash and Larry Gresser are all considered prime targets for Tabit's passing. Transfers John Kirkendall, Tony Melinich and Jim Crow will help fill out the backfield.

The raiders will also have depth this time, with a varsity squad of over 40 expected for the season.

"We have the material," stated Gallagher, "and this is the finest group of boys that I've had. We have good

speed. Overall, it should be a good year."

However, the optimism has been clouded somewhat by the loss of two expected starters, as a knee injury has sidelined center Phil Heinz for the season while 6-4, 230-pound tackle Jim McMann has been forced to give up the sport due to illness.

The schedule: S. 15 — at Merritt Island; S. 22 — at Cypress Lake; S. 29 — at Miami Beach; O. 6 — at Miami Military; O. 13 — Nova; O. 20 — Newman; O. 27 — Chaminaide; N. 3 — Gibbons; N. 10 — at Clewiston; N. 17 — LaSalle.

## Verot Vikings

### Fort Myers

(Class C)

With a line averaging just 149 pounds, Coach Ed Korzep knows he is going to have to count on speed for his little Vikings.

He's also going to have to count heavily on the passing and running of quarterback Jerry Rogers, a little 140-pounder who can become one of the finest quarterbacks in the West Coast area, according to Korpek. Rogers was the starter for the Vikings when they inaugurated football last fall and has improved steadily, although only a junior.

He'll have David Magood and Reginald Randolph at halfback, both also starters last year, along with Vern Krause, only 135, at fullback.

In the line, the heaviest performers are tackle John Houghes, just a sophomore, and end John Kistell, both 165 pounds. The lightweight is guard Griff Kelly at 130. In between, are guard Bill Davidson at 135, tackle Larry Newman, 140, and Colin Kelly, 150, and center Dave Leonardi, 160. Late arrival Oscar Sosa, 140, is the only other lineman expected to gain a starting assignment.

With only a 22-man squad, versatility will be a necessity, and each of the offensive starters is also ex-

pected to play defense.

"With our size, we're sort of relying on speed and good passing to carry us," says Korzep. "We had a lot of injuries that hurt us last year in a 2-6 season but that will pay off this season as the boys we had to use gained a lot of experience."

The schedule: S. 15 — at Mooney; S. 21 — at Naples "B"; S. 29 — at LaBelle; O. 6 — Santa Fe; O. 13 — at Temple Heights; O. 20 — Fla. Boys; O. 27 — Alva; N. 3 — at Ft. M "B"; N. 10 — Cypress Lake "B"; N. 17 — N. Ft. M "B".

## Carroll Rams

### Fort Pierce

(Class C)

In his first year as head coach at John Carroll, Rudy Bretherick will try to keep alive the Rams' streak of two straight Caloosa Conference titles.

He'll have two of the major reasons for those titles in halfback Iverson Williams and quarterback Dave Heaton, both starters as sophomores when the first crown was won. The 160-pound Williams is one of the diocese's finest runners, having accounted for an amazing 41 touchdowns in two seasons of play. Heaton has developed into one of the top quarterbacks and is a rangy 6-0, 160 pounds.

Joining the two aces will be eight other lettermen with big end Jackie Kelly, 6-5 and 190 pounds, as a top target for Heaton's passes. Other veteran linemen are Percy Alexander, 170, guards Henry Williams, 155, and Jack Smith, 145, and tackle Bob Adams, 213.

Williams and Heaton in backfield will be joined by lettermen Eddie Durham, Camille Bergeron, Bob Sinnott, and Ron Fonnert at halfback.

Newcomer Bill Campbell, 6-5 and 195 pounds, should be a big help at tackle, and with John Scatto, 190, John Carnille, 190, Frank Sykes,

(Continued on Page 21)

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# School Teams' Prospects Analyzed

(Continued from Page 20)

170, Tim Sinnott, 165, John Renaldi, 150, and Tom Jones, 175, fill out the rest of the line spots as well as provided some depth.

The running of Iverson and the passing of Heatson should provide the Rams with a dangerous attack. However, inexperience in the interior line may hurt the squad in the early games.

"We'll have to have a lot of good breaks and have no injuries to have a real good season," says Bretherick. "We do have an outside chance of winning the Caloosa Conference for the third year in a row but it's a tough schedule for a Class C school."

The schedule: S. 16 — Lake Placid; S. 22 — at Alva; S. 29 — at Fla. Boys; O. 7 — at Fla. Air Academy; O. 14 — at Gibbons; O. 21 — Moore Haven; O. 28 — Gifford; N. 3 — at LaBelle; N. 11 — Immokalee; N. 17 — Frostproof.

## Columbus Explorers

Miami

(CLASS AA)

Coach Art Conner begins his first campaign at Columbus with a wealth of material in the line but big question marks in the backfield.

The line is headed by such veterans as 225-pound tackle Mike Durney, 215-pound tackle Richard Ulrich, 170-pound end Larry Dorman and 210-pound defensive tackle John Essex. All four are seniors and all four have been lettermen since their sophomore campaigns.

Durney, Ulrich and Dorman will be the mainstays of the offensive line and they'll be joined by 170-pound Dan Husted and 155-pound Mark Robitaille at guard from last year's squad along with junior varsity grads Leo LaNeve, 185, at center, and Tom Covell, 165, at end.

Essex will have 175-pound Richard Nimmer, a stand-out last year, at linebacker as his key partner on defense. Other defensive teammates will include 200-pound John Doyle at middle guard, 185-pound Rocco Martin at tackle, and 175-pound Mike Whalen and LaNeve at the defensive end spots.

Mike Ashe, another veteran, will back up the line with Pat McCutcheon and Dick Booher as other probable starters.

The offensive backfield will be inexperienced and small. Paul Tufts and Harold Thomas are still dueling for the quarterback spot vacated by all-state Lew Pytel. A pair of scabbacks, Roberto Suarez, 130, who saw spot duty last year, and Al Williams, 135, will be the halfbacks; and 175-pound Dean Kadera will be at fullback.

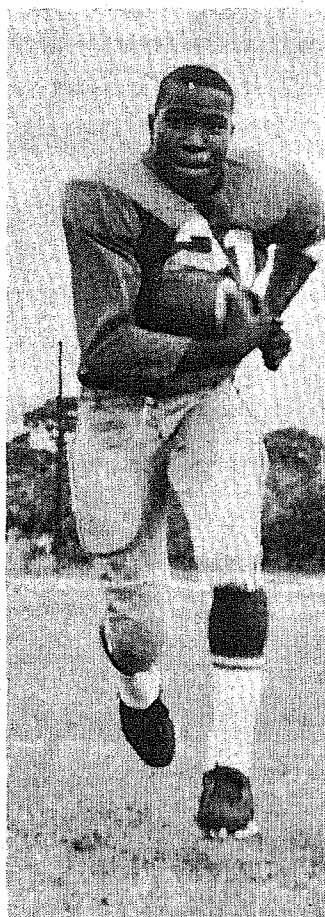
"I'm naturally optimistic about the season," states Conner, a veteran head coach of the Pennsylvania grid wars before going to Coral Park High as an assistant, "but I'm not going to make any rash predictions. The morale is tremendous but depth will be a problem. We'll run a lot more than last year and should be pretty sharp."

The schedule: S. 14 — at Coral Gables; S. 23 — Kilian; S. 30 — South Dade; O. 6 — at Coral Park; O. 13 — at Palmetto; O. 26 — at Miami High; N. 4 — Edison; N. 9 — at Southwest; N. 16 — Miami Beach; N. 22 — Curley.

## Newman Crusaders

West Palm Beach

(CLASS A)



IVERSON WILLIAMS OF JOHN CARROLL HIGH

The Crusaders enjoyed one of their first seasons last year with an 8-1 record, including a victory over archrival, city foe Class AA Palm Beach High, and Coach Sam Budnyk's crew is looking for more of the same.

He'll have his talented quarterback Steve Maresco, who also shines on defense, returning to guide the troops; and has made some major shifts in personnel to help add versatility and power to the attack.

The key moves have been the switch of Tim Moser and Toby Rask from the line to the backfield. Both figure to be tough on the opposing defenses. Moser is 6-4, 240 pounds and fast. Rask is 160 and runs with the toughness of a guard, which he was last year.

They'll carry the offensive load.

The line is led by the 225-pound Tony Ellison at tackle and 186-pound Vince Bogdanski at end.

Joining them in the line, either on offense or defense, will be 185-pound end Bill Craven, 195-pound tackle Jim Carlin, and 208-pound tackle John McGuire. A newcomer to the squad who should help is basket ball star Dave Buettenmuller. Dave's 6-4, 195 pounds and will go at end. Dave played some as a sophomore but sat out last season.

Budnyk's big problem is finding depth to go with his frontliners against the tough schedule of Class AA and Class A foes.

"We'll be big," he admits, "but must find some depth if we are to do all right."

The schedule: S. 15 — Gibbons; S. 22 — at Jupiter; S. 29 — Kennedy; O. 6 — at Palm Beach; O. 13 — Leonard; O. 20 — at St. Thomas; O. 27 — at Lake Worth; N. 3 — at LaSalle; N. 10 — Miami Military; N. 21 — Chaminade.

## Gibbons Redskins

Lauderdale

(CLASS B)

Cardinal Gibbons opens its football season with a new look. The Redskins have a new coach in California Mike Noonan and a new offense in Noonan's single wing.

The Redskins also have one valuable asset for the new single wing attack in Tim Sheanan, a standout runner last year for the T

formation used by the squad. Sheahan has also developed into a dependable passer and it's the running-passing combination that is expected to make the new attack click.

Sheahan will have some good help in the backfield from fullback Joe Schwantes and Steve Peyton, who should be a good complement to Sheahan's running.

The Redskins have had a perennial manpower shortage and this season was no exception. Just 22 players turned out for the start of practice and Noonan must count on each member of his squad for two-way duty.

The manpower situation will present serious problems against the bigger members of the South Atlantic Conference such as Cardinal Newman, LaSalle, Miami Military, St. Thomas and Chaminade. These will be the tough ones for the Redskins.

The schedule: S. 15 — at Newman; S. 22 — at Stirling; S. 29 — Pine Crest; O. 6 — LaSalle; O. 13 — Carroll; O. 21 — at Florida Air; O. 27 — at Miami Military; N. 3 — at St. Thomas; N. 11 — Chaminade.

## Pace Spartans

Miami

(Class A)

Pace High's first venture into football will find Coach Dick Fallia's team facing a combination of small schools and junior varsity squads.

Fallia has designated his squad as a varsity team, however, in order to begin the school's football operations.

With all of the players starting from scratch, it's hard to get an early outlook on the team's prospects.

The Spartans will spend a season learning what the games is all about before tackling a full varsity schedule next fall, including a regular South Atlantic Conference slate. The team will play all of its home games in the afternoon right after school.

The schedule: S. 15 — Coral Shores; S. 22 — at Newman "B"; S. 28 — Stirling; O. 5 — Ransom; O. 12 — at LaSalle "B"; O. 19 — at North Shore; N. 4 — Miami Military "B"; N. 10 — Chaminade "B".

## Chaminade Lions

Hollywood

(Class A)

Coach Vince Zappone will start his first season at Chaminade without the two aces that made his first two seasons such a delight, quarterback Phil Procacci and end Jimmy Nester. Last year in an 8-2 season, Procacci tossed 20 touchdown passes and Nester was good for 12 TD catches.

But, there is little gloom in Hollywood as a pair of juniors, Mike Gale, the best passer, and Pete Russert, the best runner, contend for the quarterback slot.

There is no end to replace Nester but from 14 returning lettermen, Zappone has a running game that should be devastating. Mike Barno, an 180-pounder, will carry most of the running load with juniors Tim Nelson and Alan Cook at fullback and halfback, respectively. Barno last season rushed for 488 yards and a 6.7 average, along with catching 22 passes for 358 yards.

In the line, 210-pound all-diocese pick Norm Tar-

quinio is back, along with fellow starters guard Dave Otto, 210, center Darryl McNeil, 185, and ends Bob Stallone, also 185, and Charlie Brown.

With three juniors already in the backfield, the Lions will feature underclassmen. Six will start on offense while five are figured for defensive duty.

A stronger running game and a better than adequate passing game should keep the Lions in the middle of the South Atlantic Conference race but a tough outside slate of games will hurt in Class A district competition.

The schedule: S. 15 — at Plantation; S. 23 — Nova; S. 28 — at LaSalle; O. 13 — at Miami Military; O. 21 — Pahokee; O. 27 — St. Thomas; N. 4 — Northeast; N. 11 — Gibbons; N. 16 — Seacrest; N. 2 — at Newman.

## Safety Talk

LEHIGH ACRES — Sgt. G. W. Knutsen will speak on Highway Safety at the regular meeting of St. Raphael's Council of Catholic Women, Monday, Sept. 11 at 7:30 p.m. The meeting will be held at the church social hall.

# Ah! The Louvre.. Magnificent!

By FATHER DONALD F. X. CONNOLLY

My dear friends:

I am writing this from London, which I will be leaving today to go to Ireland for several days.

Since the last letter, the tour traveled to Geneva, Switzerland. Although Geneva is very pretty and has a number of flowers in its parks, and is surrounded by mountains, there is not a great deal for the tourist to visit. We went to the World Council of Churches building and had an interesting tour, but the place is basically just an office building.

We spent a couple of days in Paris and realized right away that we could spend months there without seeing everything. The Louvre Museum, with its sculptures and paintings covering thousands of years, has 13 miles of corridors.

You may be interested to know that the original Venus de Milo, at the Louvre, has a black smudge on her nose. The statue is not too well preserved. It looks almost as though someone had shot at it consistently with a BB gun. Poor Venus de Milo should have taken the low-carbohydrate diet, for she is rather chunky. Leonardo da Vinci's famous Mona Lisa painting was a disappointment; one is not allowed closer to it than three feet and the painting is covered with plate glass that badly reflects the light from the overhead window so that it is impossible to investigate the brush strokes.

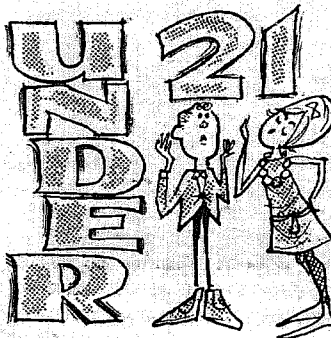
Notre Dame Cathedral and the Sacred Heart Church are breathtakingly beautiful. The rose-window of Notre Dame is especially beautiful; it is perhaps the most famous stained glass window in the world.

I tried to buy a black beret in Paris but I am now glad I could not find one, for I would really never wear it!

## RAIN IN LONDON

We arrived in London three days ago and most of the time the weather was cold and rainy. But it was a thrill to see the Big Ben clock, Westminster Cathedral, the House of Parliament and Buckingham Palace.

Everyone in the tour seems to have had a great time. The highlight was, of



course, to be at the sacred places in the Holy Land. However, the best food on the trip, at least for breakfast, is here in London.

All through Israel we were treated to Kosher meals all the time. Our Kosher breakfast was always the same: sliced tomatoes, sliced cucumbers, eggs, cold fish, cottage cheese, coffee and rolls. I filled up on coffee and rolls. Only in London did we get an "American" breakfast — bacon, eggs, fruit juice, toast and coffee.

The women on the tour, many of them over 60, had one thing in common — everywhere we stopped that had a shop nearby found them trooping off to the shop like vultures after a piece of meat on the highway. I don't know how they will ever get through customs back in the States.

Many funny things happened on the tour. Once,

## School Gets New Coach

KEY WEST — Sister M. Theodora Therese, principal of Mary Immaculate High School, has announced the appointment of William H. Parker as coach and head of the physical education program at Mary Immaculate.

Parker, 23, a native of Newman, Ga., is in service with the U. S. Army, but he hopes to be released within 90 days, in time to coach the Mariners basketball team starting in October. Parker is filling the post vacated by Wayne (Buddy) Owen last spring.

Parker attended Oglethorpe University, where he received a full athletic grant-in-aid for basketball. He played four years of varsity while working for his B.A. in business administration.

when I was saying a few prayers before Mass in a Paris church (St. Mary Magdalene) an American priest approached me, and in the worst French I ever heard, he asked if I could direct him to the sacristy so he could say Mass. I waited until he was entirely finished and had a rather desperate look in his eyes. Was he chagrined to find out I was a fellow American.

I have prayed for all of you at daily Mass. I hope you have had a good summer. I will be back in New

York next week and will continue the regular Under 21 column then. So long, and God bless you.

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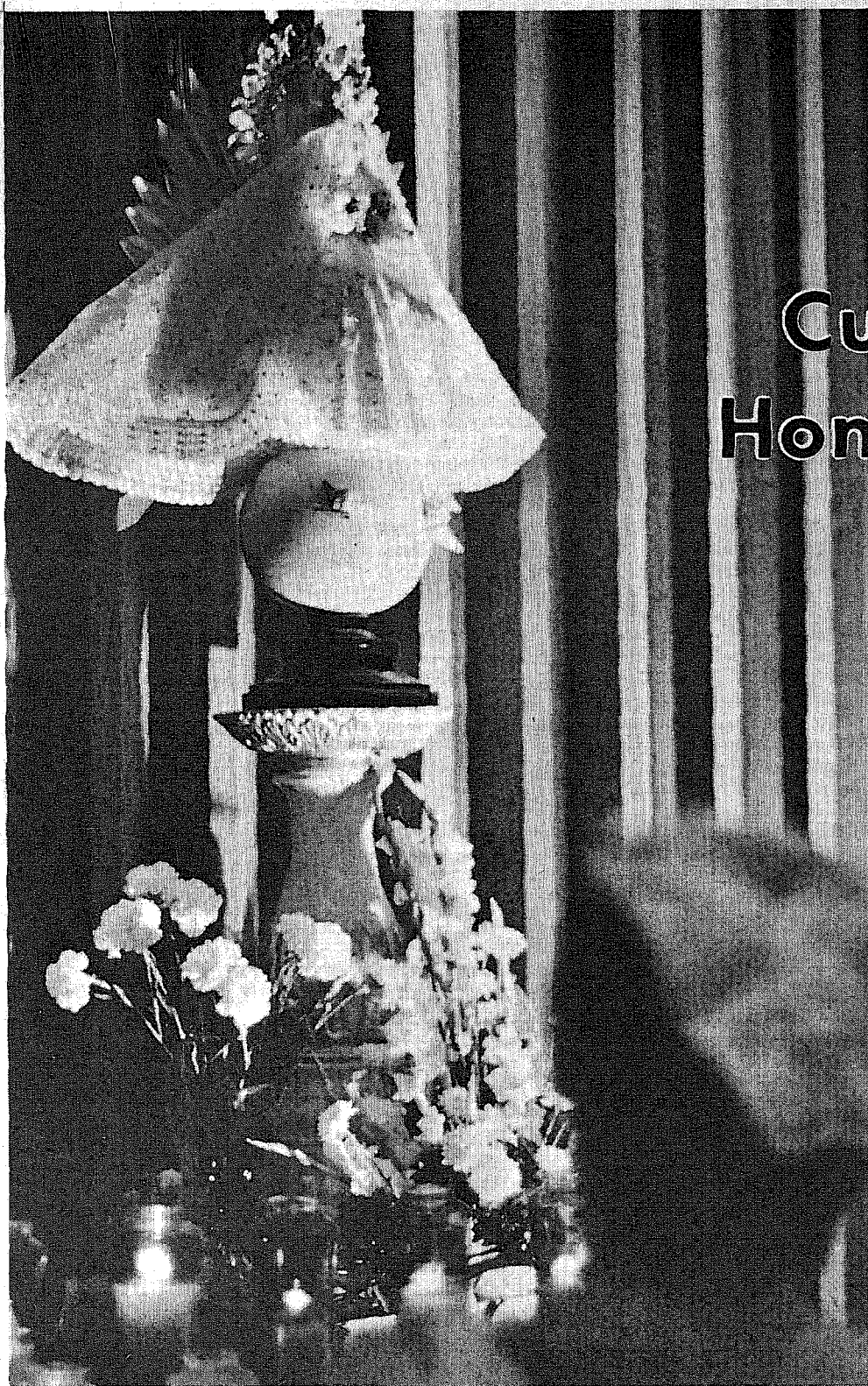
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# Cubanos en el Destierro Honran a Su Patrona Hoy



La festividad de hoy fue precidida por un triduo en espanol en todas las iglesias del Condado Dade. Los fieles se dieron cita para esta jornada de fervor religioso.

Una vez más, los cubanos en el destierro se acercan este año a rendir tributo de devoción a su Patrona, la Virgen de la Caridad del Cobre.

Una vez más, en estos largos años de exilio, los cubanos ofrecen una demostración pública de su inquebrantable fe, de su esperanza cierta en la intercesión de la Madre Celestial.

Por primera vez, esta demostración del fervor religioso de los cubanos celebrando la festividad de su Patrona tiene lugar en la bella explanada donde se levantará el Monumento a la Virgen de la Caridad.

Hoy es día de oración de un pueblo, con la misa concelebrada por el Obispo Coleman F. Carroll y seis sacerdotes cubanos. En torno al altar se congregarán los fieles, —cubanos y hombres de otras nacionalidades que se unen a los cubanos en la oración.

A las 7:30 p.m. comienza la bella ceremonia. Comienza con unos coros hablados, a través de los que el pueblo expresa a la Madre celestial sus inquietudes y sus afanes, sus amores y su devoción. A continuación el Señor Obispo se dirige al altar para orar por ese pueblo al que tan generosamente ha acogido.

Allí, junto al altar, una bella imagen con una bella historia. Una imagen que era venerada en la isla hoy oprimida, una imagen que un día fue sacada subrepticamente de Cuba y que en un pequeño bote atravesó las aguas del estrecho de la Florida, como lo han hecho hasta ahora tantos y tantos cubanos. Una imagen que durante todos los años de este destierro ha estado presente en los grandes actos cubanos en las misas del 8 de septiembre y en la acción de gracias por la liberación de los prisioneros de la expedición de Girón, y en cada momento en que los cubanos han querido demostrar su fe en Dios.

Esa imagen queda ya, para siempre en su lugar. Terminada la misa ya no será guardada como en años anteriores sino que quedará en la pequeña y humilde, pero acogedora capilla provisional

que hoy despues de la misa bendice el Obispo Carroll. En esa capillita quedará la imagen para ser constantemente venerada por los cubanos.

Una vez más, los cubanos se postran ante su Patrona, con esa fe que no han podido arrebatar los que quisieron arrebatarlo todo, con una esperanza firme que no han podido quebrar estos largos años de pruebas, de angustias, de incertidumbres, de dificultades económicas, de fugas y prisiones, de dolor por el sufrimiento y la muerte de nuestros hermanos, de destierro azaroso, de relocalizaciones a tierras generosas, pero frias y distintas a la nuestra, donde la nostalgia se clava en el corazón. . . .

Pruebas, angustias, incertidumbres que nos acercan más a la madre celestial, que también supo de pruebas, de angustias, de incertidumbres, de destierros y persecuciones, y del dolor de ver la muerte de su Hijo inocente. Para luego ver el triunfo de una Resurrección gloriosa.

Hoy es día de postrarse ante la Virgen, en esas arenas cálidas junto al mar de este Miami generoso que nos acoge. Hoy es el día de implorarle sus bendiciones.

Bendícenos, Madre, bendice a Cuba suficiente, bendice sus cárceles y sus campos de trabajos forzado, bendice a los que sufren y a los que lloran, bendice a los que luchan y trabajan por un futuro digno, bendice las cunas donde está naciendo el futuro de la patria, bendice a esta nación generosa que nos abrió sus puertas, bendice a estos hermanos que nos abrieron su corazón, bendice a todos los pueblos hermanos de América, para que cada día amen más a Tu Hijo, para que sepan fundarse en el amor y aborrecer el odio.

Bendice a Cuba, bendice a los cubanos, acuerdate que eres la Patrona de Cuba y que a Cuba queremos volver, para construirte allí el santuario de una patria nueva, fundada en el amor entre todos.

## Homenaje Mañana Al Obispo Carroll

Mañana, sábado día 9, tendrá lugar el anunciado homenaje al Obispo Coleman F. Carroll, organizado por la Alianza Interamericana, institución que lo declaró "Hombre del Año".

El acto consistirá en una cena de gala que se ofrecerá en el Hotel Everglades comenzando a las 7:30 p.m.

La Alianza Interamericana declaró al Obispo Carroll como hombre del año, teniendo en cuenta los servicios por el prestados al mayor acercamiento entre los pueblos de América y la colonia latinoamericana residente en Miami, tales como la fundación del Centro Hispano Católico y el programa de asistencia a los refugiados cubanos, según expresó la presidenta de la Alianza, Doña Virginia de Torruella.

En la comida estarán representadas distintas instituciones, organizaciones y firmas latinoamericanas de Miami, así como representaciones diplomáticas y consulares y autoridades civiles de la ciudad y el estado.

El juez Clyde Atkins será el orador invitado para hacer uso de la palabra en la comida.

El anuncio del orador fue hecho por Mrs. Marie Enteline, que tiene a su cargo la organización del banquete.

Trece prominentes americanos, tanto del norte como del sur han sido honrados por la Alianza con el título de Hombre del Año. Entre

ellos, cuatro congresistas de Estados Unidos y tres presidentes latinoamericanos. Las reservaciones para el banquete, al precio de \$10 por persona pueden ser hechas llamando a la Alianza, 444-3452.

## 'The Voice' en Todo Hogar Cristiano

The Voice ha penetrado en el hogar latino, donde se recibe cada semana con cariño e interés.

La colonia latina de Miami ha respondido al deseo del Obispo Carroll de que el periódico católico de Miami llegue a cada hogar y sirva en él de orientación e información sobre la marcha de la Iglesia y de los valores positivos del mundo de hoy.

Es con suma complacencia que al revisar la lista de suscripciones de The Voice, se compruebe que los apellidos hispanos se multiplican por semanas en todas las parroquias de la Diócesis, no sólo en Miami, Coral Gables, Hialeah, sino en otros lugares como Fort Lauderdale, Palm Beach, Key West, y en las crecientes zonas hispanas de Clewiston y Belle Glade.

En una ocasión como la de hoy, en la que las familias cubanas acuden a rendir tributo público a su patrona, The Voice cree oportuno expresar también su reconocimiento a las familias por la acogida que le están dando en sus hogares y quiere hacer llegar también este mensaje a aquellos que aún no reciben The Voice en sus hogares.

The Voice no es una empresa lucrativa, sino un servicio de orientación que la Diócesis de Miami quiere poner al alcance de todos sus feligreses, y aún cuando éstos no pueden por alguna circunstancia sufragar el costo de la suscripción, si expresan el interés de recibirlo, El Voice les llegará a sus hogares.

La importancia de la prensa católica en el hogar cristiano de hoy ha sido reiteradamente destacada por el Papa Paulo VI. "Hoy — ha dicho el Santo Padre — el periódico católico no es un lujo superficial o una devoción opcional. Es un instrumento necesario para la circulación de aquellas ideas que

alimentan nuestra fe."

El obispo Carroll, por su parte, ha dicho refiriéndose específicamente a The Voice.

"Es mi ferviente esperanza que cada familia de la Diócesis se suscriba a The Voice y pueda beneficiarse de la valiosísima formación, instrucción e inspiración que provee semanalmente la visita en el hogar de nuestro periódico diocesano, The Voice."

Y particularmente para la colonia latina de Miami, The Voice tiene un interés especial. Se trata del único periódico bilingüe en esta área, con lectura en inglés y español para todos los de la familia.

The Voice ha sido la publicación que con editoriales e informaciones ha contribuido más decididamente a crear una imagen favorable del latino de Miami. Lo ha hecho así cuando en varias ocasiones ha salido al paso a campañas que se oponían a la entrada de más cubanos en esta área, y cuando ha clamado por oportunidades para que éste no tenga que ser relocalizado sino que pueda permanecer aquí entre los suyos. Una y otra vez ha sido el exponente de los sanos y justos intereses hispanos, proclamándolos en los dos idiomas que habla Miami, inglés y español.

Ahora mismo, The Voice está publicando

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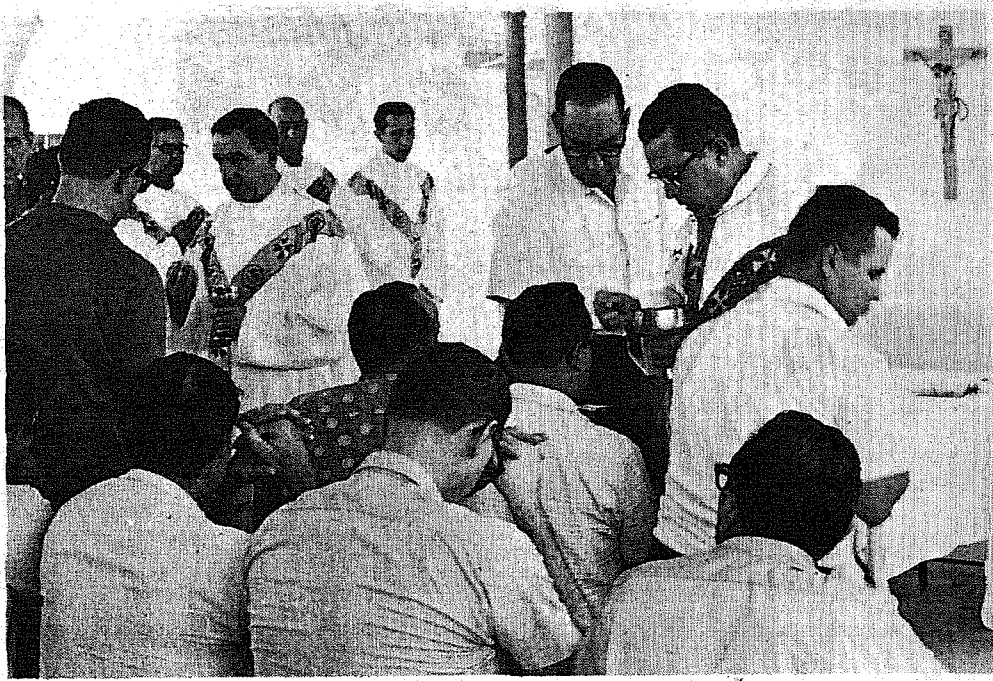
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**Durante el Cursillo, Los Dirigentes Comulgan**

*Durante una de las Misas Concelebradas Alli*



**El Obispo Carroll Bendice a los Cursillistas**

*Que Participaron en el Cursillo de Cursillos*

## 'Jubilosos Contemplamos el Crecimiento Del Cursillo,' Dijo el Obispo Carroll

"Vuestro padre y pastor comparte vuestra alegría en esta brillante clausura del Cursillo de Cursillos. Juntos agradecemos al autor de la gracia las bendiciones que ha prodigado a vuestras almas y en nuestra Diócesis.

El Obispo Coleman F. Carroll se expresó así en un extenso mensaje a los cursillistas de Miami, al finalizar la misa por él oficiada en el Miami Municipal Auditorium ante unas 1,500 personas que acudieron a la clausura del primer cursillo de cursillos en la Diócesis de Miami.

El Cursillo de Cursillos consistió en una jornada de estudios de los fines y métodos para la aplicación del Cursillo de Cristiandad. Para dictarlo vinieron de España el Padre Forteza y el señor Eduardo Bonnin, dirigente seglar que participó en los primeros cursillos efectuados en Mayorca.

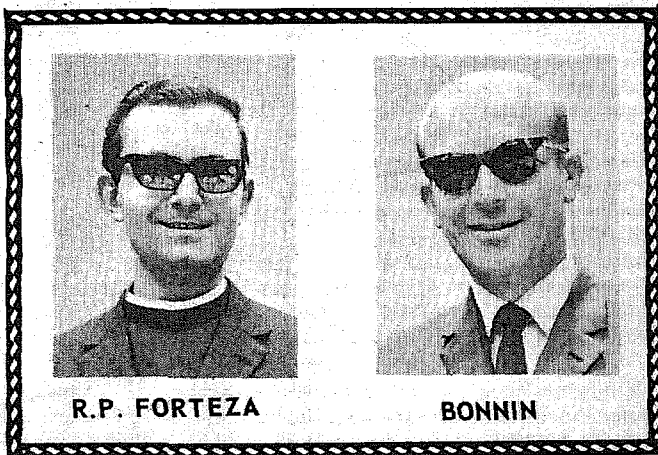
Los cursillos de Cristiandad fueron establecidos en Miami hace cinco años por el Obispo Carroll, que preocupado por la asistencia espiritual de la creciente colonia latina, invitó a un equipo de sacerdotes y seglares procedentes de Texas para que iniciaran ese movimiento en español, y después facilitó el que sacerdotes y seglares estudiaran el método para su aplicación. Poco después el Obispo destinaba un amplio local en el Centro Hispano Católico para que los cursillistas tuvieran allí sus oficinas diocesanas y su escuela de dirigentes. Al cabo de un lustro, el Obispo se dirigió a los cursillistas congregados en el solemne acto del pasado lunes.

"Con corazón de padres hemos estado atentos a vuestro movimiento", les dijo, y añadió:

"Jubilosos contemplamos hoy el crecimiento exuberante de la semilla sembrada hace cinco años. Conocemos de muchos de vuestros éxitos y fracasos; de vuestros logros y errores; de vuestras alegrías y penas; de luces y sombras, de crisis de crecimiento y búsqueda. Os hago saber que vuestro obispo las comparte y hace suyas.

Durante cuarenta y cinco minutos el Obispo se dirigió a los fieles allí congregados y en un gesto de deferencia, pronunció en español sus orientaciones al Movimiento de Cursillos. En la página 24 de esta misma edición aparece el texto íntegro de esas instrucciones de profundo contenido teológico pastoral.

Durante el cursillo de cursillos, que se efectuó en el mo-



R.P. FORTEZA

BONNIN

tel Carriage House de Fort Lauderdale, seglares y sacerdotes de la Diócesis de Miami estudiaron las fallas y aciertos del movimiento en Miami. A ellos se unieron otros sacerdotes y seglares procedentes de otros lugares de Estados Unidos, Honduras y México.

El señor Bonnin expuso sus experiencias en España para la aplicación del método del Cursillo, centrándolo todo en la finalidad del movimiento de cursillos, o sea la "vivencia de lo funda-

mental cristiano en orden a la vertebración de la cristiandad".

La intensa jornada de tres días estudió todos los elementos que entran en la organización del cursillo, desde la selección del candidato en el precursillo hasta la forma de efectuar las reuniones de grupo y las ultreyas, después de pasar por el cursillo en sí.

Puntualizó Bonnin que el Cursillo no era en sí una organización, aunque "si se requiere un mínimo de organización para no hacer

organización", ya que el cursillo es un movimiento vitalizador, que no interfiere con ninguna otra organización, sino que lo vitaliza todo. Pero advirtió que "cuando nos metemos a hacer más de nuestro cometido, surgen conflictos y problemas." Y enfatizó "que cada uno comprenda la potencialidad que tiene."

"Lo importante del cursillo—dijo—es tener un grupo de cristianos que sepan sacar punta apostólica de todo."

Advirtió contra el posible afán de multiplicar cursillos. "La cuestión no es llegar al cursillo número cien ni al cursillista número mil", porque en la precipitación se desvía el cursillo de la finalidad que persigue. Y advirtió que lo esencial es "que la gente viva en gracia dándose cuenta de ello".

"Lo esencial es suscitar el hambre de Dios. . . . No podemos poner el cristianismo al nivel de nuestro egoísmo. Lo principal es ser cristiano, no cursillista, lo principal es que mediante el cursillo podamos ser cristianos."



MANOLO REYES

LATIN-AMERICAN

NEWS DIRECTOR FOR W T V J

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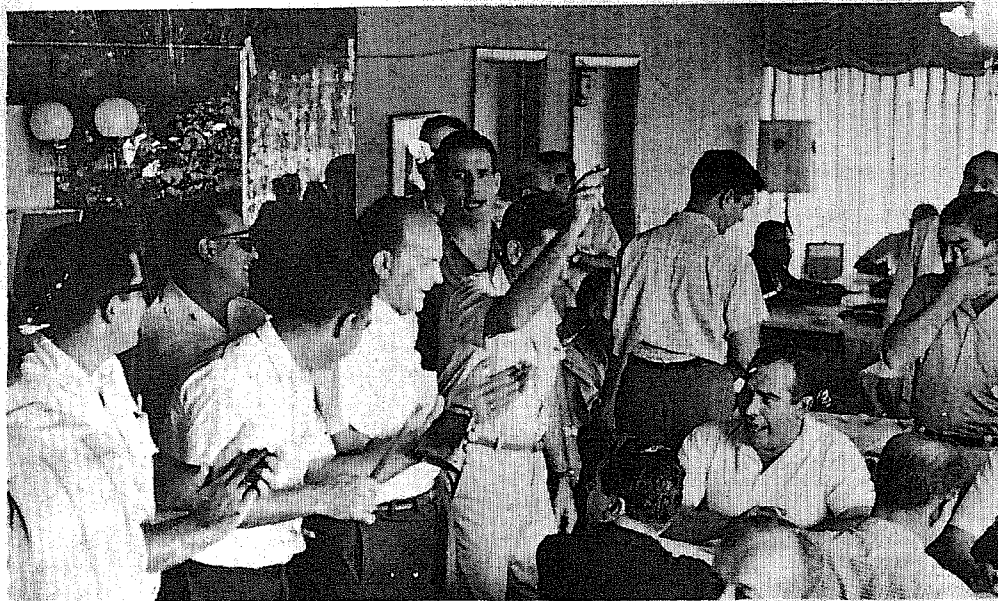
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# Mensaje del Obispo Carroll a los Cursillistas

Mis Amados Cursillistas

Vuestro Padre y Pastor comparte vuestra alegría en esta brillante clausura del Cursillo de Cursillos. Juntos agradecemos al Autor de la gracia las bendiciones que ha prodigado a vuestras almas y en nuestra Diócesis:

Con corazón de Padre hemos estado atentos a vuestro Movimiento. Jubilosos contemplamos hoy el crecimiento exuberante de la semilla sembrada hace cinco años. Conocemos de muchos de vuestros éxitos y fracasos; de vuestros logros y errores; de vuestras alegrías y penas; de luces y sombras; de crisis de crecimientos y búsqueda. Os hago saber que vuestro Obispo las comparte y hace suyos.

Queremos ver en vuestros trabajos el esfuerzo sincero por servir un cristianismo auténtico y la toma de conciencia de ser Iglesia. "El Cursillo todo entero se ordena a que el hombre viva lo fundamental cristiano; el Bautismo con todas sus consecuencias con vista a una renovación total de la sociedad en Cristo y por Cristo."

"Tratar de rehacer continuamente al mundo, guiados en su acción por la mirada de Cristo, según el plan y designio de Dios.

Sin embargo le plugo a Dios hacer santos a los hombres y usarlos no como meros individuos sin lazos entre ellos, pero quiso hacerlos un solo pueblo, un pueblo que le conoce en la verdad y le sirve en la santidad.

Constituímos una gran familia, el Pueblo de Dios. Los hijos del Padre comun. Nacidos tal vez en distintas regiones, con lenguas y culturas distintas, pero iguales por la gracia divina que habita en nuestras almas y las llena de colores y hace semejantes al Hijo Amado del Padre.

Una porción del pueblo de Dios se confía al Obispo para que la apaciente, con la cooperación de los Presbíteros, de forma que unida a su Pastory reunida por el Espíritu Santo por el Evangelio y la eucaristía, constituye una Iglesia particular, en que verdaderamente está y obra la Iglesia de Cristo, que es una, Santa, Católica y Apostólica."

Ovejas del rebaño que se nos ha confiado, cuidamos de vosotros como vuestro Pastor en el nombre del Señor, desarrollando nuestros oficios de enseñar, de santificar y de regir."

Asociados a nosotros en esa tarea están los sacerdotes quienes unidos en preocupación y esfuerzos bajo la guía del Obispo y del Soberano Pontífice, borran toda clase de división, para que toda la raza humana pueda ser traída a la unidad de la familia de Dios en los tiempos difíciles cuando la humanidad se va uniendo más y más en lo cívico, lo económico y lo social.

## EL APOSTOLADO SEGLAR

En esta misión salvífica de la Iglesia, los apóstoles seculares participan en razón de su Bautismo y de su Confirmación. Cada seglar, por los dones recibidos, es un testigo y un instrumento de Cristo.

Cristo ha dado al laicado una participación en su función sacerdotal: "Pueblo real, sacerdocio santo." También Cristo continúa el oficio profético no solamente a través de la Jerarquía, sino mediante el laicado. Consecuentemente el laicado debe manifestarse aun en el programa de su vida secular. La evangelización mediante el laicado, en palabras y en vida, tiene una fuerza especial que se lleva a cabo en el ambiente ordinario del mundo. Para vosotros debe ser evidente la importancia de esta función profética en la vida matrimonial y familiar.

La participación del laicado en la función de realeza de Cristo deben vencer en sí mismos el pecado en ellos por la verdadera penitencia y una vida santa y mediante el servicio a Cristo en sus hermanos para llevarlos al Reino de verdad, vida, santidad, gracia, justicia, y paz. Los Cursillos de Cristiandad deben, pues, ser un movimiento e instrumento eclesial y una escuela de formación para operar no solamente la conversión de los hombres, sino formarlos también en la idea cabal y responsable del hombre cristiano.

Con la perspectiva teológica antes señalada, queremos que nuestros amados Cursillos de Cristiandad estén atentos a la voz del Pastor y tengan conciencia de ser no una clase o tipo de cristianos, sino los miembros del pueblo de Dios, de la Iglesia establecida por Cristo y santificada por el Espíritu Santo.

Nuestro interés y preocupación por los Cursillos son grandes. Recientemente os hemos agregado un nuevo grupo de sacerdotes para compartir a plenitud las responsabilidades en la orientación y guía de los Cursillos en la Diócesis. Esperamos que la Comisión Diocesana y esos sacerdotes den a los Cursillos de Cristiandad las normas necesarias, según la mente del Pastor, para su más grande eficacia y ortodoxia, y brinden también su entusiasmo y celo para la buena marcha de los Cursillos.

Sin duda habeis oído críticas de los Cursillos. No toda la crítica ha sido constructiva o positiva. En algunos casos esta crítica ha estado fundada en la ignorancia o la incompreensión.

En otros casos ha sido tal vez originada por culpa de algunos enfiados cursillistas, o radicales en sus pronunciamientos o deseos de establecer una cierta clase o casta. Consecuentemente corresponde en buena medida a vuestros directores y a vosotros mismos cursillistas el buen nombre de vuestro movimiento. Por todo ello será para vosotros importante cuidar todo lo relativo al Cursillo y a las piezas que lo componen.

## EL PRE-CURSILLO

El pre-Cursillo debe ser cuidadosamente estudiado y preparado, particularmente en lo que se refiere a la selección de candidatos. Estos deben ser hombres de reconocida capacidad humana, de personalidad fuerte y equilibrada y que tengan la influencia en sus ambientes con la meta de ser santos para santificar a los demás, de vivir la gracia para que los demás la vivan, contribuyendo a resolver la crisis de santos que padece el mundo y siendo en y por la Iglesia principio vital de la sociedad humana. Cierta es la frase de que el mundo se pierde no porque hay muchos paganos, sino porque hay pocos cristianos que viven y actúan en cristiano.

Hemos dado la norma que en nuestra Diócesis los pastores y sacerdotes sean previamente consultados en la selección de candidatos. Ellos os ayudarán a conseguir hombres de temple y verdaderos líderes que despues serán "levadura y sal de la tierra" Hombres valientes pero humildes y en actitud de servicio. Los sacerdotes deben aprobar los candidatos pues normalmente el trabajo de los cursillistas se desarrollará en el ámbito de la Parroquia.

La Parroquia es el modelo clarísimo del apostolado comunitario, donde se rehacen a unidad todas las diversidades humanas que en ellas se encuentran y se exaltan en la Iglesia Universal.

"La Parroquia es la célula primera del Cuerpo Místico de Cristo, es la primera comunidad, es el hogar nato de la vida cristiana, hogar de vida religiosa y de radiación misionera. Es la porción más pequeña de la grey única y universal confiada a Pedro por Jesucristo." Debeis ver en el sacerdote el guía en el que se centra la inmensa expectativa de las almas, los grandes problemas de la evangelización del mundo y las necesidades gloriosas de la población cristiana."

Deseo agregar que a vuestro Obispo no le interesa tanto el número como la calidad y la dedicación de los hombres y mujeres que quieren servir a Dios y a su Iglesia. Consecuentemente el número de cursillos no puede ser ilimitado y hemos dado normas concretas al respecto a vuestros directores.

## EL CURSILLO

También el Cursillo mismo debe estar precedido por el estudio serio de su método. Los dirigentes deben afanarse en profundizar sus conocimientos teológicos. El estudio teológico no puede ser suplido por el entusiasmo y la improvisación. "Los mismos Cursillos requieren el estudio de su método, para que mediante él, el seglar reformando su mentalidad y conformando su vida con la imagen de Cristo, vida de fe, de gracia y de amor, transforme, actuando con clara responsabilidad propia, las estructuras temporales en las que esta inmerso, guiado por la mirada de Cristo rehaciendo el mundo desde sus cimientos."

En esta hora de renovación de la Iglesia tal vez algunos de vuestros rollos requieren revisión. El misterio Pascual debe aparecer como centro de toda esta renovación.

Queremos que vuestra formación se vaya renovando y completando cada día debido a la madurez creciente de la persona humana y a la evolución de los problemas en la sociedad moderna "aprender con gran prudencia a juzgarlo y hacerlo toda a la luz de la fe, a formarse y perfeccionarse a sí mismo por la acción con los otros y entrar así en el servicio de la Iglesia."

En el Cursillo debeis aprender a dialogar. Dialogar primero con vuestro Dios y Redentor, pero establecer también un diálogo con los hombres y con el mundo. Diálogo sobrenatural. Diálogo de salvación. Diálogo para participar en la misión salvífica de la Iglesia. Recordad que el apostolado es eclesial para poder ser salvífico y meritorio. Para alcanzar verdaderos éxitos apostólicos debeis vivir en gracia y aspirar a la santidad: "Sed perfectos como vuestro Padre Celestial es perfecto" Sin mi nada podeis hacer." Solamente viviendo en santidad podreis repetir con vuestro Patrono "Todo lo puedo en Aquel que me conforta" y

aquella otra frase que tanto os gusta "Cristo y yo, mayoría aplastante."

El Post-Cursillo debe ser al igual que la Iglesia como una peregrinación. Tender a la perfección. Caminar hacia el Padre.

## POST CURSILLO

Con grande ahinco debeis estudiar las piezas del Post-Cursillo con el propósito de asegurar la perseverancia de los cursillistas y la eficacia de vuestro apostolado. Recordad la grave responsabilidad del "cuarto día": vertebrar una cristiandad bajo la dirección y guía de vuestro obispo.

La reunión de grupo debe ser materia de seria reflexión. El espíritu de la reunión de grupo debe estar animado de las enseñanzas del Concilio: "revisar en pequeños equipos con los socios y amigos los métodos y los frutos de su esfuerzo apostólico y examinar a la luz del Evangelio su método de vida diaria."

La Ultreya a debe ser el encuentro de los amigos que quieren compartir periódicamente la vivencia de lo fundamental cristiano. Vivencia, convivencia y comunicación jubilosas, no de una espiritualidad cursillista, sino de la espiritualidad del Bautismo, común a todos los cristianos sea cual fuere el puesto que ocupen en la Iglesia. La Ultreya debe ser también el medio para continuar la formación sistemática comenzada en el Cursillo.

Deseamos que con toda sinceridad manifesteis a vuestro Obispo vuestros problemas y necesidades. Que seais humildes para consideraros solamente instrumentos de la gracia de Dios y de Su plan salvífico. Que tengais una actitud de servicio a todos los hombres. Que vuestra benéfica influencia se sienta por el testimonio de vuestras vidas, pero también con vuestras palabras y trabajos en las Parroquias y en las instituciones y asociaciones católicas.

Queremos que en vosotros brille el espíritu de los verdaderos apóstoles: "Siguiendo a Jesús pobre, ni se abaten por la escasez, ni se hinchan por la abundancia de los bienes temporales, imitando a Cristo humilde, no ambicionan la gloria vana, sino que procuran agradar a Dios antes que a los hombres, preparados siempre a dejarlo todo por Cristo, a padecer persecución por la justicia, pensando en las palabras del Señor "Si alguien quiere venir en pos de mí, niéguese a sí mismo, tome su cruz y sígame".

Que vuestra marca distintiva sea la de los primeros cristianos: "Mirad como se aman los unos a los otros" porque "Si yo hablase todas las lenguas de los hombres y de los angeles y no tuviera caridad, sería como metal que suena o campana que retíne."

Paternalmente  
Os bendigo en el nombre del Padre y del Hijo y del Espíritu Santo. Amén.

*Robert J. Carroll*

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# LA PALABRA DE DIOS

Por el Padre Aleido Román  
Trasmisión de la Revolución

Quien no conoce las máquinas grabadoras? El otro día escuchaba un discurso de Pio XII y me parecía que lo oía como si me estuviera hablando personalmente, sin embargo Pio XII hace algunos años que murió. Se puede grabar un mensaje de cualquiera, una charla o una conversación. Ahora bien cuando el buen Dios habló con palabras humanas no existía la máquina grabadora. Cuando Jeremías gritaba por las calles de Jerusalem con estas palabras "Oye las palabras de Yavé, casa de Jacob y todas las familias de la casa de Israel (Jeremías II, 4) no hubo quien lo grabara pues no existía aun la máquina del siglo XX. Cuando Jesús les pronunció el Sermón de la Montaña del capítulo V de San Mateo, los Apóstoles no pudieron grabarlo.

Pero era necesario que nosotros conociéramos el mensaje como los hombres de aquellos tiempos pues las palabras del Señor no pasarán, eran tanto para ellos como lo son para nosotros.

Era necesario encontrar otros métodos para obtener una buena grabación, para asegurar la conservación permanente y para conseguir la transmisión fiel de su revelación divina. Para este proceso triple fundó el Señor su Iglesia y le confió esta responsabilidad delicada. Envío al Espíritu Santo como su embajador personal.

Ahora bien para cumplir esta misión triple la Iglesia en sus primeros años tenía tres instrumentos a su disposición: el lenguaje hablado, la memoria y la escritura.

Para grabar y conservar la revelación le seivian la memoria y la escritura. Para transmitir de nuevo estas verdades tenía la palabra hablada y la palabra escrita.

En los primeros años de la Iglesia se usó mucho de la palabra hablada y la memoria. La revelación de Cristo no fue grabada en las máquinas que vemos hoy sino en la memoria de aquellos tiempos. Fue retransmitida y comunicada por un medio oral, principalmente por la predicación y la enseñanza. Así podemos imaginar esta memoria colectiva de la Iglesia como una gran cinta. Podemos llamar a esta cinta la TRADICION ORAL.

Hacia los últimos años de los Apóstoles, es decir de aquellos que escucharon y vieron al Señor, la Iglesia comenzaba a emplear otro medio o método de grabación, conservación y comunicación que era la palabra escrita. Así muchas partes de la revelación del Señor que hasta este momento habían sido guardadas en la memoria fueron escritas. De esta manera se dejó una constancia más estable y permanente. Podemos imaginar esta palabra escrita como una cinta. Podemos llamar esta segunda cinta la TRADICION ESCRITA O LA BIBLIA.

Hay quien parece que considera la Tradición escrita que es la Biblia opuesta a la Tradición Oral. El Concilio no las ve así sino que dice que Tradición y Escritura están íntimamente unidas y compenetradas, pues

# Pronuncianse Obispos de E.U. Contra Discriminación Racial

Washington (NA)—"Las relaciones laborales en 1967 significan relaciones raciales."

Esta frase inicial de la Declaración del Día del Trabajo 1967, emitida por el Departamento de Acción Social de la Conferencia Católica de Estados Unidos, marca el tono de todo el documento.

Apartándose de su trato usual de los problemas sociales y laborales o de las relaciones obrero-patronales, enfoca íntegramente el fracaso de la nación en "preservar la paz racial y lograr la justicia racial."

La declaración señala las principales nueve causas del actual problema racial, propone cuatro soluciones generales, detalla la necesidad de una prioridad para los programas correctivos y pide a todos "reconstruir física, económica, moral y espiritualmente a Estados Unidos."

"Este reto debe ser afrontado sea cual fuere su costo", sostiene la declaración. "Tenemos suficientes pruebas de que nada es más costoso que la inactividad o la acción inadecuada."

"Si Estados Unidos puede superar este desafío, entonces nuestra nación saldrá de la contienda civil, la enemistad

y el odio a un nuevo sentido de unidad y dignidad nacional. Nuestras convicciones religiosas están hoy en prueba en nuestras ciudades. Dios puede darnos la voluntad nacional para elevarnos a la grandeza. La crisis de este verano reclama la nobleza del espíritu. Probemos al mundo que un pueblo respetuoso de Dios puede vivir de acuerdo con sus ideales religiosos y civiles."

La declaración cita como "las principales razones de nuestros actuales problemas nuestros actuales problemas" a:

—La "desilusión y el resentimiento" que surge cuando se hace evidente que la legislación de los derechos civiles de los últimos años "no significa ningún incremento sustancial en oportunidades".

—La difundida "amargura" originada por el fracaso de la guerra contra la pobreza para "realizar el asalto masivo" que necesitó para sentir la esperanza y mantenerse firme, y el odio particular debido a la asociación de la reducción del programa contra la pobreza con la guerra en Vietnam que "despierta poco entusiasmo aun entre aquellos más convencidos de su necesidad."

—El descontento creciente y la propensión a la acción directa de un "pueblo pisoteado" cuando se "afecta a sus fines de independencia e igualdad."

—La creciente tensión por las difundidas informaciones sobre la "abundancia de nuestra sociedad."

—La convicción de muchos negros de que están sujetos a "desiguales niveles de justicia" por la política y las cortes.

—El ascenso del nacionalismo negro tanto "como causa y efecto de las tensiones y desórdenes raciales".

—La "enajenación casitol de una alarmante proporción de la juventud negra" debido a los hogares deshechos justifica, en forma deshechos, fracasos escolares y el desempleo.

"Ninguno de estos hechos justifica, en forma alguna, los motines y la violencia", anota la declaración, "pero ayudan a explicarlos a aquellos que desean escuchar y pensar. Seguramente los norteamericanos que meditan deben sospechar que sólo una provocación sería habría reaccionado las explosiones de parte de la gente conocida hasta ahora por su paciencia en soportar el mal."

Proponiendo las soluciones generales para las actuales condiciones raciales, la declaración reclama que:

—Se dé "el más amplio apoyo posible" a la Comisión sobre los Desórdenes Civiles en busca de la justicia racial.

—Los grupos económicos organizados, particularmen-

te empresariales y sindicales, "trabajen en favor de rápidas y efectivas soluciones a los problemas que confrontamos."

—Los medios de comunicación continúen "escudriñando e informando en profundidad las razones fundamentales de la angustia de los 'ghettos'".

La declaración advierte, sin embargo, que "debemos ir más allá de las generalizaciones y procedimientos y afirmar programas concretos en orden de prioridad."

Dió primera prioridad a los "esfuerzos ajustados a cada nivel de la sociedad para construir los puentes de comunicación entre las razas donde hoy existen la mayoría de las barreras".

La declaración también cita la necesidad de la liberación de los programas de bienestar, el aumento de los programas suplementarios de educación y la elevación de la calidad educacional de las escuelas de la ciudad, nuevas clases de programas de preparación para el trabajo, reconstrucción de las ciudades, expansión de los programas para proporcionar vivienda adecuada para todo

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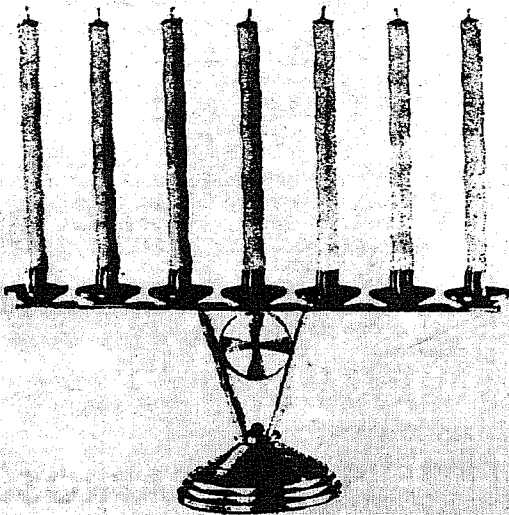
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# La Virgen de la Caridad y el Futuro

Por MANOLO REYES

El legado histórico de un pueblo está compuesto por su religión, sus costumbres, su música, la vida de sus grandes hombres, su tradición. Los tiempos corren, los seres humanos se desarrollan, las generaciones crecen y pasan, pero los pueblos se mantienen firmes junto a su legado histórico que los tipifica y los hace progresar ordenada y orgullosamente bajo el patío de una cultura.

Este legado histórico es el que forma las raíces de una patria, las raíces por donde corre la savia espiritual de cada ser humano.

Un árbol sin raíz se cae al menor soplo del viento. Un árbol sin raíz no puede servir de báculo o sostén. Solo tiene fachada exterior. Pero al menor contratiempo se desplomará.

La actual situación que confronta el noble pueblo cubano es de una importancia capital por razones de su legado histórico.

Si se analiza la situación del cubano veremos que sobre el pesa el tremendo dolor de ver a su familia, que es la base de toda sociedad, separada o a veces, aniquilada por la garra cruel del Castro comunismo. La familia cubana, ha sido desgajada de sus pilares tradicionales por un ignominioso paredón, por una cárcel política horrosa, por el mar o por el odio. No hay una sola familia cubana que bajo las formas anteriores no haya sido separada en la época actual.

Y en medio de esta situación, los años van pasando, las generaciones nuevas van creciendo y asomándose al balcón de la vida, para luego partir a hacer decisiones propias en las encrucijadas de los años. Cual es el balance? Una ge-

neración que crece en Cuba, totalmente confundida por el constante y terrible adoctrinamiento que trata de enseñarles a odiar a enemigos que ni tan siquiera conocen. Que trata de arrancarles los verdaderos valores espirituales, motores de ser humano. Y que rompe con los moldes de una nación para gestar su legado histórico.

Los niños y jóvenes que hoy crecen en Cuba tienen unas veces su mente en Moscú y otras en Pekín.

En el exilio, los muchachos van afrontando el paso de los años; al amparo de la libertad, de las magníficas leyes y costumbres de los Estados Unidos, Cura de la Democracia, pero siempre corriendo el riesgo de dejar de ser cubanos, para convertirse en estadounidenses.

Y si allá se convierten en moscovitas o pekineses y aquí en norteamericanos, qué sucedería con la cultura cubana? Qué ocurriría con el legado histórico del pueblo cubano por el cual tantos miles de héroes y mártires derramaron su sangre para que el pueblo cubano fuera libre, soberano, independiente, y sobre todo, CUBANO?

Tal es la encrucijada de futuro que afronta el pueblo cubano, allá en la isla mártir y y acá en el exilio. . . Un solo pueblo, sin división en el alma, unido en su devoción al Altísimo y que acude a postrarse ante su Madre Celestial, la dulce Virgencita de la Caridad del Cobre para implorarle su ayuda, su protección, y su guía redentora.

En Cuba, nación que se formó bajo el manto de la Virgen Morena que apareció a los tres Juanes, cada día que pasa los Castro comunistas tratan de hacer desaparecer la creencia en esta Madre de todos los cubanos. Los niños y los jóvenes,

presionados por el adoctrinador comunista que opera en todos y cada uno de los colegios públicos de Cuba, son tentados a alejarse de las iglesias, la doctrina Cristiana y la práctica devocionaria.

La verdadera historia de la Dulce Virgen Morena que allá en el Cobre sufre por el dolor de su pueblo, no se conoce a plenitud por muchos jóvenes cubanos que víctimas del adoctrinamiento impuesto, o por la confusión sembrada en su mente por los hijos del mal, se hunden en las redes del materialismo ateo.

Gracias a Dios el pueblo en el exilio puede concurrir libremente a las iglesias que están constantemente abiertas para orar y unirnos al Altísimo. Pero cada pueblo tiene su historia, su tradición, en una palabra, su legado histórico.

Base del legado histórico cubano es la Virgen de la Caridad, cuya devoción durante siglos se ha alzado en palmares, sierras, sabanas, ciudades, poblados, lomeríos y serventías.

El niño y el joven cubanos, hoy en el exilio, son herederos de ese legado histórico que es fundamento de sus raíces internas por donde corre la savia de su espiritualidad.

Es deber ineludible de todo cubano, perteneciente a una generación que pudiera calificarse de intermedia porque creció y se forjó en Cuba y hoy continúa su vida adulta en el destierro. . . el mantener viva y latente la devoción de la Juventud cubana por la Madre Celestial del pueblo cubano. De esa noble Virgencita de la Caridad que alentó el pecho de los valientes mambises cubanos en el siglo pasado para lograr la independencia de Cuba. Por eso fueron los mambises quienes pidieron al Papa

# La VOZ

Suplemento en Español de "VOICE"

que fuera ella declarada: Patrona de Cuba.

Y qué mejor oportunidad para mantener vivo el Culto a la Virgen de la Caridad que el propuesto monumento por el Obispo Coleman F. Carroll.

De ahí que en la parte final de la oración del Comité Ejecutivo para la construcción de dicho monumento, se diga: "Un pueblo que llevándote a Ti en el alma como ideal y bandera volverá a su patria querida, aunque muera en el empeño. Y mientras, quiere perpetuar en esta tierra, que no es la suya, una estructura perenne de enseñanza que quedará para las generaciones futuras como templo vivo del momento más dramático que ha vivido Cuba. Y para que todos te conozcan, Madre y Salvadora, enclavada en el centro de un monumento cubano de fe, libertad y gratitud".

Para la generación adulta que tiene la enorme responsabilidad de actuar como puente entre un pasado cargado de Cuba y la generación de nuestros hijos abriendo los ojos en un mundo de confusión la tarea es ardua, muy dura. Pero digna de todo aquel que se sienta cubano, hijo de la Virgen de la Caridad.

Si se mira hacia atrás y se busca en el pasado para la Cuba del futuro, caben las preguntas: ¿Dónde está el Reverendo Padre Rubinos, fundador del Colegio de Belén? ¿Dónde está el Hermano Victorino que hizo el Colegio de La Salle, los Equipos de Matrimonios del Movimiento Familiar Cristiano, la Juventud Católica, el Hogar Universitario y tantas obras buenas? ¿Dónde está el Comandante Millás para dar los partes del tiempo? ¿Ante un piano mudo en el Teatro Auditorium de la Habana, donde están las manos geniales del Gran Maestro Lecuona? ¿Dónde está el galán de las obras radiales y de televisión: Otto Sirgo? Y a la una de la tarde, en el programa estelar de todos los cubanos, donde está Chicharito y Sopería? ¿Dónde están Alberto Garrido? ¿Dónde está Federico Piñero? ¿Dónde está el legado histórico de un pueblo noble que no nació para ser esclavo?

Por la gracia de la Virgen de la Caridad del Cobre está en ella. . . y en todo cubano que ama a su patria. Ella es el puente entre el pasado y el futuro. Así como cada cubano adulto es un maestro de Cuba para las generaciones que afloran a la vida.

Y del semillero nuevo de estas generaciones que hoy crecen en confusión allá en la isla cautiva. . . y en libertad, en el exilio. . . surgirán los nuevos Rubinos, Victorino, Millás, Lecuona, Sirgo, Garrido, Piñero, y tantísimos otros que con su dedicación, su fe, su arte, su hisionismo forman parte de un legado histórico que por intersección de la Virgen de la Caridad pasará a nuevas manos, para hacer la Cuba del futuro, Libre, Soberana e Independiente.

# John Hancock

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y Su Departamento Latino Saludan a la Colonia Hispana de Miami en la festividad de la Patrona de Cuba, y Ruega a la Virgen de la Caridad que nos Ayude a la Conquista de Nuestra Patria Cubana, Libre y Soberana.

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# John Hancock

MUTUAL LIFE INSURANCE COMPANY  
BOSTON, MASSACHUSETTS

1990 S.W. 1st St.,  
Miami, Fla.  
Telf. 379-7687