

**Christian Unity
Week
Jan. 18-25**

Archbishop Calls Facing Reality One Solution To Drug Problems

"Let our young realize that there are no chemical solutions to these (worldly) pressures, that genuine solution comes only through facing reality, Archbishop Coleman F. Carroll asked in delivering the invocation for the Governor's Conference on Drug and Alcohol Abuse, Monday on Miami Beach.

He added: Let these young people realize "that real justice, real love and real peace are reflections of You (God) who has fathered all reality."

The Archbishop asked for "churchmen who are aware and do not fear to lead on the moral issues of new areas of mission; civil authorities who are

concerned with maintaining order in a spirit of justice motivated by human compassion."

The various methods of ministry "should indeed culminate in one goal — the cure of the afflicted," Archbishop Carroll said.

Gov. Claude Kirk, who called the two-day conference on Miami Beach because of increasing concern over drug abuse in Florida, said that "no more important task faces us than solving the problems of alcohol and drug abuse."

(Continued on page 2)

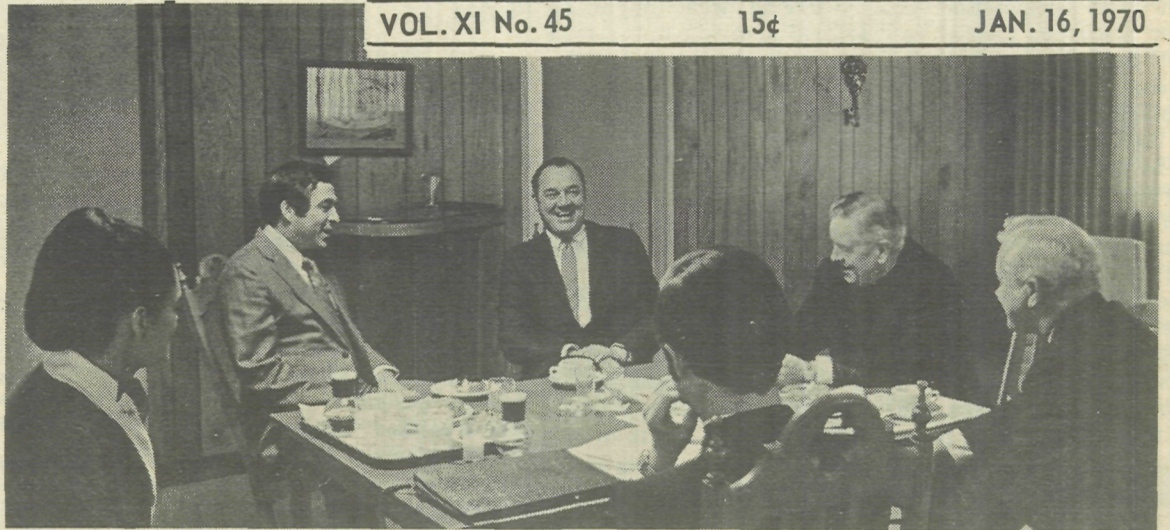
DISCUSSING PLANS before the Conference on Drug and Alcohol Abuse are (from left) Sen. Beth Jackson, Dr. James Bax, Gov. Claude Kirk, Archbishop Coleman F. Carroll, Palm Beach Sheriff William Heidtman, and Father Sean O'Sullivan (back to camera).



VOL. XI No. 45

15¢

JAN. 16, 1970



Support Pledges Still Mounting

Enthusiasm and pledges of continued support mounted this week as the appeals of Annual Bishop's Charities Campaign were brought to various areas of South Florida at regional dinners.

Speaking to hundreds of guests last week at the Bath Club, Miami Beach, Archbishop Coleman F. Carroll expressed his gratitude for the unflinching devotion and interest of South Floridians in the annual campaign to aid the institutions of education and charity within the Archdiocese.

"I am here," the prelate said, "from the conviction that it is people like you, in the past 10 years, through your concern and your interest in the needs of your fellow man and the needs of the Archdiocese, particularly in the field of welfare, who have made so many things possible, so many things a reality.

"I am sure you will prove this year, as you have in the past, your genuine concern, your genuine interest in so many things. And the needs are increasing!"

Archbishop Carroll also expressed his appreciation to Bishop John J. Fitzpatrick, who is the

principal speaker at the regional dinners; Father John J. Nevins, Archbishop's Representative and Coordinator of the 1970 drive; and Philip Lewis, who serves as ABCD general chairman, for their untiring efforts.

The record of accomplishments by the Archdiocese of Miami through funds donated in the past campaigns was lauded by Bishop John Fitzpatrick at recent regional dinners.

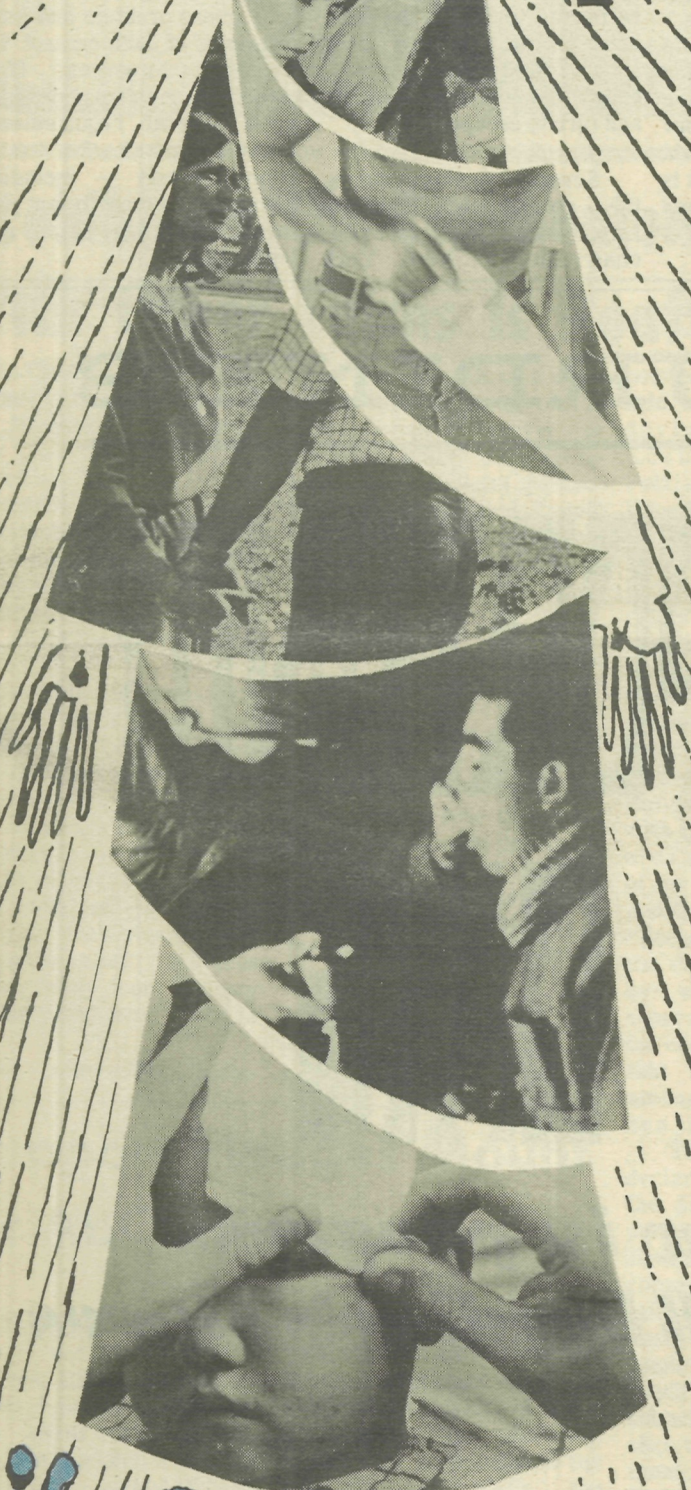
"We shall only mention in passing," he said, "the Catholic Home for Children in Perrine; the Bethany Residence for dependent teenage girls; Boystown of Florida for dependent teenage boys, Camillus House, which

feeds hundreds of our brothers in Christ every day; Centro Hispano Catolico, the Catholic Spanish Center, which will soon branch out to give on-the-spot assistance to 45,000 Puerto Rican persons who live in the ghettos of our garment industry section; our diocesan campus apostolate staffing our secular colleges, University of Miami, Florida-Atlantic University, the junior colleges in Broward County, Palm Beach County and North and South Dade County; and the Drake Business College at which dozens of our archdiocesan personnel are working with our young collegians, who are the future of our country and of our Church."

(Continued on page 3)



**FOR
ME TO
LIVE**



is CHRIST

'Know Your Faith'
Pages 9, 10

Bishops Urge Unity Role

WASHINGTON — (NC) — The country's Catholics were urged to join with other Christians "in the holy task of restoring the unity of the followers of the Lord."

The call was issued by the National Conference of Catholic Bishops in heralding the 1970 observance of the Week of Prayer for Christian Unity from Jan. 18 to 25.

Acting through its Committee for Ecumenical and Interreligious Affairs, the NCCB reminded that the Second Vatican Council mapped four major routes on the path toward unity. They are:

- "Through the work of dialogue whereby every-

one gains a truer knowledge and more just appreciation of the religious life of the different Christian communions.

- "Through cooperation between Christians in the duties demanded by the Christian conscience for the common good of humanity.

- "Through prayer in common with one another.

- "Through undertaking with vigor that task of renewal and reform of which the Church is always in

(Continued on page 4)

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

7 Dioceses Join To Cut TV Costs

Educational television in parochial schools took a giant stride forward last week as the seven pioneer dioceses in the field reached agreements which should effect economies and open doors to quality programming.

The Interdiocesan Television Association — made up of those seven dioceses and including the Archdiocese of Miami — were guests of Msgr. Joseph O'Shea, director of the Archdiocesan Radio and Television Commission, for meetings at St. Joseph's, Miami Beach, where Msgr. O'Shea is pastor.

Representatives of three of the largest distributors of educational television programs agreed to the same rental fee arrangement as it has with the various states for their public schools.

"This will mean a great deal of savings," noted Msgr. O'Shea, who is vice president of the ITA. It was formed in April with negotiation of better prices in several related fields as one of its purposes.

Msgr. O'Shea explained that the Catholic schools will now be able to participate in something which one company calls a "consortium."

It pools money proportionately from the states which it serves to produce high-quality series. For what would amount to a small fee, the dioceses can now take advantage of these

series and have full use of them for five years.

For example it might cost the Archdiocese of Miami \$2,000 or less for a 34-part art series for the five years, Msgr. O'Shea said. However, if the series were rented it might cost \$1,500 or more each year.

There are 880,000 pupils represented in the seven dioceses, 39,110 of them in the Archdiocese of Miami. Others members are New York, Brooklyn, Boston, Milwaukee, Detroit and Los Angeles.

The Diocese of Rockville Center, N.Y., and the Archdiocese of San Francisco are planning to begin ETV soon. When they join the ITA, it will be serving some 1,002,000 students in nine dioceses, Msgr. O'Shea said.

Archbishop's Letter

Urges Generous Gifts To Migrant Missions

My Dearly Beloved in Christ:

I am writing to you today concerning a continuing problem in the Archdiocese of Miami which becomes more critical year by year, namely the plight of seasonally employed agricultural workers. There are in the southern half of Florida, for nine or more months of the year, 30,000 to 40,000 persons who are unequipped by education or training to do any work other than fruit and vegetable picking.

At present the Archdiocese of Miami is attempting to care for the migrant laborers and their families through parishes and missions in many locations. Eight priests are involved in this work. You will be happy to know that, because of your generosity last year, a Rural Life Bureau has been established in the Archdiocese and Father John R. McMahon, who recently returned from earning a Master's Degree in Sociology at the University of Detroit, has been appointed its full-time Director. The Archdiocese is also sponsoring a low-cost housing development in Pahokee which is now under construction with private funds provided by a prominent Catholic layman. So

much, however, remains to be done, both spiritually and materially, to assist these people.

I know that you will not refuse to acknowledge the real human need which exists among migrant laborers and to lend your support to them. The day-to-day cost of the projects and programs which we are providing depends upon the generosity of the people of the Archdiocese of Miami. I am, therefore, appealing to you on their behalf to be generous in contributing toward our Migrant Workers Mission Collection which will be taken up next Sunday. Moreover, I am calling upon each and every one of you to give your prayers, sacrifice and your support by the means available to you as citizens to help them better their living and working conditions.

Please be assured of my gratitude. May God bless you for the help you will give to meet the spiritual needs of these people.

Sincerely yours in Christ,

Edmund J. Conroy
Archbishop of Miami

Archbishop Calls Facing Reality One Solution To Drug Problems

(Continued from page 1)

Urging what might be termed a middle-of-the road approach to solving the problems of drug and alcohol abuse, Gov. Kirk explained, "It would be as unwise and destructive in my judgment, to legalize marijuana as it is to jail young people with no prior history of criminal involvement."

At the end of the two-day confab, Dr. James Bax, head of Florida's Department of Health and Rehabilitative Services, said that he planned within the next month to call

a symposium to formulate a specific drug program for Florida.

The program, he said, would probably call for changes in existing state laws and implementation of a variety of new approaches to treatment for the alcoholic and the drug addict.

His remarks followed two days of workshop sessions during which participants heard a depressing and sometimes hazy relation of drug and alcohol abuse told through personal experiences, treatment records and law enforcement arrest records on drug and alcohol related crime and accidents.

Conference members often found themselves confronted by conflicting statements on such varied problems as the forces which lead people to drug and alcohol abuse, methods of treatment and of law enforcement and legislation necessary to stem the upward spiral of abuse.

However, participants did find at the end of the conference that they were confronted with a great problem and that perhaps, with proper methods and rational planning, the problem could be cut down.

Father John C. Ford, S.J., professor of Moral Theology at Weston College, and author of two books on alcoholism, explained his reaction to the conference:

"Although much of the emphasis was on drugs like heroin and so forth, alcohol is the drug most widely abused by far in the United States. Among the points raised during the conference was the possibility of compulsory

treatment of alcoholism, the need for half-way houses and the role of the Church in sponsoring such institutions."

"The conference should give an impulse to study and confrontation of one of the major problems facing our society, especially our youth. In my opinion what we lack is a philosophy of the use and abuse of chemical comfort in general."

Father Ford also pointed out that the participants in the conference had failed to define the "extent of the problem of alcohol and drug abuse" and the "reasons people cannot cope with life and turn to escape."

Several speakers during the conference, including Lawrence W. Pierce, chairman of New York

State's Narcotic Addiction Control Commission, offered hope for the control of the drug abuse problem and gave examples of such control. He warned, however, that effective control depends upon several requirements which must be met simultaneously — including community commitment and involvement, education and legislation.

OFFICIAL

Archdiocese Of Miami

The Chancery announces the following appointments effective Thursday, Jan. 29, 1970:

THE REV. CHARLES J. ZINN — to Associate Director of the Archdiocesan Family Life Bureau in charge of Marriage Encounters, while retaining all other assignments.

THE REV. BERNARDO SOLIS — from Assistant Pastor, Immaculate Conception Parish, Hialeah, to Assistant Pastor, St. Ann Mission, Naranja.

THE RT. REV. MSGR. SALVADOR BASULTO — to Assistant Pastor, Immaculate Conception Parish, Hialeah.

THE REV. ANDRES COUCELO — to Assistant Pastor, St. John Bosco Parish, Miami.

Upon nomination by the Very Reverend James D. Collins, C.M., Provincial of the Congregation of the Mission (Vincentian Fathers) in Philadelphia, Pa., Archbishop Coleman F. Carroll has made the following appointment, effective Dec. 18, 1969:

THE REVEREND JOHN J. GILLICE, C.M. — Assistant Pastor, St. Vincent de Paul Parish, Miami.

Upon nomination by the Very Reverend Joseph T. Coughlin, C.S.S.R., Vice Provincial of the Redemptorist Fathers in Richmond, Va., Archbishop Coleman F. Carroll has made the following appointment, effective Jan. 2, 1970:

THE REVEREND PAUL CALLAGHAN, C.S.S.R. — Assistant Pastor, Our Lady of Perpetual Help Parish, Opa Locka.

Widows Start Retreat Today

KENDALL — A weekend retreat for widows opens today (Friday) at the Dominican Retreat House, 7275 SW 124 St.

Father Christopher Konkol will be the retreat master for the conferences, to which widows of all faiths have been invited.

Further information may be obtained by calling 238-2711.

THE VOICE

Archdiocese of Miami
Weekly Publication

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

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Pope Hopes To Avert Slaughter In Biafra

By PATRICK RILEY

VATICAN CITY — (NC) — While Nigerian federal troops tightened the noose around the expiring Republic of Biafra, Pope Paul VI moved on several fronts to forestall anything like the slaughter Biafrans have declared would follow their defeat as night follows day.

Shortly after speaking publicly of "the terror-filled possibility of reprisals and slaughter," the Pope dispatched his apostolic nuncio in West Africa back to the Nigerian capital with a personal message to Gen. Yakubu Gowon, head of federal Nigeria's military government.

The nuncio, Archbishop Amelio Poggi, flew out of Rome for Lagos with the Pope's message the same day Biafra surrendered. It was not revealed what the message contained, but the Pope's publicly expressed fears and the swiftness of his action indicated that it was an appeal to Gowon, as a devout Christian, to do all in his power to prevent the feared massacre of Ibos. Ibo tribesmen constituted the vast majority of the Biafran population.

Tribal hatreds and economic rivalries between the Ibos and other sections of the Nigerian population, especially the Hausas of the Northern Region, played a principal role in the decision of Ibos of Nigeria's Eastern Region to declare the independent Republic of Biafra on May 30, 1967.

The very day Archbishop Poggi carried the Pope's message to Lagos, Pope Paul addressed another appeal to diplomats accredited to the Holy See. He asked them to urge their governments to send observers to the battle-devastated region.

He made it clear that he hoped the presence of such official observers would act as a deterrent to possible excesses on the part of the conquering troops.

Speaking explicitly of the Nigerian conflict, he said:

"You can understand with what emotion we raise this appeal to you, excellencies and dear sirs, and to all your governments through you, so that the undertaking of all men of goodwill may succeed in preventing new bloodshed, and in saving innocent lives in respect for international law."

To the diplomats, who had come to bring New Year's greetings, the Pope also said:

"We know that the Nigerian authorities have again manifested their desire to ensure for all, including those of

the opposing party, respect for human and civil rights. They have already, and for some time, asked for the presence of certain observers from various nations and international organizations, and that is a good sign and a happy promise."

(Independent of the Pope's efforts, missionary authorities were approaching diplomats in Rome with the same appeal for official observers in what was Biafra.)

To the crowds gathered in St. Peter's Square for his Sunday blessing, Pope Paul said the war in Africa "seems to be reaching its conclusion, with the terror-filled possibility of reprisals and of slaughter of a defenseless population worn out by hardships, by hunger and by the loss of everything."

He recalled that he had tried "every road" to find an honorable and peaceful solution to the war.

"Today arms are deciding," he said.

"But a fear torments public opinion that the victory of arms may bring with it the killing of innumerable persons. Some fear even a species of genocide, although we want to exclude such a horrible hypothesis for the honor of the African people and of the authorities who themselves

have ruled it out with many explicit assurances.

"But it is a grave moment, and violence can make men blind."

A spokeswoman for Caritas Internationalis, the international Catholic relief organization that has been one of the principal suppliers of food and other necessities to the people of Biafra, described the situation there as "an apocalypse."

She said that 1.5 million civilians had died in Biafra from starvation and bombings, "and it is sure that a great many more will starve now."

She said all communications had been broken between Biafra and Joint Church Aid, the interchurch relief organization that includes Caritas Internationalis, when Biafra surrendered.

"But even if we succeed in re-establishing an airbridge and a food distribution system, the people will stay in hiding in the bush. We would be unable to get the food to them. Many will starve rather than expose themselves to what they think is sure slaughter."

"There are 6 million people hiding in the bush in a small circle 40 miles across. They have no food, no organization. It is an apocalypse."

Pope's Chief Aide On American Tour

NEW YORK — (NC) — Archbishop Giovanni Benelli, substitute secretary of state of the Holy See, who began a trip to the United States and Canada on Jan. 11, is one of the most influential men in the Vatican. He described himself in an exclusive NC News Service interview as the "immediate collaborator of the Pope."

The 48-year-old career diplomat will make courtesy visits to President Richard M. Nixon in Washington (Jan. 19) and Prime Minister Pierre Trudeau in Ottawa (Jan. 20). He met both statesmen during their visits to the Pope last year.

He was accompanied on his trip to the U.S. by Msgr. Joseph Gremillion of the diocese of Alexandria, La., secretary of the Pontifical Commission for Justice and Peace.

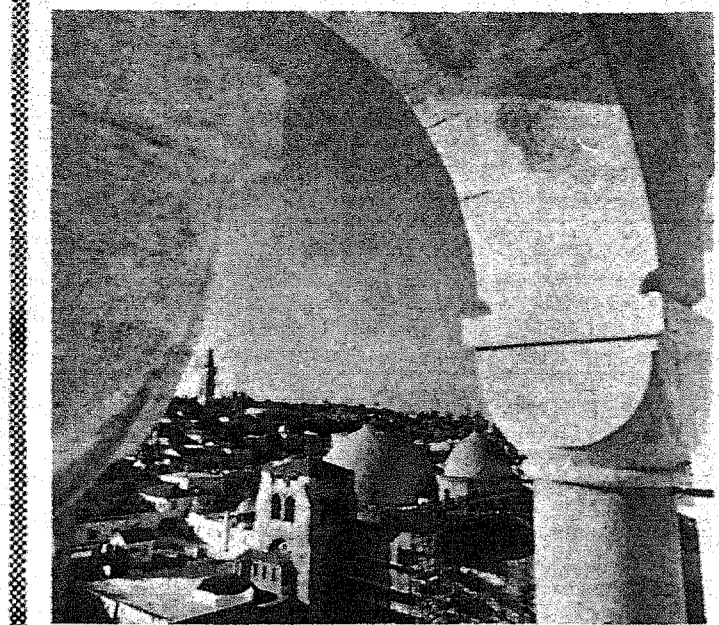
The archbishop was scheduled to call on dignitaries of the United Nations, the Organization of American States, the International Development Bank and other organizations of an in-

ternational nature. He was also to visit Catholic Relief Services (CRS).

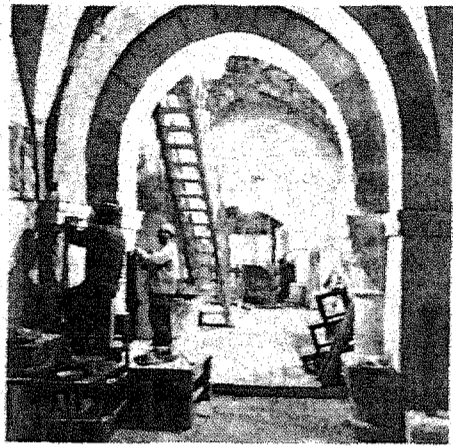
Archbishop Benelli has accepted the invitation of the conferences of bishops in both countries to visit their staffs in Washington and Ottawa to see them "at work." He is also visiting many American cities for a firsthand look at the Church in America.

He attended the installation of Bishop Mark Hurley as the spiritual leader of the Santa Rosa diocese in California, and a Vatican spokesman explained that this would help provide an insight into a small U.S. diocese and give the visitor a chance to meet many bishops and priests in one place.

Archbishop Benelli began his diplomatic career as the secretary of the present Pope when the latter was a monsignor in the office of the Secretariat of State in 1946. Successive assignments took the archbishop to Paris, Dublin, Rio de Janeiro and Madrid.



SCAFFOLDING shows around the Church of The Holy Sepulchre in the Holy Land. One of the most famous churches in the Christian world is undergoing extensive renovation.



Prohibition On Communion Services With Other Faiths Is Reaffirmed

VATICAN CITY — (NC) — The Vatican Secretariat for Promoting Christian Unity has reaffirmed the Church's ban on joint Eucharistic services with Protestants or Anglicans, but at the same time urged the development of a deeper Eucharistic theology "to bring about a convergence of positions."

The unity secretariat was prompted to issue its declaration by "certain initiatives that have been taken with regard to common participation in the Eucharist."

"An official of the secretariat explained that the frequency of such unauthorized intercommunion services varies greatly from country to country and from group to group.

The seven-page state-

ment came out about a week before the beginning of the annual week of prayer for Christian unity. The secretariat said that joint celebrations during that week "could in fact include elements which point toward the common Eucharist so much desired."

It suggested including "our gratitude for the partial unity already obtained, our regret for the divisions which still remain and our firm resolve to do everything possible to overcome them, and finally our humble petition to the Lord to hasten the day when we will be able to celebrate together the mystery of the Body and the Blood of Christ."

An official of the unity secretariat, Father John Long, S.J., of New York

pointed to the joint service held in St. Peter's Basilica during the visit of Ecumenical Orthodox Patriarch Athenagoras I to Pope Paul VI of Oct. 26, 1967. He cited it as an example of the sort of service suggested in the secretariat's declaration.

The service in St. Peter's was in effect a so-called dry Mass, omitting the Consecration and Communion. It contained elements of an entrance hymn, the prayer of the faithful, and a Preface with the Sanctus. But instead of a Canon there was a prayer of joy at what binds Catholics and Orthodox together and of "deep sorrow that because of the calamity of the divisions by which we have been separated from one another for centuries, we cannot have that complete communion among ourselves which would be a sign to the world."

The unity secretariat's declaration pointed out that the Second Vatican Council permits Orthodox and other Eastern Christians not in full communion with Rome to obtain the sacraments of Penance, the Eucharist and the Anointing of the Sick under specified circumstances. The council also authorized Catholics to ask these same sacraments of Orthodox and other Eastern priests under specified conditions.

The project, he said, "is probably the first time there has been a national syndication of fundamental Christian viewpoints — and that's really the value of it."

Support Pledges Mount At ABCD Dinners

(Continued from page 1)

Emphasizing that the program is not merely one of buildings, Bishop Fitzpatrick reminded guests that through these institutions and the dedicated people who staff them, "the hand of God reaches out to touch thousands and thousands of persons who otherwise might well be ignored, giving them the guidance and motivation and consolation that can come to them these days only from His Church."

"And while you, yourself, who support this drive and these institutions, may not have the opportunity of meeting personally and administering personally to the migrant, the black, the deprived, the uneducated, the exceptional child, the unwed mother, the frustrated college student, the drug addict, the abandoned boy or girl," Bishop Fitzpatrick declared, "provide the tools that make this work possible."

Bishop Lauds Storm Aid Donors

JACKSON, MISS. — "Still very optimistic about the recovery of the Gulf Coast" following the devastation wrought by Hurricane Camille, Bishop Joseph B.

Brunini, of Natchez-Jackson, this week again expressed appreciation for the relief funds — including \$50,000 from the faithful of the Archdiocese of Miami — which came into the area from across the United States.

Theologian To Speak

BOCA RATON — Father John J. Hughes, theologian of the universities of Louvain and Munster, will speak at 3 p.m. Wednesday, Jan. 21 at Marymount College.

Most of the \$1.2 million in funds came from 5,000 contributors, and the most moving came from people in the dioceses in Florida, Louisiana and Alabama.

'Know Your Faith' Series Commended

WASHINGTON — (NC) — The first director of the new Division of Adult Education, expressed enthusiasm about the innovative adult religious education series, "Know Your Faith," which appears weekly in The Voice.

Lawrence J. Losoncy, who is still getting settled into his new job, said the NC News Service series "ties in with the mass media program of my division."

"Up to now," Losoncy explained, "there has been just a random outpouring of material — no national voice spelling out Christianity."

He said he believes the program is more Christian than Catholic, pointing out that "we must think in terms of Christianity rather than denominationalism."

Losoncy's duties in his new post will include the gathering and dissemination of information on the rapidly growing trend to adult religious education programs throughout the country.

He also intends to initiate

a professional consulting service through which trained experts would be placed at the service of dioceses, individual parishes and community programs as needed.

"The future of the American Church hinges on religious education, while the success of religious education, in turn, hinges upon the adults of the Church," Losoncy said. "Parents once again are assuming their rightful prerogative of educating their children in the Christian dimensions of life, and to these parents the

Church now looks for its future."

"Our division is a direct field service, dealing with diocesan directors and pastors, supplying them with data," he said. "They feed us back files on what's going on. What we find we tell NC, which then bases the series on these needs."

He said the resources for such a project "have always been available, but until now there has never been the vision of what we want to accomplish as a Christian Church, and this is what I think we're now doing."

Statement By Bishops On Unity Week

Following is the text of a statement issued by the National Conference of Catholic Bishops, through its Committee for Ecumenical and Interreligious Affairs, in conjunction with the 1970 observance of the Week of Prayer for Christian Unity scheduled Jan. 18 to 25.

1. On the occasion of the 1970 Week of Prayer for Christian Unity we wish to reaffirm the hope expressed by the Fathers of the Second Vatican Council that Catholics would join their initiatives with those of their other Christian brothers in the holy task of restoring the unity of the followers of the Lord.

2. The council set forth four major ways in which this endeavor can proceed: (1) through the work of dialogue whereby everyone gains a truer knowledge and more just appreciation of the religious life of the different (Christian) Communities; (2) through cooperation between Christians in the duties demanded by the Christian conscience for the common good of humanity; (3) through prayer in common with one another; (4) through undertaking with vigor that task of renewal and reform of which the Church is always in need and without which there can be no ecumenism worthy of the name.

3. In all these ways, the Catholic Church in our country has been blessed with the opportunity to make a true

beginning. Among the many dialogues in which Catholics have been privileged to participate, we especially wish to express our gratitude to the leaders of other churches in our land who have so willingly entered into dialogue with us through our Committee for Ecumenical and Interreligious Affairs.

4. We are grateful as well for the many collaborative endeavors at the level of the neighborhood, the parish, the diocese and the nation in which Catholics and other Christians have joined their energies for the common good of men. We know our times will increasingly demand more rather than less from us all in these efforts.

5. We are grateful beyond telling for the many times our prayers have ascended together to our heavenly Father. We recognize the constancy of the need for renewal and reform as well as our dependency on the Holy Spirit to guide us wisely and sustain our vigor in this most serious undertaking.

6. In all of this our goal remains that voiced in the Decree on Ecumenism, namely, that little by little, as the obstacles to perfect ecclesiastical communion are overcome, all Christians will be gathered in a common celebration of the Eucharist, in that unity which from the beginning Christ has willed for his Church.

7. The difficulties in achieving this goal surely must be recognized. But these obstacles must not be made to seem so numerous as to be unending, nor so serious as to be insurmountable. The separation of Christians must never be viewed as irreparable.

8. Neither may these difficulties be thoughtlessly or impatiently disregarded. Not all issues from the past on which Christians separated have vanished in the present. Conscientious attention to the witness of history demands that we proceed with great sensitivity toward one another.

9. What is more, the future also makes sobering demands on us all. It is unfolding immense possibilities and challenges to the human family. And those who now work toward building up a more fully united Church for the future must approach this magnificent task with deep concern, clear vision, and careful judgment.

10. A visibly united Church in the future will need those institutions and structures which can best serve the Christian people in the expression and continuation of their life together. Ecumenists who regard this need seriously are not to be rejected as though they were timid or willfully slowing the pace to ecumenical progress. For to reject this need as irrelevant would only open the way to a disorganized and less responsive rather than a more fully united Church.

11. Five years have passed since the historic Decree on Ecumenism was issued. What has been given to us in the recent past has already been so remarkable that we can set no limits to the blessings God may grant in the proximate future.

No one yet can fully anticipate the further mission to which the Holy Spirit at this time is manifestly stirring the People of God. We pledge ourselves to intensify our efforts in the ecumenical movement, and we encourage all who work for a fuller unity among Christians to go forward filled with



BIRTH OF FAITH — This inspirational baptismal font by Knud Knudsen is called "Birth of Faith." It is in the Church of the Holy Spirit in Frankfurt, Germany.

Bishops Call On Faithful To Join In Unity Program

(Continued from page 1)

need and without which there can be no ecumenism worthy of the name."

The NCCB said since the Second Vatican Council's Decree on Ecumenism was issued five years ago, great strides have been made in the work toward Christian unity.

"In all this our goal remains that voiced in the Decree on Ecumenism, namely, that little by little, as the obstacles to perfect ecclesiastical communion are overcome, all Christians will be gathered in a common celebration of the Eucharist in that unity which from the beginning Christ has willed for His Church," the NCCB statement said.

A visibly "united Church in the future will need those institutions and structures which can best serve the Christian people in the expression and continuation of their life together," the bishops said.

real hope, recalling the words of the council that this hope is to be placed "entirely in the prayer of Christ for the Church, in the love of the Father for us, and in the power of the Holy Spirit. And hope does not disappoint, because the charity of God is poured forth in our hearts by the Holy Spirit who has been given to us" (Rom. 5:5)."

Indianapolis Archbishop Is Retiring

WASHINGTON — (NC) — Archbishop Paul C. Schulte has resigned from the office of Archbishop of Indianapolis. Archbishop Luigi Raimondi, Apostolic Delegate in the United States, announced here.

Pope Paul VI has transferred Archbishop Schulte to the titular archbishopric of Elicroca.

Coadjutor Archbishop George J. Biskup immediately succeeds as the Archbishop of Indianapolis.

Archbishop Biskup was Bishop of Des Moines when he was named Coadjutor Archbishop of Indianapolis in 1967. Earlier, he was Auxiliary Bishop of Dubuque.

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Archbishop Speaks On Unity

To the Priests, Religious and Faithful of the Archdiocese:
 There can be no doubt that the desire for Christian unity is more strongly felt now than at any time since the close of the Second Vatican Council. The initiatives which have been undertaken in the interest of promoting unity are both more numerous and more vigorous. The inevitable conclusion is this: More urgent than ever before is the need for prayer.
 The Council's Decree on Ecumenism states that "change of heart and holiness of life, along with public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement."
 With this in mind, I call upon all of you to join me in observing the week of Jan. 18 as a time of special prayer for Christian unity. In particular, I request that prayers for unity be offered after the Masses in every church and chapel of the Archdiocese next Sunday. I ask too that the children be

encouraged to pray daily for unity in our schools.
 As we pray for unity, it is important to remember that Christ Himself prays with us: "I pray not only for these, but for those also who through their words will believe in me. May they all be one. Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me."
 Imparting to all my paternal blessing, I am Faithfully yours in Christ.

Coleman F. Carroll



Religious Leaders Give Unity Views

Reports of increasing interest and participation in the movement for Christian Unity have come from pastors of various Christian denominations contacted by The Voice this week in many areas encompassed by the Archdiocese of Miami.

In addition to describing meetings and conferences which have gone on between the clergy of the various denominations, the pastors contacted said that they could see growth and acceptance of the movement among members of the laity.

Below are the comments of some of the clergy contacted in the special voice poll:

Msgr. James F. Enright, Chairman, Archdiocesan Commission on Christian Unity:

"In response to statements by Pope Paul VI and locally by Archbishop Coleman F. Carroll, many dialogs are now in progress between Catholics and people of other denominations. We are encouraged and heartened by the response to and participation in such discussions."

"We also find that on the parish level requests from the laity for combined worship services and social functions are increasing. Especially among the youth of various parishes, we find a spirit of sharing and of understanding which leads us to believe that the most important moves for Christian Unity must come from the laity. They must demonstrate to the clergy that they are not only willing but anxious to associate with and learn from other Christian groups in order to develop deeper understanding of the real meaning of the Christian life."

The Rt. Rev. James L. Duncan, Bishop of the Episcopal Diocese of Southeast Florida:

"Churches have in the past year made some progress in Christian Unity in recognizing that we are all members of the Body of Christ. There is a growing realization that the churches must find unity."

However, the major problem of Christian Unity is the fact that the dialog carried on is largely confined to the theologians and particularly interested groups representing each denomination. But Christian unity cannot come from the top. It must be developed as a result of the local congregations' studying the dialogs and insights gained by the theologians and leaders and then entering into serious dialog with each other. The man in the pew must learn to accept not only the necessity of union, but the meaning of the total Christian life and theology.

The great need now is to find a means by which all Christian people can engage in the quest for Christian Unity as members of the Body of Christ."

The Rev. A. E. Gysan, Pastor Christ Lutheran Church, Miami:

"Unity is not in itself a goal unless it is a unity based on a common faith in the revelation of God centered in Jesus Christ. My personal observation reveals a slowing-up of most movements toward union and unity, which may be due to the general spirit of conservatism which is apparent in many areas of American life today."

The Rev. Lloyd Knox, Methodist Spanish Center, and Tamiami United Methodist Church, Miami.

"I have observed a great deal more contact and more openness on the part of all different Christian groups, resulting in fine encounters and experiences with the people of other faiths. We who are concerned with urban and other such problems have much in common across denominational lines. We experience a feeling of unity with our common concerns in society."

The Rev. Conrad Willard, Pastor, Central Baptist Church, Miami.

"Many meetings that have been held on the level of the clergy and the laity between Christians have been a significant step in the past year toward Christian unity. This activity has been increasing. I would anticipate that these meetings will continue and perhaps broaden to include more people."

"This does not mean that there is a compromise on the part of any religious body, but at least it is a starting point for brotherhood and love. The opening came probably with the reign of Pope John XXIII who seemed to be the man who said go ahead and move to unity."

The Rev. Charles L. Jenkins of the Brethern Church, Chaplain, Key West Naval Base, Key West:

"I think perhaps the military has been practicing Christian Unity for years. We work together with much cooperation. In the Navy chaplains corp, our slogan has been 'Cooperation Without Compromise.' In observation, I think that many local denominational prejudices are the result of how people have been brought up."

The Rev. G. Kerry Robb, Pastor, St. Mark's Episcopal Church, Palm Beach Gardens:

"If we commit ourselves to do the will of God, then we have to commit ourselves to doing all the things which will bring us together. From here on in it's going to be sticky,

because we're going to have to start talking about the faith and order problems.

"I think, however, that we'll be able to face up to them honestly and with charity. I don't know of any negative response to movements for Christian Unity. It seems that the laity has always been hoping for this sort of thing."

The Rev. David Wolber, Pastor, Nativity Lutheran Church, North Palm Beach:

"I feel that there has been considerable progress in terms of understanding and learning to trust one another. I would foresee more of these same things happening in the coming year. These things will happen because of the efforts of the clergy rather than the laity. On the other hand, I have witnessed no resistance or dragging of feet on the part of the laity."

The Rev. Arthur C. Evans, Pastor, Mt. Olive Missionary Church, Riviera Beach:

"I am a black, Baptist minister, so I feel I must look at Christian from two points of view — denominations and Christianity among the races. While progress in denominational unity has been made, the progress between the races is slow. The white ministers will come to the black

churches to speak, but they seldom invite the black ministers to speak at the white churches."

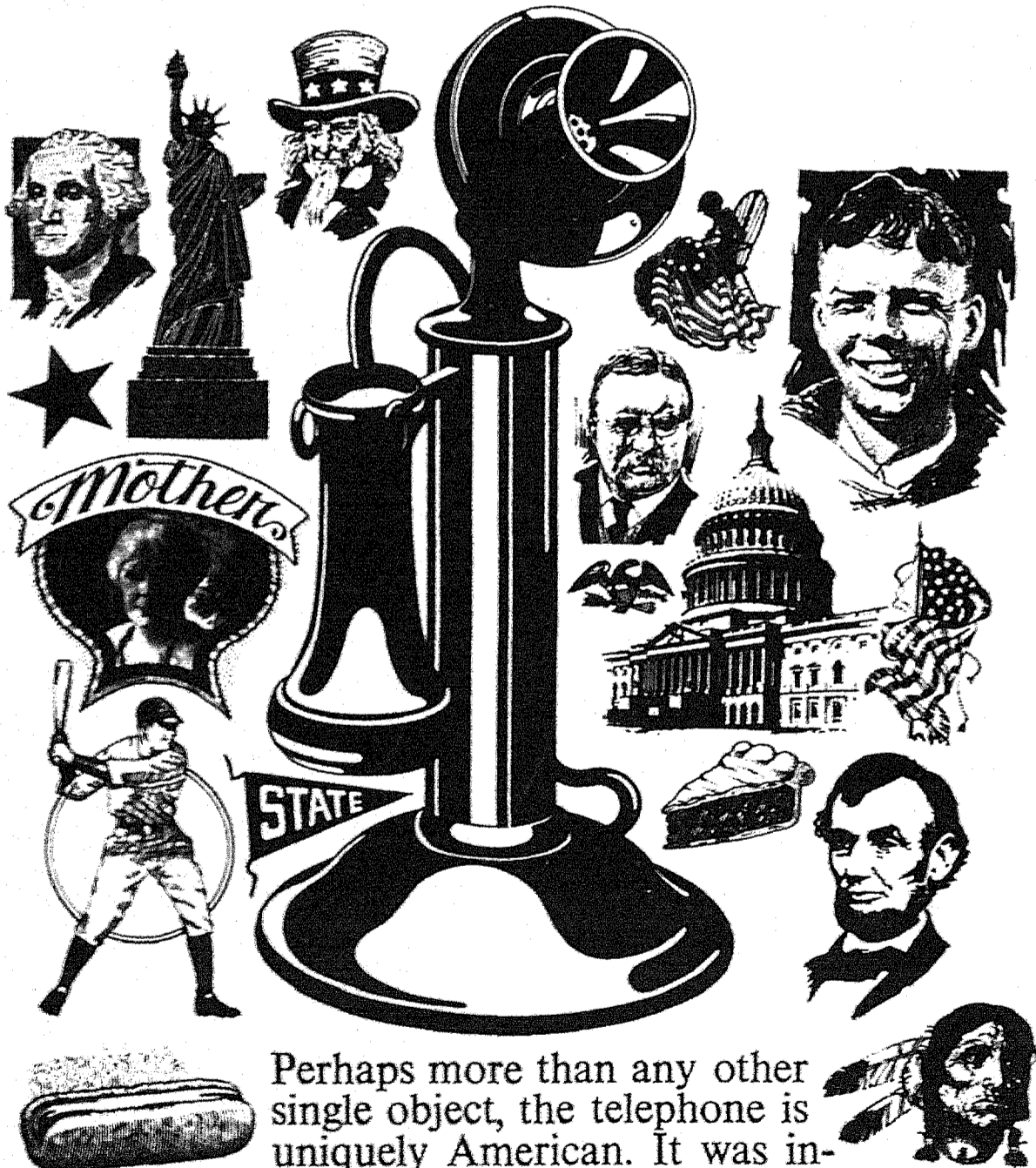
"I feel that there are many white members who would welcome a black minister to speak, but the white clergy is unaware of this. However, in the next year, I feel that more Christians of all faiths and races will come closer together."

The Rev. George X. Gallas, Rector, Greek Orthodox Church of the Annunciation, Miami:

"There are so many definitions of unity, but I believe that unity already exists — the church is the Body of Christ. We must rediscover the mean and redefine the meaning of unity. We think of it in terms of parishes and religious organizations. We use a very narrow point of view. It's unrealistic and false. We must think of ourselves as fellow citizens and accept each other as Children of God and as fellow citizens in the House of God. If we realize this, then it will become obvious that Christ is our Body of Unity."

"If we do this conscientiously and consistently, then we have Christian Unity. We may have diversity, but all the roads lead to the altar. We have many things to learn from each other and that can be a stream that refreshes and renews the life of the church."

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Middle East ---The Fuse Is Lit Wants Peace That's Real

A matter of deep concern to all people is the tense situation in the Middle East arising from disagreements between the Arab Nation and the State of Israel. This very subject has been given considerable attention in the United States Catholic Conference of Bishops, which through its International Affairs Committee, issued a statement in September, 1969, entitled, "Tensions in the Middle East".

Objective analysts consider this statement an accurate assessment of the complex problems and the potentially effective courses of action that may be pursued.

Since September there have been continued grave threats to international peace in that troubled region, and consequently the situation has worsened considerably. It is now more clear than ever that the crisis in the Middle East cannot be localized to the geographical area occupied by the opposing factions. This is a crisis involving not only Jews and Arabs, but the citizens of all nations. Every country in the world is becoming increasingly endangered as attitudes, threats and acts of vengeance more and more take on the

Let's Hope Ruling On Desegregation Ends School Bias

It has been comparatively easy for the people of Dade County to become complacent about the problems of integration in the community, especially so in the area of education. They have heard often that our schools were "moving well in the right direction," and they took it for granted, after hearing how many schools were integrated, that we are one of the more fortunate communities.

Hence when Judge C. Clyde Atkins ruled that immediate and complete school desegregation be effected at once, the first reaction must have been a painful shock for many. Very likely this was followed by the conviction they were deceived about the true state of affairs in public education.

A "Miami News" reporter threw some light on the deception. It appears that "integration" in one sense has been successful, that is, most schools have some Negroes, but you have to search the campus to find them. Ellis Berger reported that out of Miami High's 4,480 students, only 34 are Negroes. Hialeah High has three blacks among 4,089 whites, etc., etc.

Judge Atkins decision may not be popular even with those who sincerely favor speedy integration. Some are concerned about the timing of the ruling, about the hardships it is causing, about new problems it seems certain to cause. These are understandable reactions. Nevertheless the court's decision is entirely in keeping with repeated interpretations of justice and equal opportunity in education. It represents the law for us and must be respected as such. Members of the school board and others who are looking for more loopholes to circumvent the ruling, more opportunities for footdragging, will not have benefitted the community in the long run.

In order to aid the implementation of this ruling, the schools of the Archdiocese of Miami have been instructed not to accept any children who desire to be transferred from the public schools to our private schools. Admission of students in these circumstances would only weaken progress towards necessary integration.

Perhaps now that the matter of desegregation has been put in clearer focus, we can set about conscientiously to insure that the rights of all our children will be assured.

appearance of steps to war rather than as overtures to peace.

Both sides have appealed for assistance in obtaining arms from the two major nuclear powers, the Soviet Union and the United States. Thus the stage is being set for world wide involvement and conceivably for a war that could set the earth ablaze and perhaps destroy mankind.

ARMAMENT

While the appeal for instruments of war is made with the understandable logic that a nation must be prepared to defend itself, still the amassing of arms alone will not provide acceptable answers nor decrease hatred nor forestall revenge nor safeguard the rights of citizens of the world.

There must be at once a massive movement for peace and positive steps taken to solve these crises by peace rather than by war, as Pope Paul has urged statesmen and political leaders. Instead of directing attention fervently towards the amassing of instruments of war, men and women everywhere in this uneasy hour need to begin the education of their minds and hearts for peace as the only lasting solution to mankind's woes. The wars and rumors of wars in the dismal history of the past brought misery and destruction and caused the loss of human dignity. The pursuit of peace as the solution rather than the recourse to war as a remedy must become our obsession.

It is true, as Pope Paul recently stated, strife can at times be necessary, that it can be the arm of justice. But experience will not let us forget that strife cannot uplift mankind nor inflame him with the positive, inspired ideas so necessary in bringing about a spirit of harmony in society. This is why we are urged to look above force and violence and draw inspiration from the hope offered by peace.

In approaching this goal, two things are of prime importance. The first is the recommendation of the International Affairs Committee, "The termination of all claims, all states of belligerency and the respect for and acknowledgement of the sovereignty and territorial integrity and the political independence of every state



in the area, and the right of each state to live in peace within the secure and recognized boundaries, free from threats or acts of force."

TO EXPLORE

Secondly, the major powers of the world, including the United States, should continue to explore most zealously and objectively the ways of promoting agreement between the parties involved, so as to bring about in a successful manner negotiations between Israel and the Arab Nations.

Both dissenting groups belong to the United Nations. Are we not failing our duty to peace if we do not strengthen the United Nations so that effective machinery for negotiations can be set in motion? Arbitration at a table is a step away from bombs falling on innocent victims.

Truth Of The Matter

Sixties Witnessed Miracles On The Ecumenical Front

The Church Unity Octave about to begin reminds us that the past decade witnessed unforeseen, radical changes in attitudes among Protestants, Catholics and Orthodox. In listing the surprises of the sixties, this phenomenon has to rank high.

Today there are still some, of course, who dismiss the quest of unity as a utopian dream or who claim they cannot detect any noticeable difference in relationships among Christians. The first of these views used to be almost universally held, but no longer, evidence enough that cynics in unity are decreasing. The second fails to take into account the almost incredible advances made in the past 10 years, and perhaps now taken for granted.

This is all the more surprising when you remember that as the sixties were approaching, America witnessed a shocking exhibition of bigotry and opposition to the Catholic Church. When John F. Kennedy's entry into the presidential race revealed such hidden bitterness, the very thought of taking positive steps in our lifetime towards unity seemed absurd.

But Pope John was alive as the sixties dawned. His announcement of the Second Vatican Council fell like a bomb, and rumors floated at once that Protestant and Orthodox leaders would be invited. No one believed it. A historian here and there remembered that Pius IX had sent an invitation to Protestant communities before Vatican I in 1869, but it was rejected as interference by Rome in their internal affairs.

Pope John's memory on such things apparently was bad. In his first encyclical he directed his thoughts to Protestants. "We address you, then, as brothers even though you are separated from us. For as St. Augustine wrote, 'whether they like it or not, they are our brothers. They will only cease to be our brothers when they cease saying, 'Our Father'."

He indicated how serious he was about the search for unity in Christendom when he took a German scripture scholar out of obscurity, Augustin Bea, a scholar known only to scholars, and made him head of the newly organized Secretariate for Christian Unity. This evoked immediate favorable reaction around the world. In time Pope John's selection was justified, as Cardinal Bea went on to write his own page of history.

The Archbishop of Canterbury took a giant step forward from the other direction. When Dr. Geoffrey Fisher traveled to Rome to visit Pope John in 1960, new dimensions were outlined for the Ecumenical Movement.

However, it was the invitation to Protestant groups to send "observers" to Rome for the Second Vatican Council which made and kept the headlines. It was understood they could attend all public and

general congregations. They were given all the secret documents which the bishops received, and while they could not "intervene in the discussions or vote," nevertheless they were star participants in the coffee bar discussions, where many claim the real work of the Council was accomplished.

In a very brief time after Pope John sat in the midst of them in a small Vatican parlor and discussed Christianity, the atmosphere of cordiality and friendship was apparent to all. A broad door had been opened.

After each session these scholars and church leaders went home to their own Protestant communities and spoke of the Pope and the Council. For the most part they were frank, objectively critical, enthusiastic. Nothing like this had ever happened in divided Christendom.

When Pope John died, his closest advisor succeeded him. Pope Paul immediately reconvened the Council and in his opening talk left no doubt that he was as interested in the work for unity as his predecessor. He amazed many by saying on that occasion, "If we are in any way to blame for this separation, we humbly beg God's pardon and ask our separated brothers also to forgive us for what ever we have done that has injured them. For our part, we willingly forgive the injuries the Catholic Church has suffered and forget the grief caused during the long period of dissension and separation."

During those four years of Vatican II, some of the most respected Protestant scholars offered perhaps the clearest proofs that unprecedented progress towards unity was being made. Dr. Albert C. Outier, professor of Theology at Southern Methodist University, for instance, called the change in attitudes "the first great miracle of the ecumenical reality."

And he asked, "who will deny that this is God's doing and marvelous in our eyes? It is the miracle of our mutual recognition of each other as Christians, as sharing, somehow and in some degree, both in word and sacrament, in the saving mystery of the People of God...."

Even more significant was the comment of the Protestant German Lutheran theologian, Dr. Richard Baumann. In a controversial book, "Foundation of the World," he had established the necessity of the papacy on biblical grounds. In the light of this his comments at the end of the second session of the Council were considered extremely important.

"The Catholic Church by discovering the necessity of collegiality," he said, "and the evangelical churches by discovering the necessity of the primacy (of the Pope), have begun an intellectual

(Continued on page 26)

THE VOICE

The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

The Most Rev. Coleman F. Carroll Archbishop of Miami

President
The Voice Publishing Co., Inc.
Rt. Rev. Msgr. James J. Walsh
Editorial Consultant

MEMBER: The Catholic Press Association
SUBSCRIBES TO: NC News Service, Religious News Service, Catholic Features Cooperative, St. Louis Review Service and Catholic Press Features.

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PHOTOGRAPHY: Tony Garnet

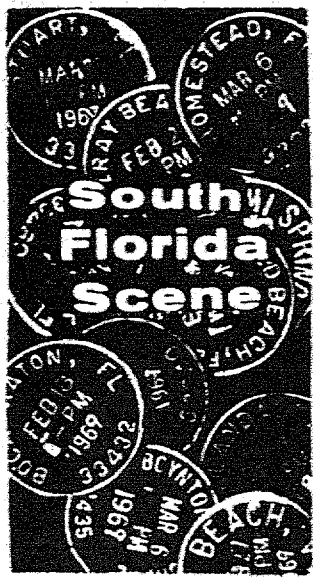
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Circulation - 754-2651
Fort Lauderdale - 525-5157



LITURGICAL RENEWAL leader, Father Clarence Joseph Rivers, is shown leading St. Louis parish choir, during an "Evening of Music" presented Monday. Known nationally as a composer of contemporary Church music, he is a priest of the Archdiocese of Cincinnati who has appeared on national TV programs and at colleges and universities across the nation.

Dr. Sheppard To Give Talk

Dr. Ben Sheppard, executive director of the Archdiocesan Catholic Welfare Bureau and a leader in the campaign against narcotic addiction, will be a guest speaker during an open luncheon meeting of the local chapter of the National Association of Social Workers Tuesday, Jan. 20.

"Drug Abuse — A Community Problem" will also be discussed by Alexander Van West, psychologist, and Ed Tutty, social workers, both of Dade County Juvenile Court, at noon in Valenti's Restaurant, 1300 NW Seventh Ave.

Reservations may be made by calling Mrs. Trevor at 377-5291.

Party Planned For Oldsters

Those born around the turn of the century or before will be honored during a party from 10 a.m. to 1 p.m., Thursday, Jan. 29 in St. Rose of Lima Auditorium, 10690 NE Fifth Ave., Miami Shores.

The second in a series of parties for septuagenarians planned by the Legion of Mary will feature lunch and entertainment. In preparation for organizing a club for senior citizens, election of officers will be held.

Transportation will be available for those who need it and may be arranged by calling the parish rectory at PL9-0332.

Father John O'Leary, assistant pastor, and Miss Anna E. King are in charge of arrangements.

Will Discuss Many Sides Of Marriage

South Floridians have been invited to participate in a four-day "Marriage Symposium" which will be held Jan. 19, 20, 22 and 23 in the Archdiocesan Hall, N.W. 75 St. and First St.

Sponsored by the Cathedral parish, the programs will begin each evening at 7:30 and feature speakers from the local area.

"Male and Female Psychology" will be the topic on Monday of Dr. Joseph O'Lone, psychiatrist, Dr. Ben Sheppard, executive director of the Catholic Welfare Bureau, will discuss on Tuesday "Understanding Your Children."

"Marriage As A Social-Economic Union" will be the subject of Miami attorney Henry Courtney on Thursday.

Msgr. Robert W. Schiefel, pastor, Assumption Church, Pompano Beach, and director of the Archdiocesan Family Life Bureau, will discuss "Religion In Marriage" during Friday's session.

Heigh Ho! A Country Fair-- Pretty Booths To Be There

HALLANDALE — A country fair sponsored by members of St. Charles Borromeo Church will be held Jan. 30, Jan. 31 and Feb. 1 on the parish grounds at NW Sixth Ave. and First Street.

A total of 30 variety booths, providing dolls, stuffed animals, fish pond, lollipop tree, parcel post items, refreshments, glassware, linens, jewelry and home baked items, will be featured. CYO members will sponsor a hayride, caricature artist and dunking booth.

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Couple Celebrates 50th Wedding Year

The 50th anniversary of their marriage was recently observed by South Floridians. Mr. and Mrs. Fred Weber, during Concelebrated Mass of Thanksgiving in their home at 8911 N. Miami Ave.

Msgr. David Bushey, rector, the Cathedral, of which the couple are now parishioners; and Msgr. John O'Dowd, V.F., pastor, Epiphany Church, South Miami, and long-time family friend, were concelebrants of the home Mass during which the Webers renewed their marriage vows.

Married in 1920 at St. Paul Cathedral, Pittsburgh, where Fred Weber was with the Carnegie Institute the couple came to Punta Gorda on South Florida's west coast in 1950. Marie Weber served as president of Sacred Heart parish Guild there.

In the early 1950s she was elected president of the Southwest Coast Deanery of the St. Augustine Diocesan Council of Catholic Women. She was also active in civic affairs in Punta Gorda, volunteering as a chairman of

local Cancer and March of Dimes campaigns.

In 1967 the Webers moved to Miami and for the past three years have been active in projects of the Cathedral parish where Mrs. Weber is a member of the altar committee of the parish Women's Council.

They have one son, Richard, who came to Miami from Pittsburgh for the observance, which was attended by some 60 guests.

Pre-Lenten Mission Set

LAKE WORTH — A pre- Lenten mission for parishioners of St. Luke Church begins Sunday, Jan. 25 and continues through Friday, Jan. 30.

Jesuit Father John Shroder will preach at all the Masses on Sunday. Mission devotions begin Monday evening.

Confessions will be heard before evening Masses, which will be followed by a brief homily.

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Nuns Confer At Kendall

KENDALL — More than 20 Dominican Sisters of St. Catherine de Ricci, representing nine convents in five states and Latin America, recently participated in discussions on contemporary religious life at the Dominican Retreat House.

Among those attending were nuns who staff Centro Hispano Catolico and the Retreat House in Miami as Sisters from the mission in Cali, Colombia.

Personal renewal, congregational self-study, re-evaluation of apostolic works and religious living were among topics discussed. A committee will make proposals, based on the workshop, to the General Chapter of the congregation, scheduled to be held next summer at the motherhouse in Media, Pa.



CONTEMPORARY religious life was discussed by representatives of the Dominican Sisters of St. Catherine de Ricci during a recent meeting at the Dominican Retreat House, Kendall. Shown are Sister Mary Bergin, Schenectady, N.Y.; Sister Jean Kinney, Media, Pa.; Sister Margaret Mary, and Sister M. Damien, Kendall; Sister Maria Elena, Centro Hispano Catolico; and Sister Dorothy Curran, former superior at Centro now stationed in Cali, S. America.

Cannon Law Workshop To Be Held At Kendall

KENDALL — A Canon Law Workshop will be conducted Saturday and Sunday, Jan. 24 and 25, at the Dominican Retreat House, 7275 SW 124 St.

Sister Eilene Patricia, member of the Dominican Sisters of St. Catherine de Ricci of Media, Pa., will be the guest lecturer, on the subjects: "Inner Dynamics of Law," "The Reign of God and Law" and "Law — To Limit Or To Free."

In order to accommodate all those who have expressed

interest in the program, the same discussions will be held Saturday and Sunday. Registration and coffee are slated at 9:30 a.m. Luncheon will be served. Celebration of the Holy Eucharist will conclude the sessions.

Sister Patricia, who has a doctorate from the University of St. Louis and has done studies in Canon Law at St. Xavier College, has lectured in both the United States and South America and has completed studies in the Institute On Religious Life. She has recently been invited to membership in the Canon Law Society of America.

Reservations for the workshops must be made no later than Monday, Jan. 19 by calling the Retreat House at 238-2711.

Around The Archdiocese

BROWARD COUNTY

A luncheon and card party sponsored by Assumption Women's Club, Pompano Beach, begins at noon, Wednesday, Jan. 21 at the Lighthouse Point Yacht Club.

Holy Cross Hospital's Circle Two of the women's auxiliary will sponsor a luncheon and fashion show Saturday, Jan. 24 at Pier 66. Entertainment by the Tunesman and Danny Bridges.

"Human History Of The Bible," will be the topic of Father Fidelis Rice, C.P., during a meeting of Nativity Men's Club at 7:30 p.m. today (Friday) in the parish hall. A buffet supper will be served.

Reservations are being accepted by members of St. Clement Altar and Rosary Society, Fort Lauderdale, for their annual luncheon and fashion show, scheduled to be held Saturday, Feb. 21 at the Sheraton Hotel. Mrs. Russell Chase and Mrs. Eugene Metzger are ticket chairmen.

Florence Paxton, handwriting expert, will be the guest speaker during a meeting of St. Gregory Women's Guild at 8 p.m., Tuesday, Jan. 20 at Plantation Community Center.

Monthly dessert-card party of St. Ambrose Guild, Deerfield Beach, will begin at 12:30 p.m., Thursday, Jan. 22 in the parish social rooms.

"Heart O'Mine" will be the theme of St. Elizabeth Guild's annual fashion show and luncheon at the Crystal Lake Country Club, Sample Rd., Pompano Beach at 12:30 p.m., Saturday, Feb. 7. Reservations may be made by calling 941-3784 or 942-3524.

St. Matthew Catholic Women's Club will sponsor a luncheon and fashion show at noon, Tuesday, Feb. 10 at the Sheraton Convention Hall, 19400 Collins Ave., Miami Beach. Reservations may be made by calling 927-2038.

Bridge-O-Rama is being sponsored during January by the Mothers Club of Chamaine High School. Evening and daytime groups now being organized. Further information may be obtained by calling 989-2466 or 987-6739 in Hollywood.

DADE COUNTY

Luncheon and card party will be sponsored by St. Rose of Lima Guild at noon, Feb. 7 in the Miami Shores Country Club. Tickets may be obtained by calling 754-8850.

Catholic Daughters of America, Court St. Coleman, will sponsor their seventh annual card party at 7:30 p.m., Tuesday, Jan. 27 at Blessed Trinity Field House, Miami Springs.

"Gold Coast Extravaganza" will be theme of the fashion show and luncheon which St. Joseph Catholic Women's Club will host at noon, Thursday, Jan. 29, at the Hotel Americana. Fashions from Mary Norton will be shown. Reservations may be made by calling 865-9598.

A Valentine's dinner dance under the auspices of Holy Family Women's Club, North Miami, will begin at 7 p.m., Saturday, Feb. 7 in the parish hall, 14500 NE 11 Ave. Music will be provided by the Rhythm Kings. Reservations may be made by calling Elaine Richardson, 891-5224.

"Roaring Twenties" will be the theme of St. Rose of Lima Mothers Club annual dance scheduled to begin at 9 p.m., Saturday, Jan. 24 at the K. of C. Hall, 13300 Memorial Hwy., North Miami. Reservations may be made by calling 754-4873 or 754-3395.

Thrift Sale Scheduled

NORTH MIAMI BEACH — A thrift sale to benefit the Marian Center for Exceptional Children will be held Saturday, Jan. 31 at the Washington Federal Hall, 699 NE 167 St.

Salable items, including clothing, books, kitchen utensils, dishes, etc., are being collected at the Center office for sale between 8 a.m. and 6 p.m.

Mrs. Carl Jensen serves as director of the annual sale, which has already provided many educational aids for the Center.

Florida Library Group To Meet

BOYNTON BEACH — The winter meeting of the Florida unit of the Catholic Library Association begins at 9 a.m., Saturday, Jan. 17 at the Seminary of St. Vincent de Paul.

Registration will be followed by a general meeting from 10 a.m. to noon, featuring Sister Mary Ellen, O.P., associate professor of English at Barry College, speaking on "Some Aspects of Book Reviewing."

Following lunch, sectional meetings will begin at 1:30 p.m. during which the college section will hear Father Leslie Sheridan, C.M. discuss "New Trends in Theology."

A display of Bro-Dart materials and a lecture by Harold Hendryx, who will demonstrate methods of book repair, will highlight the elementary section.

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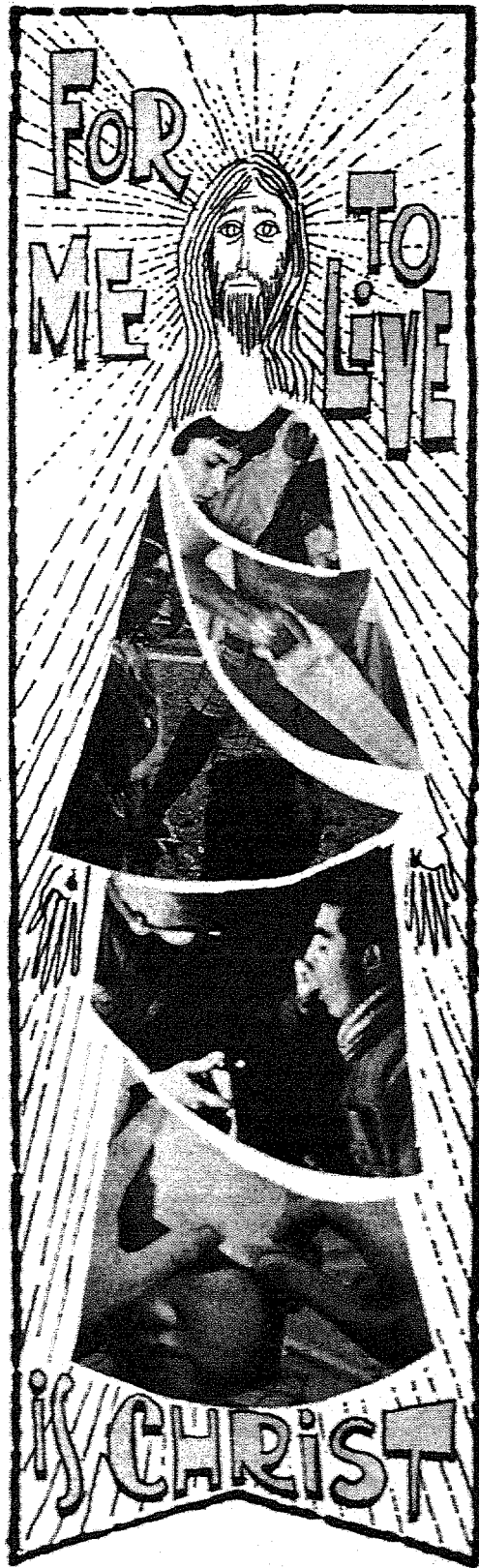
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The Role Of Scripture In Religious Education

By FATHER
CARL J. PFEIFER

Scripture itself is only understandable in depth to one who has shared and appreciated such experiences as friendship, freedom, family, love; for God's scriptural word is elaborated out of very human and secular themes from daily life.

For it is in daily life that God-with-us, Emmanuel, speaks to us His Word of Life. God is a rock, a shepherd, a father, a mother, a husband. It is only to the extent that one appreciates human and secular values that one can understand the Scriptures, for the written word of God is composed wholly in the words of man. Life then is the most immediate sign of revelation and normal place of saving contact with God. "For me to live is Christ."

This is just what Christ does with the disciples on the road to Emmaus. He loves them enough to take them seriously and to try to understand them; in short, He listens. Only then does He speak. With a sureness and strength expressed with a gentleness born of suffering. He proceeds to help them interpret the experience of the past three days. He illuminates their experience in such a way that they come to understand the true meaning and values in their lives, in the apparent tragedy they have just experienced.

In other words, in terms of their lives, in an atmosphere of love, Christ begins to illuminate, to interpret, the real and saving significance of their lives. He cast light on life through love. This is the definition of catechesis and a description of the role of the catechist-prophet.

Where does Christ turn for this light? First of all, as we have briefly seen, to the experiential appreciation of human and secular values. But then Jesus turns to the Scriptures, not to find a theory or philosophy, but to reflect with them on the remembered experiences of man with God. Here in the

biblical tradition He finds the light that illuminates life.

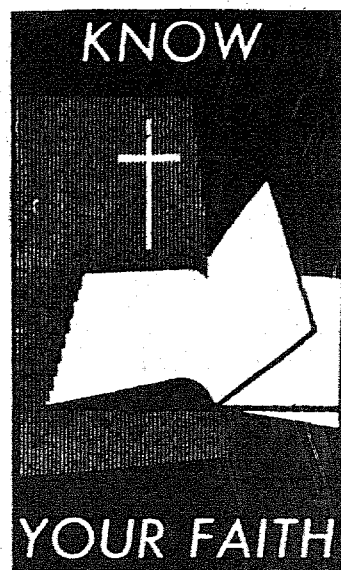
He opens to them the Scriptures, for all the Scriptures are about Him, who is the true light that enlightens life. He leads them to understand that it was necessary for the Messiah to die and thereby enter into glory. Now a glimmer of the divine meaning in their present situation is discernible, and their hearts are already burning. They begin to see that their sadness is in fact without objective foundation. The death of Jesus was not defeat but victory and a sign that He is indeed the Messiah and that they did will to give Him their full trust and their entire lives. Now they can begin to hear God's word in their present situation and to respond to Him in faith. They are beginning to read the sign, to penetrate the mystery, to understand the parable.

Like Jesus, the Christian educator must know the Scriptures, for the Bible records the past communal experience of God's people with their God, and as such, it is the norm given by God Himself to help us discern His way of acting so that we can recognize His actions today.

The true prophet, attuned to the present, open to the future, is recognized by his solid roots in tradition. So too contemporary catechesis must necessarily be biblical and doctrinal, for the interpreted experience of God's people is the basis of interpretation of our experience of God today.

In other words, learning to read the biblical and doctrinal signs of God's saving action and revelation is a necessary step toward learning to read the signs of God's present revelation. It is the past experience of God's people that reveals the pattern of how God acts and where He can be found.

That is why the prophet is most in touch with tradition; so too the catechist today must be growing in his knowledge and appreciation of God's ways with man, the pattern for which is revealed in the scriptural and doctrinal tradition of the Church. The



Bible is a necessary source of light to be cast on today's life.

Tradition is not something dead but living, and both the Bible and doctrinal formulations are assured of vitality only through contact with the lived faith of the Christian community.

This brings us to the final two elements of the Emmaus story. Although the disciples' hearts are burning as Christ opens to them the Scriptures, still they do not recognize Him in the "breaking of bread" that the darkness of tragedy is pierced with light and their eyes are opened. Only then does the full meaning of Jesus' seeming defeat come home to them: "He is not dead! He is risen alive! He is here with us!"

Their insight finds its final confirmation in the experience of the community at Jerusalem who have the same message: "He is risen!" Then sadness is changed to joy, and life's values are again grasped in the light of faith. But only love, through the experience of God's presence in the Christian community, at worship and in fellowship, is the light able to illumine their life. Then at last they are able to grasp that somehow for them "to live is Christ." That the risen Lord walks with them as a gracious stranger, that the world is a divine milieu.

Faith finds its nourishment not only in the records of the past experience of man with God, but more dynamically in the present experience of God in the community of His people. We call these the signs of liturgy and Witness, which continue to give vitality to the Biblical and doctrinal signs.

Committed Christian

By GRANT MAXWELL

The Second Vatican Council sketched a profile of the modern Christian who strives to live the whole of his life according to the Gospel.

The committed Christian, continually renewing his Faith in the Church, is present as Jesus was, at the centers of life, where people are, where the "gut issues" are. Like Christ, he enters into friendly dialogue with his contemporaries, listening and responding; trying always to bridge the ignorance, prejudice and hatred that divide men. He works alongside his contemporaries, giving of himself and receiving in return, as together they build the earth.

By means of this fraternal dialogue and cooperation with fellow citizens, committed followers of Christ labor "to infuse the Gospel spirit into the mentality, customs, laws and structures of the various communities where they work, or practice their profession, or study, or reside, or spend their leisure time, or have their companionship."

The committed Christian is not just a romantic do-gooder. He is generous and also able. His commitment demands competence, wise judgment, effective service. Christians are to serve with friendly efficiency (as the Good Samaritan rendered efficient help in his day).

Moreover, this generous service is not limited to personal daily work, nor to personal acts of kindness, vital as these are in a harshly impersonal age. It is not enough, for example, to give food hampers to the poor, because this in itself does nothing to remove the causes of abject poverty. Only social co-operation with others can remove the root causes of social evils in a complex society. Christians are to serve in secular organizations (in educational groups, labor unions, cooperatives, business associations, international bodies, political parties) where they join in the wise use of organized power for the public good. This is what the Gospel demands, what love of God and neighbor demands in today's kind of world.

Vatican II appealed to Christians of all communions to recognize this social dimension of the Great Commandment, and join together in a united witness of service in the world. Said the Council Fathers:

"(Social) co-operation among all Chris-

tians...sets in clearer relief the features of Christ the Servant. Such co-operation ... should contribute to a just appreciation of the dignity of the human person, the promotion of the blessings of peace, the application of Gospel principles to social life, and the advancement of the arts and science in a Christian spirit. Christians should also work together ... to relieve the afflictions of our time, such as famine and natural disasters, illiteracy and poverty, lack of housing, and the unequal distribution of wealth."

These are some of the social imperatives of the Gospel. They are imperatives many of us have not recognized in the past. Now, at long last, we are beginning to break out of the soul-suffocating mental cocoon that saw Christianity as a "me and God" affair. We are beginning to recognize that Christianity is a "God and us" proposition. At the same time, we are beginning to listen, to learn from the world, to ask probing questions about modern life.

In short, we are now in search of an articulate social conscience animated by the Gospel. Fellow Christians can help Catholics in this search. We can help one another. Together, we can progress in learning what it means in practical terms to bring the Gospel spirit (or as we used to say, "Judeo-Christian values") into the changing world of the 1970's.

Together, for example, Christians can render a service to the public conscience in a plural society by trying to identify the core values in major social problems. Together we can raise in public debate the uncomfortable questions others often are not willing to face, the questions that probe to the heart of the matter: What human values are at stake in a given social problem? What's at stake for the people involved — in terms of their human dignity, their freedoms, rights and responsibilities? What kind of solution will best serve the public good, not just someone's private benefit?

Only when some public consensus is reached on the core values involved in a social issue is it possible to begin devising pragmatic, step-by-step solution. And what's possible — politically, socially — is obligatory.



THE AMAZING signs of God-with-us — Emmanuel — are visible in the world around us today. They are real eye openers. But the Bible also contains a "necessary source of light to be cast on today's life," says Father Carl Pfeifer, S.J., explaining "The Role of Scripture in Religious Education."

THE CHURCH

At an ecumenical study conference, a Christian of high school age expressed his view that "the churches are islands in the real world, separated from the rest of life."

The paradoxical element in this criticism is that this is precisely what many Christians look for and praise in the Church — an island or haven separated from the rest of life.

These settler Christians have seen enough of the dangers of the world, and search for a place of safety, a strong, well-built and well-fortified fortress. They believe that the only way to attain happiness in this life and salvation in the next is by living safely within the town walls, spared from the hardships and dangers of the trial.

The vision of the pioneer Christian is somewhat different. He modifies the traditional image of the Church as the Bark of Peter, and views the Church as the covered wagon, on the move to new uncharted lands. The wagon advances to wherever the action is, always following the call of the Spirit who breathes where he will.

The pioneer wouldn't mind settling down, but there is no end in sight for the work to be done. His prime intention is not to gain new converts, but to serve man where ever he can, to bring the love and peace of God to men by raising them from poverty, from war and from discrimination.

As he moves along, the pioneer sees many others outside the Church with similar goals, engaged in similar work. He cooperates with them and learns from them, humbly realizing that the Church is not the only way to salvation, yet knowing that for him it is God's way of salvation.

The almost magical quality of the Church as the sole way of salvation has been

Viewpoints On Theology

By REV. MR. PETER SCHINELLER

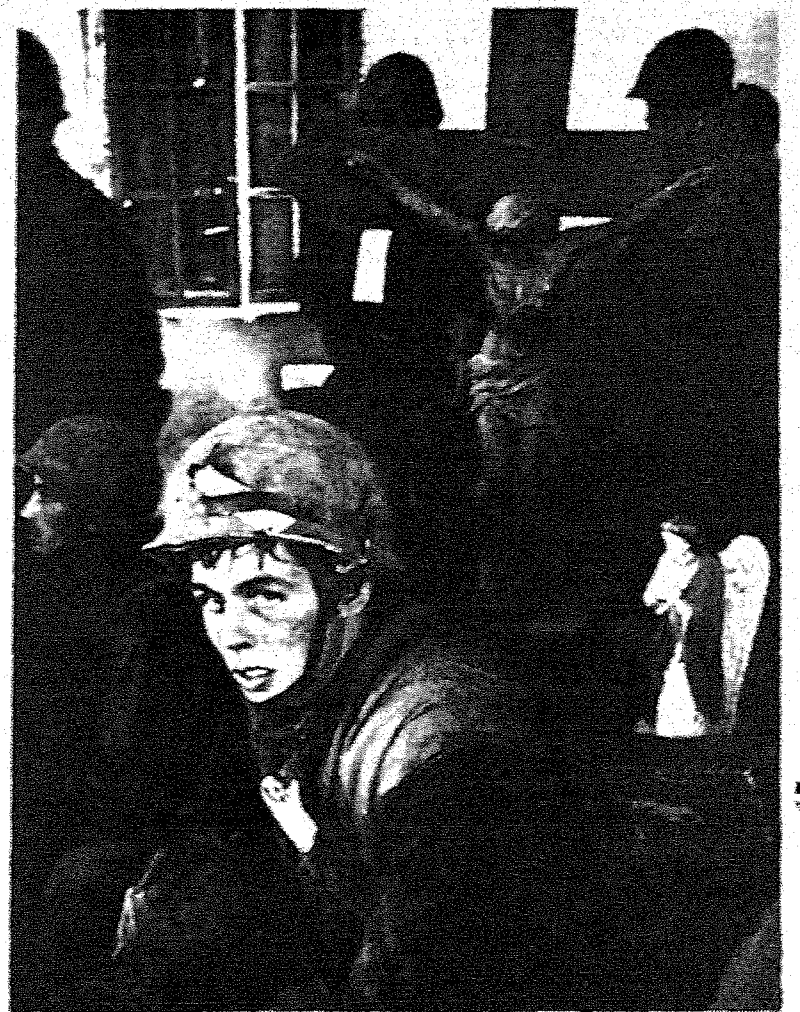
shattered. He sees that he is saved by being a good Christian, and not simply by membership in the Roman Church.

Rosemary Ruether, expressed sharply what Catholics feel. She wrote that perhaps "we need to leave behind Roman Catholicism in order to do something Christian."

The pioneer, therefore, sees the Church as a means of salvation, a continuing manifestation of the salvation offered man through Christ Jesus. At times he will be critical of the Church if it fails to be genuinely Christ-like in serving mankind and thus bringing glory to God.

With Vatican II, the Church of the pioneer is irrevocably linked to the task of working in and for the world. As the decree on the Church in the Modern World says, the Church shares the joys and hopes, the griefs and anxieties of men in this world.

Somehow, those with differing views on the nature and mission of the Church must come together, share their insights and grow in understanding. The Church, the place of God's action on earth, must be large enough, and Christian enough for settlers and pioneers, provided that they talk and learn from one another.



OUR EYES often look out from loneliness, happiness, confusion or hope. Today's religious education programs often appear to place more emphasis on these qualities of man's life than on God's life. In fact, however, they are usually striving to see and hear the signs of God as they are revealed in the lives of the people we know.

"Small But Splendid"

Faithful fans who follow the basketball fortunes of Syracuse's Cathedral Academy this year sport blue and white booster buttons with the motto: "Small, but tough." Small it is. The total enrollment of less than 500 in grades 1-12 means that this Central New York institution of learning falls into the category of a perhaps vanishing commodity — the tiny parish school. But the kids can sing up a storm and put on a splendid liturgy.

They did just that at a Christmas Mass for students, parents, and parishioners on the Sunday before Christmas.

The new Roman Missal's General Instruction states (No. 73): "All concerned should work together in preparing the ceremonies, pastoral arrangements, and music for each celebration. They should work under the direction of the rector and should consult the people about the parts which belong to them."

Those responsible for this special Eucharist took these recommendations seriously and involved all the participants, from first grade youngsters to high school seniors.

Each class began preparations early by creating a papier-mache, wire and cloth figurine for the creche in front of the Cathedral's main altar. Musical details also required advance effort since the supporting group included five guitars, bass and organ as well as a 20-piece orchestra, trumpets, trombones, flutes, oboe, French horn and clarinets. Finally, pupils in every room began thinking of this unique celebration several weeks prior, because at offertory time a representative was to bear the class's chosen gift to the altar in procession.

The concelebrants wore white vestments in response to the joyous tone of "All The Earth Rejoices Because God Has Come." Numbers 309-310 of the General Instruction provide for that alternative by noting: "On special occasions more solemn vestments may be used, even if not of the color of the day" and "Votive Masses are celebrated in the color suited to the Mass itself or in the color of the day or season."

At the beginning of the service, as choir and congregation sang "Joy To The World" and Tom Parker's "Let The Heavens Be Glad," delegates from each classroom in solemn, carefully rehearsed procession behind two large and appropriate banners bore their figurines to the sanctuary. Servers arranged them in front of the altar and the Introductory Rites of Mass continued.

Liturgists today feel more and more strongly that background music of an instrumental or choral nature can on occasion en-

hance the proclamation of scripture and reading of psalms. The Syracuse people share that view. As part of the liturgy of the Word they first sang "And Then Comes The Morning" with full orchestral support, then softened for a dramatic reading of verses. As a lector earnestly communicated the printed word, human voices hummed a tune and oboe, flutes, clarinets and organ echoed the melody.

A second procession, equally solemn, dignified and touching, took place during the preparation of gifts. In addition to the bread, wine, water and chalice, students appointed in each room carried donations to the altar. It was a candy tree from seventh graders and a baby blanket from pupils in grade two; turkeys from high schoolers and a colorful bounding ball from the tots of first grade; food baskets from some and household items from other.

I am not sure the authorities who framed number 49 of the General Instruction ("This is also the appropriate time for the collection of money or gifts for the poor and the Church. These are to be placed in a suitable area, but not on the altar") had in mind exactly such a ceremony, but there can be no doubt that it accomplished the desired goal. Later, the priests distributed these gifts to needy families in the inner city section of Syracuse.

As a fitting conclusion to this celebration the capacity, 1,100 plus congregation sang out first in Latin, then in English, "O Come All Ye Faithful."

How successful was this service? Was it received well by the young, the old, the enthusiasts, the skeptics? The answer should be obvious, but a letter from an older parishioner says it best. "I want to thank you for the beautiful Mass on Sunday. I could not sing because of the lump in my throat and the tears in my eyes. God bless all the priests, Sisters and children."

Worship And The World

By FATHER

JOSEPH M. CHAMPLIN



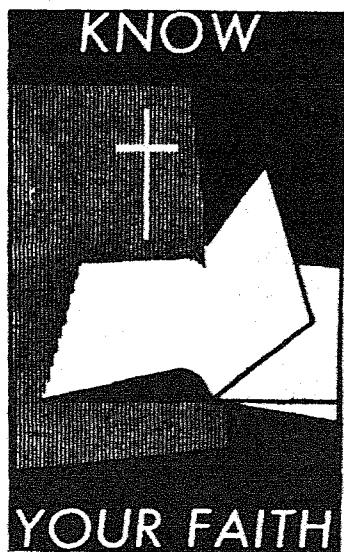
ARE THE churches islands in the real world, separated from the rest of life? Peter Schineller, S.J., poses this question in his discussion of "The Church" and suggests that "the pioneer Christian" wouldn't mind settling down, "but there is no end in sight for the work to be done." (NC Photo by Alan Oddie)

Biographical Notes On Authors

• Father Carl J. Pfeifer, S.J., a member of the St. Louis province of the Jesuit Fathers, is a specialist in catechetical work. He is co-author with Sister Janaan Manternach, O.S.F., of the elementary school C.C.D. series, "Life, Love, Joy," published under the auspices of the National CCD Center by Silver Burdette Company.

• Father Joseph M. Champlin, a priest of the Syracuse, N.Y., diocese, is associate director of the secretariat of the U.S. Bishops' Committee on the Liturgy. He lectures throughout the country and is thus familiar with liturgical developments countrywide.

• The Rev. Mr. Peter J. Schineller, S.J., expects to be ordained priest this year at Woodstock College, the Jesuit theologate recently transferred from Woodstock, Md., to Mr. Schineller's native New York City. His Lenten and



Advent meditations have been widely printed in the Catholic Press in this country and abroad.

• Mr. Grant Maxwell is co-director of the Social Action department, Canadian Catholic Conference, Ottawa. He formerly directed the Adult Education Center, Toronto. The veteran journalist was a Canadian delegate to the 1969 International Congress of the Laity in Rome.

Immorality Gains The Upper Hand, FBI Head Fears

By BURKE WALSH

WASHINGTON — (NC) — As the nation enters upon the new decade "immorality is becoming more the rule than the exception."

This is a warning sounded by the director of the Federal Bureau of Investigation, who called upon every American "to hold the line on decency."

J. Edgar Hoover reached the age of 75 years on New Year's Day, and in a traditional message to readers of the FBI Law Enforcement Bulletin said that in the face of today's complex conditions "many citizens are practically moral cowards."

Hoover has been the object of attacks from some quarters in recent years, and these seemed to step up on the occasion of his 75th birthday. There were news reports and comments noting his age and observing that he had headed the FBI for 45 years, the oldest head of a federal agency in the capital. There were hints he should step down.

But Hoover seems to continue to be highly popular in administrative and congressional circles here, and with a great majority of people throughout the country. His popularity with congressmen has been said to reflect his popularity with their constituents back home.

The director's message to all FBI agents coincided with the appearance of a regular year-end review of FBI activities.

Among things dealt with in the report were "extremist" and "hate type organizations"; attacks on police officers; "an all-time high of nearly 6,000 cases" concerned with criminal violation of civil rights, and more than 13,000 convictions obtained in FBI cases.

In a section dealing with "persons found to be deliberately avoiding military service," the report pointed to 1,000 federal convictions of such persons, 1,200 fugitives located, and an additional 15,000 "individuals who had deserted from the military" who were located "and returned to their respective branches of service."

The director's message in the bureau's bulletin observed that for some years "our citizens have been barraged with unbridled vulgarity, obscenity, blasphemy, perversion and public desecration of our cherished ideas and symbols . . ."

It adds that "a big question for every American as we enter the 1970s is whether he wants to support and defend our free society or let it be overrun and destroyed by visionary agitators; whether he wants to promote the cause of justice and order or to give in to crime and chaos; and whether he wants to hold the line on decency and morality or let depravity and degeneracy corrupt our populace."

Nazis Maintained Spies At Vatican

ROME — (RNS) — An American Jesuit, writing in the most recent issue of *Civiltà Cattolica*, has reported that at least five separate German Nazi organizations maintained networks of spies at the Vatican during World War II. Their intelligence activity was often ineffective.

Father Robert A. Graham, who has published several volumes on the Holy See's varied roles in that war, said Vatican officials experienced continual telephone tapping and interceptions and deciphering of coded cables.

According to Father Graham, officials in tiny Vatican City were literally surrounded by secret agents and informers.

Among organizations identified as being most efficient in having agents available to tap Vatican information were those of the Gestapo whose chief Heinrich Mueller had repeatedly shown almost pathological hatred for the Catholic Church.

Mueller, Father Graham reported, told a meeting of informers in Berlin that their final objective was "the destruction of the Churches, using all the material obtained through information activities which at a given moment will be shown as proof of the betrayal perpetrated while Germany was struggling for her existence."

The article in *Civiltà Cat-*

olica, a Jesuit publication, noted that one of the Nazis' principal informers on Catholic affairs was a former priest, Albert Hartl, who held a position equivalent to that of the head of the Gestapo's Jewish Department.

All Gestapo information involving the Vatican was coordinated by SS officer Herbert Kappler, then an attache at the German Embassy in Rome. Kappler wrote regular reports on German bishops' activities in Rome and went to great lengths to unveil the Vatican's secret methods of communication.

Father Graham adds, however, that most information on the Vatican received by the Germans was unreliable.

He pointed out that a Berlin Foreign Ministry official, Rudolf Likus, employed services of a Roman informer named Virgilio Scattolini, who worked mainly "out of his imagination" and provided only the kind of data he thought would please his Nazi boss.

Any successes the Nazis had came through interception of the Vatican's diplomatic cables. This activity was carried out by an office under the control of Air Minister Hermann Goering.

It was that office which discovered that Pope Pius XII in 1940 had warned Belgium of the imminent invasion by Germany.

"Think of the flowers; they never have to spin or weave; yet, I assure you, not even Solomon in all his regalia was robed like one of these. Now if that is how God clothes the grass in the field which is there today and thrown into the furnace tomorrow, how much more will he look after you, you men of little faith!"

Luke 12: 27, 28

THE VOICE

FEATURE SECTION



Voice Photo By John Massey

Planning The 70s



By FATHER ANDREW M. GREELEY

One of the most serious needs of American Catholicism in the decade to come is planning. The static, immobile, pre-Vatican Church did not require planning. Its goals, its problems, its methods, its resources were taken to be fixed and unchanging. One did what had always been done and one did not do what never had been done. The argument "we've never done it that way before" was usually sufficient to terminate discussion. But that static Church is dead and buried and will never return again.

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The Church in the '70s will necessarily exist in the fluid and dynamic, not to say chaotic, situation. Under such circumstances, it must continually re-evaluate its goals, its resources and its techniques. It will either have a clear idea of where it is going or instead drift without rudder or keel in very stormy and dangerous seas.

Townsend Hoopes, in his "Limits of Intervention," sees the root cause of the Vietnam fiasco not in the imperialistic avarice of the American economy (which the war is certainly not helping) nor in the dogmatism of some of the hard line anti-Communists around the President (though narrowly dogmatic they were), nor even in the President's highly personal

and belligerent approach to the war (though the abrasive personality of Lyndon Johnson in Hoopes's viewpoint was the major factor in making a bad situation worse).

While the stupidity of the military, the hard line of the Presidential advisors, and the personality of Lyndon Johnson all aggravated the Vietnam mess, the root cause, according to Hoopes, was the absence of an effective foreign policy-making machinery or, more specifically, the absence of machinery that could support a President who, unlike his predecessor, had little or no foreign policy experience.

The United States had no mechanism available for reviewing the foreign policy goals and methods of the previous quarter-century and hence blundered into a war which was, in effect, the application of old solutions to a new problem. As Pat Moynihan — a much blunter man than Townsend Hoopes — put it in his study of the so-called war on poverty, the government of the United States did not know what it was doing.

We might very well ask ourselves at the beginning of the 1970s whether the American Catholic Church knows what it is doing. It blunders on from problem to problem, from temporary decision to temporary decision, from partial solution to partial solution, and from disaster to disaster conscious that the old answers don't work but not even very clear what the new questions are.

The remark of a bishop 15 years ago, "The Catholic Church doesn't need a plan; the Holy Spirit takes care of that for us," might have been valid in the 1950s (though I very much doubt it) but it certainly is not valid today. So the policy decisions being made in

the Church by bishops, by priests, by lay people, by religious are made on an ad hoc basis without any reference to context or to goals because there is no context and there are no goals.

Our answers to crucial problems are based on our personal emotion, on slogans, cliches, and the opinions of editorial writers and columnists, on prejudices out of the past, on snippets of Council documents torn out of their context and, one suspects, on wisdom snatched out of the blue sky. It may even be that some of our decision-makers are hearing voices and seeing visions. Indeed, we do not know what we are doing.

Are Catholic schools to be opened or closed? How are parishes to be organized? How is the sexuality challenge to be responded to? What is to be done about the inner city? Can we maintain communication with our youth? What is the role of the American Church in the Universal Church and particularly in the Third World? What are the next steps in ecumenism? What kind of contribution does the "underground" have to make? How can the structure of the Church be democratized?

All these are critically important questions which cannot be answered without detailed, long-range planning. I see no group in the American Church, however, which is engaged in the research and study, the discussion and experimentation necessary for such planning. It therefore does not seem likely that we are going to know what we are about for many years to come. Blundering along and muddling through still seems to be the order of the day.

Anybody who thinks that will work should take a good, hard look at what is left of the British Empire.

Baseball Book A Boon To The 'Yankee Haters'

THE YEAR THE METS LOST LAST PLACE. by Paul D. Zimmerman and Dick Schaap. published by World, 223 pages, \$5.95.

Old-time New York fans had it tough trying to keep up their interest in The Yanks during the early Thirties. Mel Allen, Yogi Berra, and the old professor, Casey Stengel, all were gone, fired by the super-efficient Yankee front office. How could you still root for a team that did that to its living legends? Then in 1962 along came the New York Mets — masters of the misplayed double-play and replete with hitters who couldn't hit, pitchers who couldn't pitch. A team that was to set a major league record by losing over 500 games in its first five seasons. But the Mets had heart, and they had Stengel; then they hired Berra and Gil Hodges. All of the old New York baseball greats, no longer perhaps as sharp as once they were, but nevertheless greats who reminded the fan of the beautiful past.

The Mets, who prompted manager Stengel to ask "Can anybody here play this game?" truly were amazing. And, to the delight of the front office, their box office success was amazing. The team captured the interest of the little guy in New York who knew what it was to be a loser. And this year 1969, the losers won.

The Zimmerman and Schaap book is hard to put down it

Best Sellers-Fiction And Non-Fiction

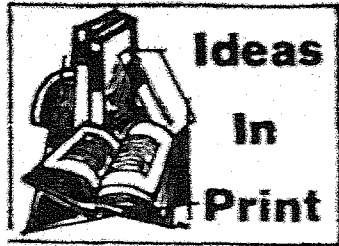
FICTION

Title & Classification
When the War Is Over (I)
The House at Akiba (II)

Author
Becker
Butler

The Fruits of Winter (IIa)
Follow the Running Grass (IIa)
The Estate (IIa)
The Sound of Summer Voices (I)
The Swift Runner (I)

Clavel
McKinley
Singer
Tucker
O'Rourke



raises too many memories for sport fans. It's a great book about a great nine days in July when the Mets proved they were no fluke. Sport fans could do worse this winter than to pick up this volume and browse through its exciting and pleasant pages. (One little error occurs: on page 152 the authors say that Yankee manager Ralph Houk is an ex-marine. If memory serves, Houk was a major in the Army, not a marine. Then again I could be wrong, for I had no intention of leaving this book to check Ralph Houk's military status.)

I'll finish this review now and go back to re-reading parts of the book, particularly those parts where the authors compare the Mets zooming a few games out of first place to the Yankees approximately 20 games behind the pace. Those memories are to be savored by us Yankee haters!

Fred Rotandaro
Pittston, Pennsylvania

NON-FICTION

Present at the Creation (I)
Only One Year (I)
The Transformation of American Foreign Policy (IIa)
The Flowering of the Renaissance (IIa)
Soul Sister (IIb)

Acheson
Alleluveva
Bohlen
Cronin
Halsell

RATING KEY: I, Suitable for General Reading; II, Adults Only, because of: A, Advanced Content and Style; B, Immoral Language or Incident; III, Permissible for Discriminating Adults; IV, Not recommended for Any Class of Reader.

RELIGIOUS PROGRAMS

RADIO
Sunday
7 a.m.
CROSSROADS WINDY (CBS) WFLA 9
8:30 a.m.
UN DOMINGO FEUZY (WFLA) WFLA 9
9:30 a.m.
THIS MIXED UP WORLD WINDY (WFLA) WFLA 9
11:15 a.m.
CATHEDRAL HOUR WFLA 9
5:45 a.m.
THE CHRISTOPHERS WFLA 9
6:45 a.m.
THE CHRISTOPHERS WFLA 9

TELEVISION
SUNDAY
7 A.M.
THE CHRISTOPHERS — Ch. 11 WINK
9 A.M.
THE CHRISTOPHERS — Ch. 5 WFTS (From The Kitchen)
9:15 A.M.
THE SACRED HEART — Ch. 5 WFTS (Every one's Experience)
11 A.M.
CHURCH AND THE WORLD TODAY — Ch. 7 WCAE (The Scandal Of Migrant Housing) Host: Father David Pouch, assistant pastor, St. Timothy Church, Miami
11:30 A.M.
MASS FOR SHUT-INS — Ch. 10 WLBW
12 NOON
FRENTE A LA VIDA — Ch. 6 WOLX
FACE TO FACE — Ch. 12 WFTS
3:30 P.M.
INSIGHT — Ch. 51 WWSB (The Tears For Jesus) The generation gap

Shut-Ins Mass On New Time

The Mass for Shut-Ins telecast every Sunday at 11:30 a.m. on WLBW-Ch. 10 will be seen at a new time beginning Sunday, Jan. 25.

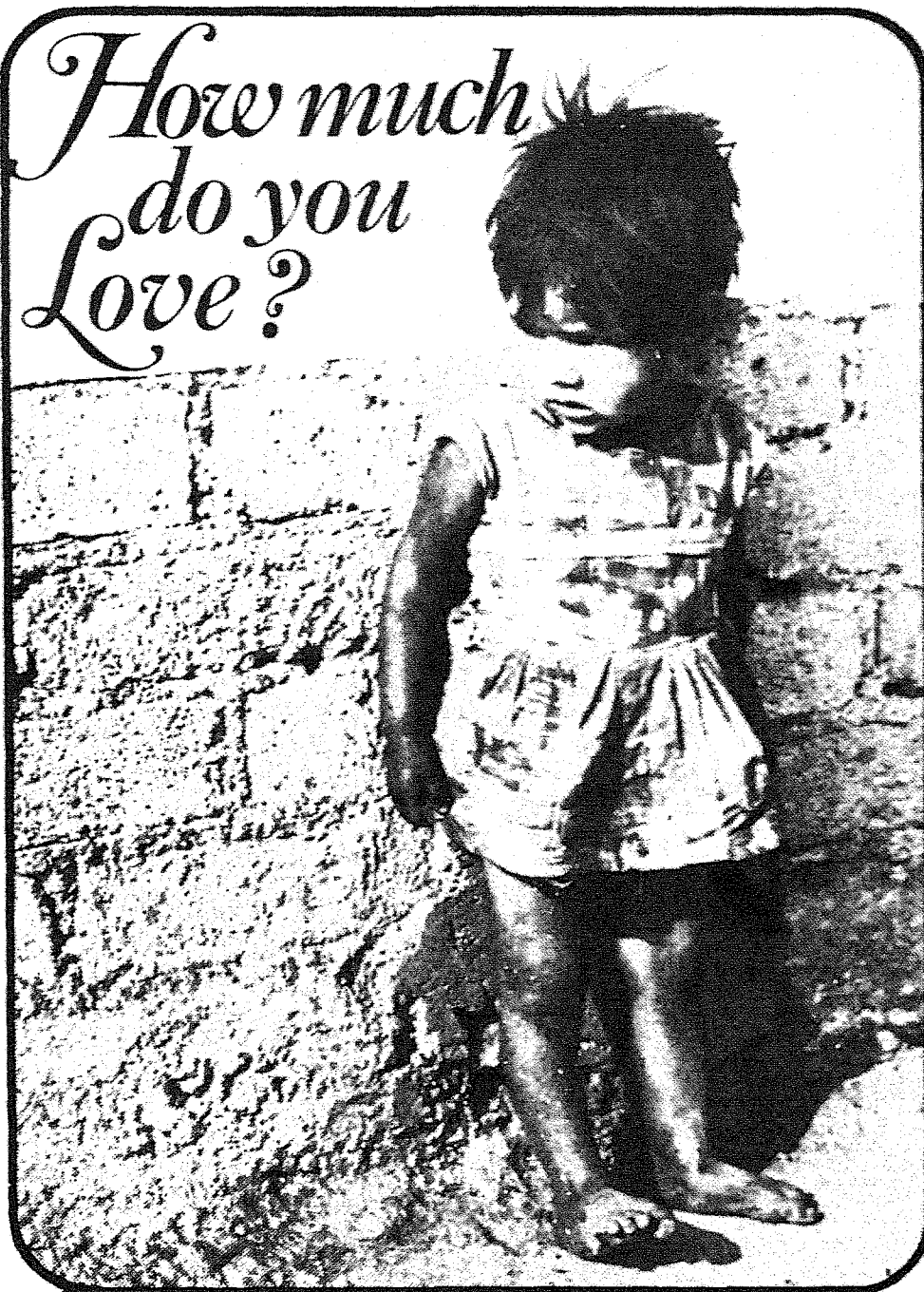
Those confined to their homes because of handicaps or illnesses may view the Mass at 10:30 a.m. beginning on the last Sunday in January.

Gives Pope Book On Peter's Tomb

VATICAN CITY — (NC) — Prof. Margherita Guarducci, an archeologist who identified the tomb of St. Peter beneath the great Vatican basilica dedicated to him, gave Pope Paul VI a copy of her latest book on her work at the basilica when he received her in audience.

The book, "Pietro Ritrova to (Peter Rediscovered)," is a brief summary of her more technical volumes on the tomb of St. Peter and the identification of what she maintains are the bones of St. Peter.

Pope Paul has publicly indicated at least twice that he considers the evidence offered for identifying the bones as those of St. Peter to be highly convincing.



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Critics Place 'Cowboy', 'Z' 'Grit' Among Best Films

NEW YORK — (CPF) — A survey of various "top 10" film lists compiled by critics of various Catholic and secular publications reveals that "Midnight Cowboy," "Z," "Oh! What a Lovely War" and "True Grit" were the most favored films released this past year.

"Midnight Cowboy," the first major American film given an "X" rating (persons under 16 not admitted) by the motion picture industry, led a great many lists, including those of "Our Sunday Visitor" and New York "Catholic News" critic John E. Fitzgerald, "America's" Moira Walsh, and James Arnold, syndicated in about 20 diocesan newspapers.

"Midnight Cowboy," starring Jon Voight and Dustin Hoffman as two men who come to learn the meaning of compassion in the sordid atmosphere of Times Square, was given an "A-4" rating (morally unobjectionable for adults, with reservations) by the National Catholic Office for Motion Pictures, a generally favorable review by NCOMP, and a prize by the International Catholic Film Office.

"Z," starring Yves Montand as a Greek political leader who is assassinated; "Oh! What a Lovely War," a musical-comedy satire on World War I, and "True Grit," a Western-style adventure starring John Wayne as a crusty old marshal, were the films most

often mentioned in the various "best film" lists.

Following these, among more frequently cited films, were "The Damned," Luchino Visconti's drama on the rise of Nazism in Germany; "If," a fictional look at harsh discipline in England's private schools; "La Femme Infidele," a crime-of-passion thriller with an upper-middle-class marriage setting; "The Prime of Miss Jean Brodie," a portrait of a "progressive" teacher in a Scottish school for girls; "Last Summer," the Frank and Eleanor Perry film about four teenagers whose attempt at sophistication ends in violence; "Adalen 31," a Swedish film by Bo Widerberg, director of "Elvira Madigan"; "Easy Rider," about two hippie motorcyclists who set out to "discover America"; "Medium Cool," a semi-documentary about a cameraman at the Chicago Democratic Convention, and "Tell Them Willie Boy Is Here," a film about the injustice done to the American Indian.

Among the various critics' "top 10" lists were: Moira Walsh (America) — "Z," "Midnight Cowboy," "Butch Cassidy and the Sundance Kid," "Oh! What a Lovely War," "Trilogy," "La Femme Infidele," "Downhill Racer," "Alice's Restaurant," "Last Summer," "Prime of Miss Jean Brodie,"

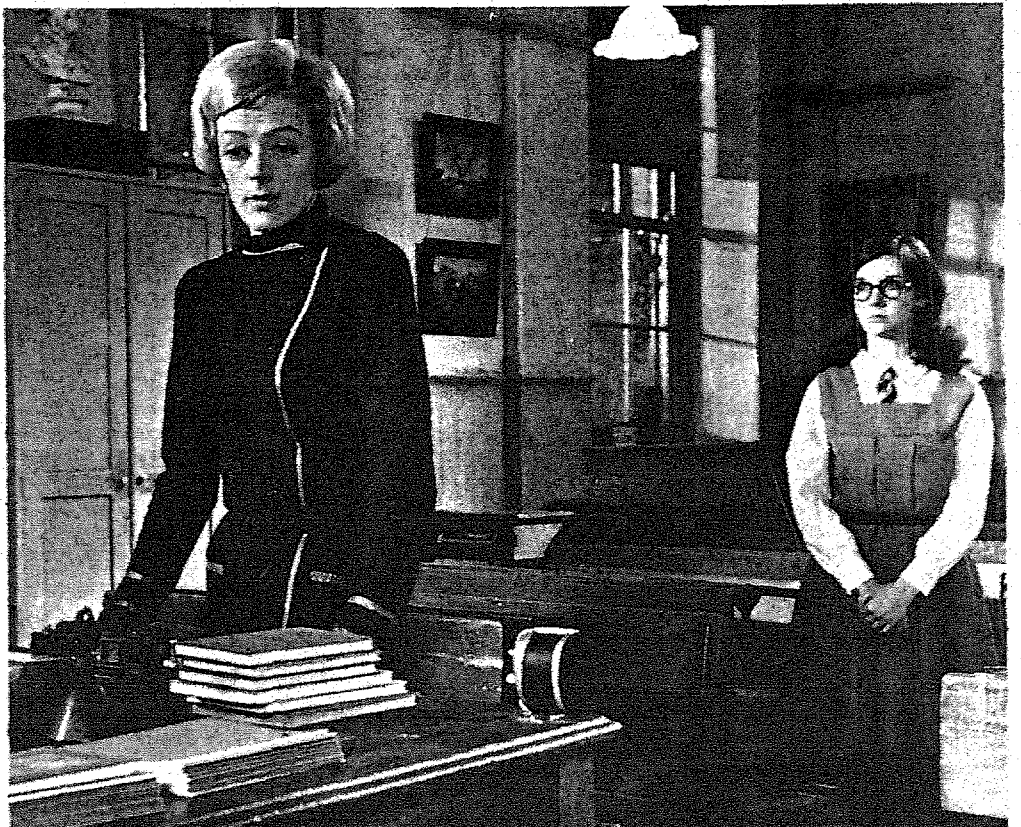
John Fitzgerald (Our Sunday Visitor), (New York Catholic News) — "Midnight Cowboy," "The Damned," "Z," "Sweet Charity," "Prime of Miss Jean Brodie," "Alice's Restaurant," "True Grit," "Last Summer," "Oh! What a Lovely War," "Adalen 31."

Tom Officer (Denver Catholic Register and several "Register" papers) — "The Learning Tree," "Lion In Winter," "Medium Cool," "Midnight Cowboy," "My Side of the Mountain," "Paint Your Wagon," "Shoes of the Fisherman," "Sweet Charity," "True Grit," "War and Peace."

James Arnold (syndicated in diocesan papers) — "Midnight Cowboy," "Popi," "Medium Cool," "Oliver!" "Romeo and Juliet," "If," "Sweet Charity," "War and Peace," "The Fixer," "Easy Rider."

Daniel Mattimore (The Magnificat, Buffalo) — "Bullitt," "Easy Rider," "The Learning Tree," "Midnight Cowboy," "Oliver!" "Popi," "Prime of Miss Jean Brodie," "The Rain People," "Shame," "True Grit."

Judith Crist (Today Show) — "Oh! What a Lovely War," "Z," "Last Summer," "Downhill Racer," "La Femme Infidele," "Midnight Cowboy," "The Damned," "Trilogy," Nicol Williamson's "Hamlet," "Putney Swope."



NAMED FREQUENTLY on critics' lists of the best movies of 1969 was "The Prime of Miss Jean Brodie" which starred Maggie Smith (left).

(Miss Crist also picked her "10 worst": "The Wild Bunch," "I Am Curious (Yellow)," "Teorema," "The Arrangement," "Goodbye, Mr. Chips," "Skidoo," "The Christmas Tree," "Slaves," "Duet for Cannibals," "De Sade.")

Vincent Canby (The New York Times) — "Alice's Restaurant," "The Damned," "If," "La Femme Infidele," "Midnight Cowboy," "Stolen Kisses," "Topaz," "True Grit," "The Wild Bunch," "Z."

New York Daily News — "Oh! What a Lovely War," "Z," "Hello, Dolly!"

"Hamlet," "Bob & Carol & Ted & Alice," "If," "Prime of Miss Jean Brodie," "Secret of Santa Vittoria," "The Happy Ending," "True Grit."

St. Louis Globe-Democrat — "Midnight Cowboy," "Oliver!" "Butch Cassidy and the Sundance Kid," "Popi," "The Wild Bunch," "Goodbye, Columbus," "True Grit," "Hello, Dolly!" "Staircase," "Killing of Sister George."

The New York Film

Critics organization, consisting of newspaper critics, collectively selected "Z" as best film, as did the National Society of Film Critics, made up of magazine critics.

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

FRIDAY, JAN. 16
 9:30 p.m. (10) For The Love Of Orla (No classification)
 2 p.m. (10) Queen (No classification for adults and adolescents)
 4 p.m. (10) Eminent Women (No classification in part for all)

OBJECTION: Reflects the acceptability of divorce
 5:30 p.m. (10) The Frogman (Family)
 8:30 p.m. (10) The Frogman (Family)
 9 p.m. (10) The Frogman (Family)
 9:30 p.m. (10) The Frogman (Family)
 10:30 p.m. (10) The Frogman (Family)

SATURDAY, JAN. 17
 9:30 p.m. (10) The Frogman (Family)
 10:30 p.m. (10) The Frogman (Family)
 11:30 p.m. (10) The Frogman (Family)
 12:30 p.m. (10) The Frogman (Family)
 1:30 p.m. (10) The Frogman (Family)
 2:30 p.m. (10) The Frogman (Family)
 3:30 p.m. (10) The Frogman (Family)
 4:30 p.m. (10) The Frogman (Family)
 5:30 p.m. (10) The Frogman (Family)
 6:30 p.m. (10) The Frogman (Family)
 7:30 p.m. (10) The Frogman (Family)
 8:30 p.m. (10) The Frogman (Family)
 9:30 p.m. (10) The Frogman (Family)

SUNDAY, JAN. 18
 12 Noon (10) Of Blood, Sweat and A Bucket Of Tears (No classification)
 1 p.m. (10) The Frogman (Family)
 1:30 p.m. (10) The Frogman (Family)
 2:30 p.m. (10) The Frogman (Family)
 3:30 p.m. (10) The Frogman (Family)
 4:30 p.m. (10) The Frogman (Family)
 5:30 p.m. (10) The Frogman (Family)
 6:30 p.m. (10) The Frogman (Family)
 7:30 p.m. (10) The Frogman (Family)
 8:30 p.m. (10) The Frogman (Family)
 9:30 p.m. (10) The Frogman (Family)

MONDAY, JAN. 19
 10:30 a.m. (10) Possessed (No classification for adults and adolescents)
 2 p.m. (23) Treasure Of Monte Cristo (No classification in part for all)
OBJECTION: Suggestive situations; light treatment of marriage.
 2:30 p.m. (10) The Climbers (No class.)
 3:30 p.m. (10) Night People (No classification for adults and adolescents)
 4:30 p.m. (10) My Favorite Spy (No classification for adults and adolescents)
 5:30 p.m. (10 & 12) How To Steal A Million (Family)

9 p.m. (10) Enemy Country (No classification for adults and adolescents)
 9 p.m. (10) The Big Show (No classification for adults and adolescents)
 9 p.m. (22) Texas Across The River (Family)
 11 p.m. (10) Resurrection (No classification)
 11:30 p.m. (22) Sergeant X Of The Foreign Legion (No classification)

TUESDAY, JAN. 20
 10:30 a.m. (10) Underground (No classification in part for all)
OBJECTION: tends to present suicide as justifiable; excessive brutality and gruesomeness.
 2 p.m. (23) Angel On Earth (No class.)
 2:30 p.m. (10) The Climbers (No class.)
 3:30 p.m. (10) Submarine Command (No classification for adults and adolescents)
 4:30 p.m. (10) Experience In Terror (No classification for adults and adolescents)
 5:30 p.m. (10) Night People (No classification for adults and adolescents)
 6:30 p.m. (10) My Sweet Charlie (No class.)
 7 p.m. (23) The Eternal Sea (Family)
 11 p.m. (10) Old Mother Riley At Home (No classification for adults and adolescents)

11:30 p.m. (23) A Man Called Gringo (No classification)
WEDNESDAY, JAN. 21
 10:30 a.m. (10) You Gotta Sway Happy (No classification in part for all)
OBJECTION: light treatment of marriage; suggestive sequences.
 2 p.m. (23) Try And Get Me (No class.)
 2:30 p.m. (10) The Climbers (No class.)
 3:30 p.m. (10) My Favorite Spy (No classification for adults and adolescents)
 4:30 p.m. (10) Freighter Murder (No class.)
 5:30 p.m. (10) Submarine Command (No classification for adults and adolescents)
 6:30 p.m. (10) Sweet (No classification for adults and adolescents)
 7 p.m. (10) Via Del Sol (No class.)
 11:30 p.m. (23) Desert Patrol (Family)

THURSDAY, JAN. 22
 10:30 a.m. (10) Government Girl (No classification for adults and adolescents)
 2 p.m. (23) Human Jungle (No classification in part for all)
OBJECTION: Suggestive sequences; tends to create distrust for the law.
 2:30 p.m. (10) The Climbers (No class.)

8:30 p.m. (10) Night People (No classification for adults and adolescents)
 8:30 p.m. (10) My Favorite Spy (No classification for adults and adolescents)
 9 p.m. (10) Never Too Late (No classification for adults and adolescents)
 9 p.m. (23) The Organizer (No classification for adults with reservations)
 11 p.m. (10) Duet At Apache Wells (Family)
 11:30 p.m. (23) Red Light (No classification for adults and adolescents)

FRIDAY, JAN. 23
 10:30 a.m. (10) Broadway (No classification for adults and adolescents)
 2 p.m. (23) Last Of The Wild Horses (No classification for adults and adolescents)
 2:30 p.m. (10) The Climbers (No class.)
 3:30 p.m. (10) Submarine Command (No classification for adults and adolescents)
 4:30 p.m. (10) Night People (No classification for adults and adolescents)
 5 p.m. (10) Wake Me When It's Over (No classification for adults and adolescents)
 6 p.m. (23) The Luck Of Ginger Coffey (No classification for adults)

11 p.m. (10) Farious Journey (No classification for adults and adolescents)
 11:30 p.m. (10) Rue Madame (No classification in part for all)
OBJECTION: Suicide presented as justifiable.
 11:30 p.m. (23) Uneventy (No classification for adults and adolescents)
SATURDAY, JAN. 24
 12:30 p.m. (10) Summer In Paradise (No class.)
 12:30 p.m. (10) Last Of The Fast Gun (Family)
 1 p.m. (10) My Favorite Spy (No classification for adults and adolescents)
 1:30 p.m. (10) No And For Kame Back On The Farm (Family)
 2 p.m. (10) Spider Woman (Family)
 2:30 p.m. (10) Triumph Of Son Of Hercules (Part II) (No classification)
 3 p.m. (10) Submarine Command (No classification for adults and adolescents)

11:30 p.m. (10) Dragon (Family)

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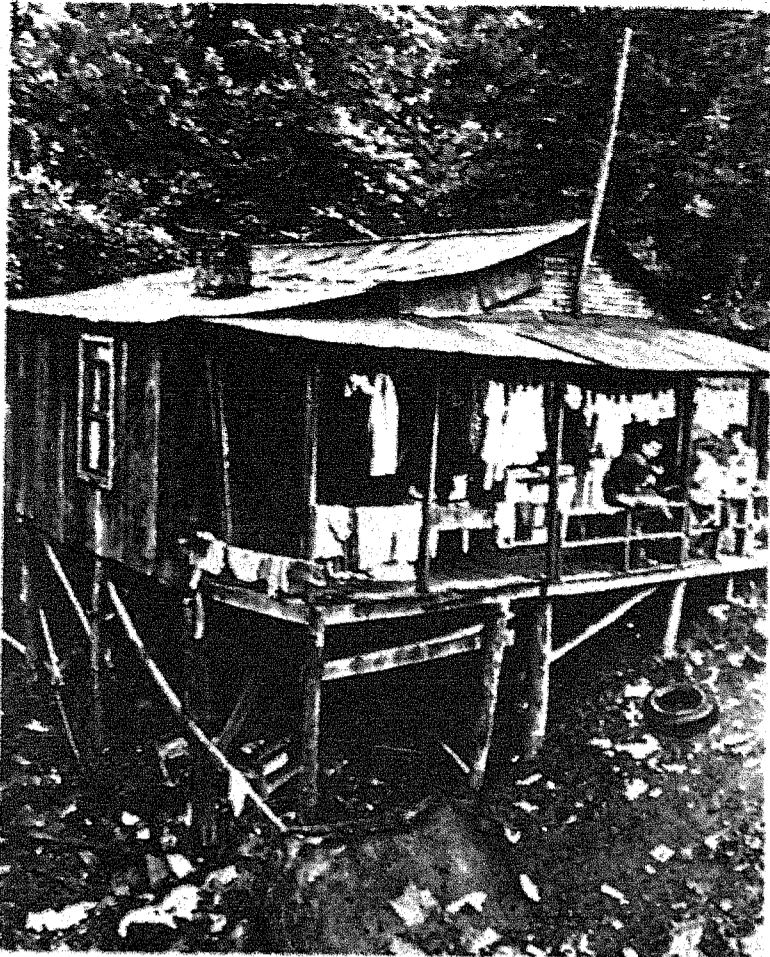
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Plight Of Migrant Workers Termed Among Most Dismal



Agricultural farm workers, who have been described as "America's most deprived people" will be among those aided by the 1970 Annual Bishop's Charities Campaign.

By comparison to European and Latin American countries, poverty gives the impression of being practically invisible in the United States. Msgr. Bryan Walsh told guests at an ABCD dinner as he outlined future plans of the Archdiocese to further assist agricultural farm workers.

Describing the plight of those "among the most deprived in our country," the Episcopal Vicar for the Spanish-Speaking Peoples cited the fact that when Americans visit other countries they see poverty that is very visible.

"But in the U.S. in the past 25 or 30 years, poverty has become invisible and we really don't notice it. We live in isolated suburbs and we miss what happens almost in our backyards. People do not realize that there are some 30 million persons outside the normal way of life in the U.S."

Speaking at the Bath Club on the eve of last week's record cold spell, Msgr. Walsh pointed out that there were men, women and children in Dade County who would sleep that night "on the sides of canal banks, in trucks, in old cars and buses, and in tents. The lucky ones," he explained, "will have for their families a room maybe 12 by 15 feet with

outside facilities.

"Some of the accommodations in this county are so bad that the Department of Health ordered 200 huts burned last week because they were so completely unfit for human habitation," he revealed, adding that thus far nothing has been done to replace these huts.

Msgr. Walsh emphasized that in the next few weeks there will be more than 20,000 people living in extremely poor conditions in South Florida. Thanks to these people we had lettuce on our tables tonight and we had vegetables. The people in New York City and Philadelphia have vegetables in the middle of winter at an economical price because these people have to work in this manner.

According to Msgr. Walsh, the Archdiocese of Miami hopes to develop the first in a series of child development centers for preschool children of migratory farm workers in the very near future.

"We can't wait for the child to get to school," he said. "First grade is too late. By the time the child reaches first grade he is already retarded educationally compared to the child who grows up in a normal home. Through day care centers and child development centers we now know how to bring

a child out of poverty. What we need are the trained people and facilities with which to do this."

As a result of the generosity of South Florida residents to the ABCD, Msgr. Walsh continued, the Church has been able to provide more and more assistance to the impoverished farm workers. "This year in all areas which have migrant workers in the Archdiocese — and we have approximately 50,000 of them in Immokalee, in Clewiston, in Belle Glade, in the range line area of Palm Beach County, in Delray Beach, Pompano Beach and in South Dade County — we are building or planning to build residences for the priests."

He explained that migrant farm workers, often embarrassed because of their shabby dress, are hesitant to approach the average parish rectory and the priests working in the apostolate are often isolated from the farm areas.

Additional priests will also be assigned to the areas, he added, including American and Irish-born clergy who will assume their duties after special training. In past years only Spanish-speaking clergy were stationed in the farm areas.



ABCD dinner guests at the Bath Club in Miami Beach, heard Archbishop Coleman F. Carroll commend the past generosity of the faithful.

Among guests greeting Archbishop Coleman F. Carroll were Desmond Clarke and Thomas Keating at the Bath Club.



How The ABCD Befriends The Unfortunate

Donations to the ABCD assist a variety of persons through programs of Archdiocesan Catholic Charities and the Catholic Welfare Bureau. guests at regional dinners were told by several speakers last week.

Care provided for exceptional children, unwed mothers, and drug addicts was outlined at the Miami Springs Villas by Msgr. Rowan T. Rastatter, Archdiocesan Director of Catholic Charities and Dr. Ben Sheppard, executive director of the Archdiocese of Miami Catholic Service Bureau.

Explaining the important role which the Marian Center and schools for exceptional children play in the lives of mentally retarded children and their parents, Msgr. Rastatter told hundreds of guests to "picture the young mother of two children with her third child on the way. She looks with joy to that day when she will deliver and have a family of three. So she delivers and she and her husband rejoice.

"The pediatrician may look at the baby, shake his head and think 'I'm not quite sure but I think this is going to be an exceptional child. The day comes when he has to tell the mother,'" Msgr. Rastatter continued.

"You can imagine the despondency in that woman's mind—her child is exceptional—who is to blame? herself? her husband? God? Who is she going to blame in the turmoil of her own emotions? And she watches her child grow and she sees that he



Hundreds of dinner guests heard Archbishop Coleman F. Carroll, Bishop John Fitzpatrick and other speakers at the Bath Club.

doesn't have the coordination, doesn't always have that brightness of eye. She also watches the children of the area — they pull off to one side and they point to the little boy — he is different: he is exceptional."

Although his mother tries to work with him, Msgr. Rastatter, who has a degree in social work, added, she has her problems. "These children are calm one moment — the next moment they're up in the sky — it's extremely difficult for the parents of an exceptional child and they need all the help and all the prayers that we can possibly give them."

Msgr. Rastatter cited the example of one small boy who was enrolled at Marian Center at a time when he couldn't comb his hair, wash his face, or dress himself. Under a year's patient and

loving care by the Sisters of St. Joseph Cottolengo he related, the child was able to comb his hair, wash his face, dress himself.

"Then came the time when little John was going to get ready for his First Communion," Msgr. Rastatter recalled. "And if you talk about the grace of the Holy Spirit — that exceptional boy was beautiful to behold. It was absolutely fascinating to see him, with his little attention span, take in those questions, and maybe make distinctions — it was a fascinating thing to watch that boy develop in a spiritual way.

"He'd say his little prayers — the Our Father and the Hail Mary, all little hits and misses, but he was magnificent. He'd go to chapel and it seemed that that's where that boy should belong, that's where he should stay," Msgr. pointed out. "He loved that

little chapel — he just loved it and above all he loved the Real Presence. In Him he really believed."

Marian Center was described by Msgr. Rastatter as a "beautiful monument" where exceptional work is being done not only for mentally retarded children but also for their parents. "You can go the length and breadth of this whole entire land and you won't find anyplace where the exceptional child gets the love, the care, and the education they get at the Marian Center," he declared. "It's wonderful."

Msgr. Rastatter also urged interest and compassion for the unwed mother whom, he said "could be the daughter of any man or woman, husband or wife in this room."

Men should have great sympathy with the problems of the unmarried expectant mother, he said, because they are sometimes the "nasty aggressors". Women above all should have sympathy because as women they are the only ones who know the heights of depths of their own feelings in such great things as love. "We do not condone it," he stated.



Regional coordinator, Msgr. James Enright, talks with Dr. and Mrs. William Terheyden.

Archbishop's Coordinator of the ABCD, Father John Nevins, right, welcomes Msgr. James Walsh, and Mrs. Frank Mackle to dinner.



The Family Counseling Center of the Archdiocese of Miami has a number of problems — but not of its own making.

A dedicated group of priests and laymen are quietly doing all they can to help families and individuals find solutions to a wide range of problems.

The valuable work of this apostolate since it was founded in 1965 has demonstrated the need for expansion of the service. That is the immediate goal of the Catholic Service Bureau — establishment of a Broward County office.

The Broward center, which will be directed by Father James Moriarty, will be patterned after a center which is directed by Father Roger Radloff at 1325 W. Flagler St., Miami.

Father Radloff, an original staff member and director since 1966, has seen the center grow in both size and value. Today it is the largest such service in Dade County and the largest Catholic counseling service in the South.

Between 500 and 600 families or individuals are handled on an intake basis each year by the Miami office. More than one-half of these are handled by the office and the others given referrals to appropriate agencies.

How much success does the center have with these clients? "We refer to success as some type of alteration of a situation so a person is better able to handle his problem," Father Radloff explains. "Admittedly, that is very limited, but true success is difficult to measure."

With that basis of success, Father Radloff notes, the local center rates 5 to 6 percent above the national average.

Primarily, the center's work consists of one hour of counseling per week for each client. There are some 2,200 hours spent counseling in a year.

However, Father Radloff points out, the staff members often go beyond the office visits. "We are willing to extend

ourselves," he said. "Sometimes we are called upon to go out in the middle of the night."

Persons who come to the family counseling center are from a variety of backgrounds. "They come from every walk of life,"

Father Radloff says, "doctors to ditchdiggers. These emotional problems aren't limited to the poor as some people might believe." Clients are Protestant and Jewish as well as Catholic.

Adults and adolescents down

to the age of 13 are eligible for help from the center. The need for counseling of adolescents is concentrated upon the problems of drugs and delinquency, Father Radloff said.

The most urgent need for

counseling, Father Radloff believes, is experienced by young married couples. Clients in this group average between two and three years married. Some couples who come in are married just a few months, he adds.

The success rate in this group can be high, Father Radloff says, because the clients are willing to listen and change since the problems are not yet too deep rooted. "The earlier they come in," Father Radloff says, "the better the chance we have of helping them."

A majority of cases which come to the center are referred to it by parishes or high schools. Each case is handled on at least an intake basis in a week or less, Father Radloff reports.

A social worker visits the client and psychological testing is given before the staff makes a decision. The client is either accepted by the center or referred to another agency, such as Bethany Residence or Boystown in the case of an adolescent.

Besides Father Radloff, the staff includes two psychiatric social workers, Jake Hadley and Mrs. Gladys Garcia; a clinical psychologist, Dr. Douglas Haupt; three part-time psychiatric social workers, nine priest-counselors, and three consulting psychiatrists, Dr. Michael O'Hara, Dr. John Phelan and Dr. Evan Katz. During the summer, two deacons also assisted the staff.

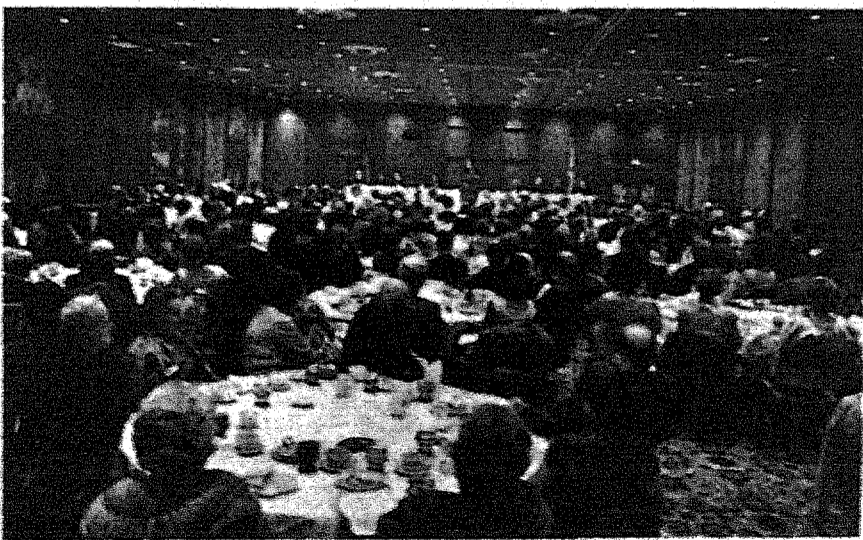
Father Moriarty plans to begin with one full-time and one part-time psychiatric social worker, several priest-counselors and a consulting psychiatrist. Dr. Richard Brohamer of Fort Lauderdale, where the office will be located.

At present, Broward County residents can apply for assistance from the family counseling service of the United Funds or travel to Miami to Father Radloff's office. Father Radloff estimates that some 15 percent of his center's clients come from Broward.



TALKING IT OVER — Father Roger Radloff, director of the Family Counseling Center in Miami, conducts a counseling session at the Catholic Service Bureau.

Family Counseling Center Meets Problems Head On



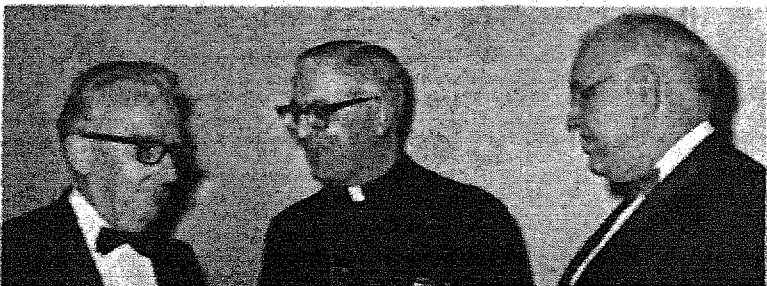
BROWARD COUNTIANS heard Bishop John J. Fitzpatrick outline goals of the 1970 ABCD during a regional dinner held Tuesday in Fort Lauderdale.



ST. ANTHONY Church pastor, Msgr. John J. O'Looney talks with Mr. and Mrs. Thomas Quinn.



ST. SEBASTIAN pastor, Father Lamar J. Genovar discusses campaign with Mrs. James Finlen and Mr. and Mrs. Ray Salvati.



REGIONAL Co-chairmen, John Maloney and Robert Hansen welcome Bishop Fitzpatrick at dinner.



ST. CLEMENT pastor, Father Joseph Cronin, greets Mrs. Arthur Sullivan, Mrs. Charles Kavanaugh, and Miss Rose Kane during Broward ABCD dinner.

Unions Justified In Seeking Decent Standard Of Living

By MSGR. GEORGE G. HIGGINS

One evening during the recent holiday season, having read as much as my eyes could take that day, I broke my 1969 and '65, '66, '67, and '68 New Year's resolution and turned on the Johnny Carson Tonight Show, well after midnight, in search of a little innocent mirth and entertainment.

To my surprise, however, I was treated instead to a serious discussion of labor-management relations by a well known stage and TV comedian who, for present purposes, need not be identified. Suffice it to say that he was chewing on a cigar of Churchillian proportions and, because he was on his way to the long delayed first night performance of Aida at the Metropolitan Opera House, was wearing a tuxedo. In short, he was the very picture of American affluence.



Msgr. HIGGINS

I assume that he had already finished his comedy routine by the time I turned the program on. In any event, when I got into the act, he was philosophizing, in a deadly serious tone, about the rise and fall of the American labor movement, with special reference to the situation in New York where, at that very moment, the citizenry was girding its loins for a possible subway strike.

Our friend the comedian started off by reminding his audience that he had come from a very poor working-class family which was decidedly pro-labor in its sympathies. Indeed, he nostalgically recalled, the walls of the living room of his modest boyhood residence were covered with photos of pioneer labor leaders, including, as I recall it, one of the all time greats in the Socialist movement, Eugene Debs.

He then went on to say that he himself had been a strong supporter of organized labor all his life but that, in recent years, he had reluctantly come to the conclusion that labor was hurting its own cause by calling so many strikes, for example, which penalize working people themselves more than any other segment of the population.

"You and I," he told Mr. Carson and the other members of the panel (and here I am paraphrasing, of course), "will not be hurt by a subway strike because we don't have to rely on public transportation. It's the workers who are forced to

use the buses and the subway to get to and from their place of employment who will be hurt by the threatened strike."

I got the impression, incidentally, that Mr. Carson himself was somewhat embarrassed by this colloquy. In any event, he went out of his way to make it a matter of record that he does have to rely on public transportation from time to time and that, in fact, he had taken the subway to work that very evening. But that's neither here nor there.

I have no doubt that Mr. Carson's featured guest was telling the truth when he said that his own sympathies, by and large, have always been with organized labor, but, frankly, I wasn't at all impressed by the roundabout way in which he argued his case against a possible subway strike in New York City.

If he had contended that the subway workers' demands were unreasonable, I would have disagreed with him, but at the same time would have had to admit that, right or wrong, he was at least arguing his case on rational grounds.

In point of fact, however, he never even raised the question as to whether or not the transit workers were getting a fair shake. He just kept on repeating that a subway strike would hurt the average worker who has to depend on the buses and the subway as his only means of transportation.

There is an obvious flaw in this line of argumentation. If the convenience of people who ride the subways were the only issue to be taken into account in transit labor relations, it would seem to follow logically that the transit workers would never be justified in calling a strike regardless of how they themselves were being treated in terms of wages, hours and working conditions.

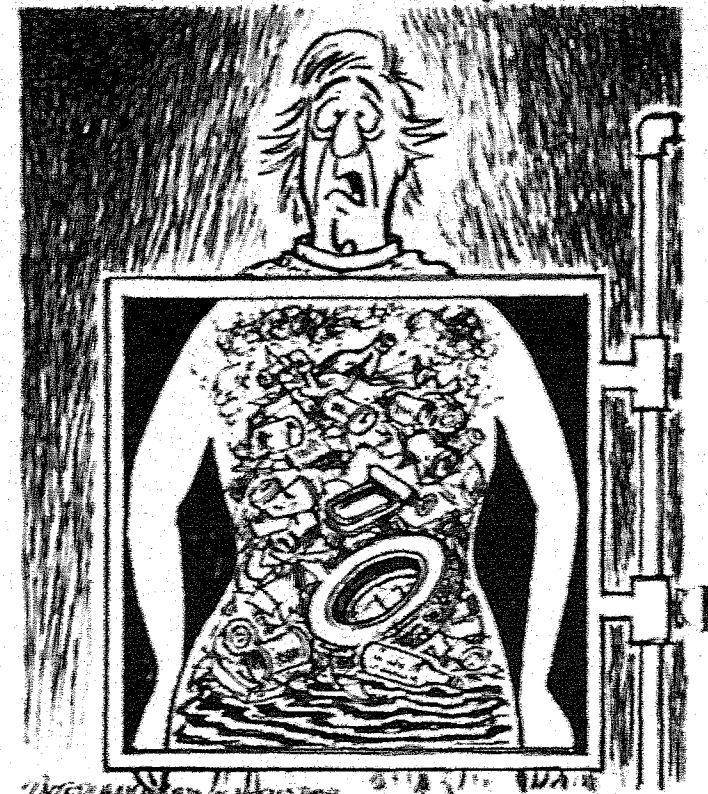
But that's not a rational way to approach the subject of labor relations in the field of public employment. The first question to be asked when a dispute arises in this particular area is whether or not the workers involved are being treated fairly.

If their wages and working conditions are inadequate, it's up to the public — and especially prosperous citizens like our friend the TV comedian — to put the pressure on the appropriate governmental agencies to do something about the matter. And if this means higher taxes for TV comedians and other prosperous members of the community, then that's what it means.

In other words, it's unreasonable for the citizenry — and especially for its more prosperous members — to expect municipal workers to subsidize a needed public service by settling for inadequate wages and working conditions. Moreover, to try to shame them into doing so by arguing that a strike would only hurt their fellow workers, is, in my opinion, to take refuge in sentimentality as a substitute for objective reasoning.

The Bureau of Labor Statistics of the U.S. Department

BELOW OLYMPUS By Interlandi



"I gave up cigarets when I realized, as a conservationist, I was polluting my own body!"

of Labor announced on Jan. 4 that it cost \$11,236 a year to maintain a family of four persons on a moderate standard of living in the New York area, as of last Spring. But if my information is correct, the New York subway workers, on the average, are earning less than that amount even under the terms of their new contract. Therefore, in my opinion, they were fully justified in asking for a substantial wage increase in their recent negotiations and, in fact, would have been justified in asking for even more.

And while I am happy that they were able to settle their dispute with the Transit Authority without a strike, I think I would have found it very difficult to condemn them out of hand if they had decided to go on strike until such time as the city authorities agreed to meet the government's figure of \$11,236 as the minimum income required to maintain a moderate standard of living in the area in which they happen to be living.

What right does any municipality have to ask its own employes to settle for less than this minimum figure? None, in my opinion.

Organizations Should Be Geared To Times

By FATHER

JOHN B. SHEERIN

Eugene Carson Blake, general secretary of the World Council of Churches, recently made some very



FATHER SHEERIN

He said that a great amount of nonsense is being spoken about organized religion today but that organization is necessary. "Without some organization a religious man, however saintly, has very limited influence even upon his contemporaries, let alone upon succeeding generations."

He went on to say that even a simple organization such as the one Jesus used had 12 apostles and 120 disciples who multiplied their influence "by geometric rather than arithmetic progression."

The real question

however is not the need of organization in religion but the need of Church organization geared to the needs and problems of the age. In the Gospel parable, the unjust steward was praised by his master not for his crookedness but for the clever way in which he organized things to achieve his crooked goal.

So too the Church should be clever, should use the God-given intelligence of its members to achieve the goal for which Christ designed it. The reorganization of the Church to meet the needs of the times was whole purpose of Vatican II.

I am reminded of the Israeli commandos who stole a 7-ton radar installation in late December from an Egyptian coastal position and flew it back to Israeli territory. Some of my readers may disapprove of war, as I do; some may disapprove of this particular war in the Middle East but all will agree that this feat was a masterpiece of organization. For it was a completely successful and highly effective means of achieving its goal.

The Israeli Chief of Staff congratulated the commandos: "What you did was so complicated and involved

and carried out with such precision despite many obstacles that it seems like something from the film world rather than the world of reality."

On the other hand, I am reminded of a group of courageous, dedicated young soldiers who were pathetically disorganized. On my visit to the Middle East in November, 12 Catholic and Protestant editors along with Egyptian Government officials, were driving in Government cars through the desert to an agricultural experiment in Liberation Province in Egypt (a superb-

ly organized and highly successful project where the desert has been made to blossom like the rose.)

It was our bad luck to develop a flat tire on one of the cars. The driver, along with a few editors holding cameras, got out of their car and almost immediately four eager-beaver young Egyptian soldiers came running down the hill to our right protesting (in Arabic) that we were photographing a military installation. The fact is that just over the hill, invisible to us, was a military encampment and airport.

ADULT EDUCATION

Courses in adult religious education have been scheduled in several centers in the Archdiocese of Miami. The centers, dates, courses and instructors are as follows:

EAST COAST

Center: ST. FRANCIS ASSISI Time: THURSDAY EVENINGS
Riviera Beach, Florida 8:00 P.M.

January 22, 1970

Courses: CHRISTIAN LIVING
LITURGY AND COMMUNITY
INTRODUCTION TO NEW TESTAMENT

Center: THE CENACLE Time: TUESDAY EVENINGS
1400 S. Dixie Hwy. 8:00 P.M.
Lantana, Florida February 10, 1970

Courses: THE GENERATION GAP
LITURGY AND COMMUNITY
INTRODUCTION TO NEW TESTAMENT

SOUTH DADE

Center: ST. THOMAS PARISH Time: Wednesday Evenings
7301 S.W. 61st St. 8:00 P.M.
Miami, Florida Jan. 14 - Feb. 25

Courses: Teacher:
INTRODUCTION TO NEW TESTAMENT Fr. David Punch
PSYCHOLOGICAL ASPECTS OF FAITH Sr. Mary Edna OLMV
SACRAMENTAL THEOLOGY Miss Ardis Sweeney
INTRODUCTION TO OLD TESTAMENT Father Bamber

Center: ASSUMPTION ACADEMY Time: Thursday Evenings
1517 Brickell Avenue 8:00 P.M.
Miami, Florida Jan. 15 - Feb. 26

Courses: Teacher:
INTRODUCTION TO SACRED SCRIPTURE Sr. Mary Edna, OLMV
SACRAMENTAL THEOLOGY Miss Ardis Sweeney

Center: ST. AUGUSTINE PARISH Time: Tuesday Evenings
(UNIVERSITY STUDENTS ONLY) 8:00 P.M.
1400 Miller Road Feb. 3 - March 17
Miami, Florida

Courses: LITURGY AND LIFE
PAULINE EPISTLES
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Pope Paul Warns Of Deviations In Interpreting Vatican Council

VATICAN CITY — (NC) — Pope Paul VI has warned Catholics to be on guard against two "dangerous deviations" in interpreting the Second Vatican Council.

The Pope said, during his weekly general audience that there are some who think Vatican II has authorized "devaluation, detachment and intolerance toward Church tradition."

Others, the Pope said, believe that the Church's "true enemies" are those who seek change by appealing to the council.

"The first deviation is the one that maintains that the council has opened a seemingly new era authorizing devaluation, detachment and intolerance toward the tradition of the church," the Pope said.

This deviation displays a radical intolerance toward the Church's men, institutions, doctrines and everything else that is taken from the past, he said.

And thus with "an implacable critical spirit" these innovators set out to condemn the "entire ecclesiastical system" of yesterday," the Pope said.

"They no longer see anything but faults and defects, inability and inefficiency in the expression of the Catholic life

of past years," he said, with the result that they obscure a historic sense of the Church.

If this course is not controlled, the Pope said, "it may be permitted to look upon the hypothesis of a Church entirely diverse from today's Church, our Church."

This might be a Church "invented, one might say, for modern times, where every troublesome obligation to obedience, every limit to personal freedom, every form of blinding sacredness may be abolished," he said.

"The other deviation would be inclined to confound custom with tradition and to believe therefore that the council may now be considered closed and inefficient," the Pope said.

The followers of this deviation believe "the true enemies of the Church promote and accept the innovations derived from that very council," he said.

"They say tradition, that is the customs, must prevail," the Pope said.

The Pope maintained "these defenders of formal immobilism of ecclesiastical customs" end up by expressing an "excess of love" in polemics with their friends.

He said the followers of this line of thinking may be even more "unfaithful and dangerous" than the others.

Prayer Of The Faithful Second Sunday After Epiphany

Jan. 18, 1970

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. The Christian community manifests its love when each member takes on the difficulties and joys of his brothers and sisters. Our love is shown as we become more aware of, as we pray for, and as we respond to their needs.

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

LECTOR: 1) That all Christians may be restored to Unity, in Christ's Church as we begin this week of prayer for Christian Unity, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 2) For the unity and renewal of all Christian people and for all movements serving Christian Unity, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 3) That all Christians will be recognized by their care and concern for those in need, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 4) For world peace, for justice for the oppressed and for our own local needs, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 5) That we may forgive and be forgiven past misunderstandings, religious prejudice and hatred, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 6) For married couples, for parents and grandparents and for those engaged to be married, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 7) For the sick, suffering and deceased members of our parish, remembering especially N. and N. who are ill, and N. and N. who died this past week, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: 8) That we who now worship Christ, who gives us the gift of himself on the altar, may give of ourselves to our neighbors and to God, the Father of us all, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Father, listen with favor to our prayers and petitions. Strengthen us with the power of your Word that we may always respond to your commands with faith. We ask this through Christ our Lord.

PEOPLE: Amen.

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Distinguishing The Classes Of Sin

By FATHER JOHN T. CATOIR

In the past, Roman Catholics could be distinguished from their Protestant and Eastern Orthodox brethren by their approach to sin. The Roman Catholic was brought up on a diet of distinctions between mortal and venial sins. So serious was a mortal sin, that if you died in that state you could spend eternity in hell; so trivial was a venial sin that you needn't even mention it in confession.

Protestants and Eastern Rite Christians make no such distinctions. They taught their people to cultivate a sense of personal sinfulness without reference to mortal or venial distinctions. This always baffled the Roman Catholic who prided himself in his rather precise and technically accurate understanding of the degrees of gravity of a moral act.

If you missed Mass on Sunday, it was a mortal sin; if you ate meat on Friday, it was a mortal sin. Needless to say, the fear of eternal hell is no small matter in the life of anyone who might be even slightly curious about the future. Once the Catholic believed the simple dictums about what was labeled mortally sinful he was trapped in the ecclesiastical chamber



FATHER JOHN T. CATOIR

of horror. This produced the classic fear-Catholic. Good discipline was maintained in many cases through fear.

Protestants and Eastern Catholics simply deny the distinction between mortal and venial sin. They hold that whenever you have sin it is serious; any offense against God is a tragedy of human folly. They do not attempt to attach automatic labels to categories of moral acts. Psychologically it is possible for these other Christians to be aware of their sinfulness without actually fearing condemnation to hell. The Protestant can be heard to say, "Jesus saves me, even though I am a sinner."

Roman Catholics in the past were taught that mortal sins could be committed quite easily and that confession was required in order to obtain full forgiveness. Then a gradual change began to take place. Theologians began explaining that just because a thing was serious matter, it wasn't necessarily a mortal sin.

Sufficient reflection and full consent of the will is very rarely verified, which means that a mortal sin is rather difficult to commit. Catholics knew this distinction from their catechism studies, but they didn't apply it very well in their personal lives: e.g., "Bless me Father, for I have sinned. I missed Mass on Sunday." "Why did you miss Mass?" "I was in the hospital having a baby." UGH!

The theologians went on to explain that a mortal sin was so serious that a normally decent and upright religious person couldn't simply fall into it, and then go to confession and fall into it again in another hour. It involves much more than automatic, accidental or unavoidable mishaps.

The Christian life is much more than a continual dipping up and down between the state of grace and mortal sin with the hope that you die in the up-phase. Many Catholics began to understand. Eternal damnation is not something that a loving God could do so casually as we might have thought. Armed with this insight, confessions began to drop; Catholics became less tense about their moral life and their fears began to dissolve.

Fear-Catholics are much fewer in number now; and this is all to the good, but a curious anomaly has come to my attention and I'm sure the attention of many other priests. Once the mortal sin idea was re-evaluated, many Catholics began to lose their sense of sin altogether.

SCHEDULE OF SERRA CLUBS

Serra Club of Miami

Meets first and third Tuesday of each month
Columbus Hotel, Miami
12:15 p.m.—luncheon meetings

Serra Club of Broward County

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

Serra Club of Palm Beach

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



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Marian Post To Cardinal

VATICAN CITY — (NC) — Pope Paul VI has named Mariological and Marian congresses. Leo Cardinal Suenens of Malines-Brussels, Belgium, president of the permanent committee for international

Among the new members named to the committee is Bishop Andre G. Grutka of Gary, Ind.

The Belgian cardinal replaces John Cardinal Wright, former bishop of Pittsburgh, who held the post for a year and relinquished it because of his appointment as prefect of the Congregation for the Clergy. Cardinal Wright sent a letter of congratulations to his successor and pledged full support for the committee's projects.

Cardinal Suenens, whose public criticisms of the style of papal government and of the system of papal nuncios has aroused outspoken indignation, was Pope Paul's personal choice for the presidency of the committee.

The committee was created by order of Pope John XXIII in 1959. Its principal work is to organize international congresses on the theology of the Mother of God and on devotion to her. The next congress is scheduled for 1971, and expected to go held in Zagreb, Yugoslavia.

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There Are Drug Laws-AND Drug Laws



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

By DR. BEN SHEPPARD

There are a number of elements to consider in order to understand drugs and the law. We have two sets of Federal law, two sets of Federal enforcement agencies, 50 states with their own laws and innumerable local ordinances and enforcement agencies.

In a recent instance, narcotic agents of one municipality arrested an undercover man from a neighboring agency — both working on the same case, unknown to each other.

Not only do the laws and the penalties differ from state to state, but sometimes one state will differ in spirit from the Federal law.

State and local laws are important because Federal enforcement personnel is small in number and frequently must cover many states. Most enforcement is in the hands of state and local people.

State laws dealing with marijuana follow those applying to narcotics in general. Some states call marijuana a narcotic.

The Federal Bureau of Narcotics or the Model Drug Abuse Control Act forms the basis for much of our State legislation. Under Federal law, marijuana is not considered a narcotic. The states following the Uniform Narcotic Control Act intended the provisions of both these laws to include marijuana.

It is common practice for Federal agents to involve state and local agents in their investigations and to urge prosecution under the state and local laws which are more severe than Federal regulation.

What is a narcotic? This must be understood because of the confusing debate. Opium and its derivations were all put in one general class because they could be considered habit-forming or in the sense of producing physical dependence.

Legally, the term narcotic represents any drug which is thought to be habit-forming or addictive. Lay people use the term with regard to any drug which is associated with delinquency, crime and the underworld.

The terms have become so confusing that it is best to rename the drug and follow it with dependence. Each drug has a different means for dependence. The World Health Organization describes five types of dependence, psychological, physical, tolerance and self-harm and harm to society.

Not all people who use drugs become dependent. There are social and psychological factors which have to be considered.

The Federal Government concentrated its attack directly on the manufacturers and distribution of depressant, stimulant and hallucinogenic drugs. Many of our State legislators have drawn legislation attacking criminal penalties to possession of controlled drugs.

Slaying Of 3 Yablonskis Called 'Deed Of Infamy'

WASHINGTON, Pa. — (NC) — Msgr. Charles Owen Rice, the "labor priest" of this coal mining area, called the triple slayings of union reformer Joseph A. Yablonski, his wife, and daughter a "deed of infamy."

Speaking at their joint funeral service, Msgr. Rice compared the method used in the slaying of the family to the assassinations of the Kennedy brothers and Dr. Martin Luther King.

There are echoes of those earlier assassinations, he said, "but this was worse because there was the element of careful preparation and the chilling and efficient murders of two women."

A thousand miners, relatives, friends and foes of the United Mine Workers filled the huge gothic-style Church of the Immaculate Conception here as the three simple brown caskets were carried to the altar for requiem Mass.

"It was at the very end of a frightful decade of the sixties that here in this quiet corner of the United States all the horror of the sixties was brought to us by a deed of infamy," Msgr. Rice said.

"He made friends, but like other strong men he made enemies. He died with his work unfinished but with a ringing declaration that the work had to go on," he said.

a famed and controversial man," Msgr. Rice said of Yablonski, who was a personal friend of the priest. "There was the chilling and efficient murder of two women, and if there were an insanity here, it is the sort to curdle the blood."

New Master Of Ceremonies

VATICAN CITY — (NC) — Pope Paul VI has appointed a Master of Pontifical Ceremonies for the first time since the late Enrico Cardinal Dante was made a cardinal in 1965. He is Msgr. Virgilio Noe, who retains his post as undersecretary of the Congregation for Divine Worship.

The post is, in fact, equivalent to what was known as Prefect of the Masters of Pontifical Ceremonies when the then Archbishop Dante held it. Cardinal Dante's immediate successor was the late Msgr. Salvatore Capoferri, who held the title of Regent of the Prefecture of Ceremonies on an ad interim basis.

Msgr. Capoferri's successor and Msgr. Noe's predecessor was Father Annibale Bugnini, C.M., who for a year and a half held the title of Delegate of Pontifical Ceremonies.

What are the arguments of the young people? They say alcohol, guns, cars, insecticides, air pollution kill or maim much more than drugs yet nothing is done. They argue that the building of more jails or bigger jails is not the answer.

Recently, I read of one country where sellers of any type of narcotic have been sentenced to death. Ten persons were executed according to the press. This is severe, but not the answer. If we were to shoot every adolescent or young adult involved in the drug scene we would have state-sized cemeteries.

I have every belief that the pendulum will swing and that the use of narcotics will become less among the young in the years ahead. I have always felt that the answer lies in society as a whole.

I see little difference between taking a known drug and the addict who glues himself to the television tube at noon on Saturdays and watches the bowls, the Super Bowl, East playing West, North playing South, Middle Central playing Lower Central continuously until the last whistle has blown at 7 or 8 p.m.

This is a Walter Mitty type of escape and pop has to have his dinner served separately so he doesn't have to miss a pass or a block. Most phantasize and see themselves as quarterback throwing the ball to different eligible receivers. You must be eligible and the only time they speak to their youngsters is to say "get out of the way. I can't see the game."

This is my argument against high school varsity emphasis. Suppose that each high school were to have intramural sports and develop these among the entire student body. Suppose the college scouts would not know which high school star to select. It would follow then that the pro scouts wouldn't know which college star to pick — what would we do with our Saturdays and Sundays?

We might read a book or better still we might take our children and go on a family picnic. The wife and mother who says, "He works so hard all week and brings home his



paycheck, and he doesn't beat me and the only drinking he does is the few cans of beer he has while watching the games," is not doing her family any favor.

Someday an "All American" will say to his alma mater after he has signed a three-year, \$1 million contract: "Here is \$500,000 to help some needy student get through school." That will be the day.

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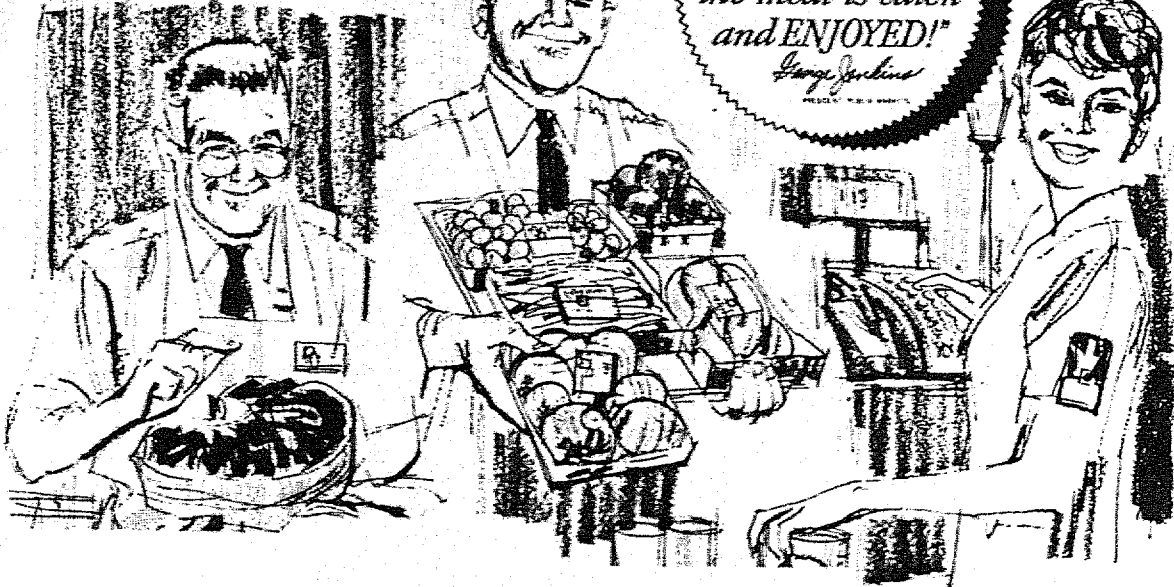


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JAN. 18-25
OBSERVANCES OF Christian Unity Week (Jan. 18-25) are being sponsored by youth groups at churches throughout the Archdiocese of Miami. For specific details in your parish, check with the rectory.

Leaders Invited To Scout Confab

Scout leaders from all parish units are welcome to attend a meeting of the Archdiocesan Committee for Scouting which will be addressed by Bishop John J. Fitzpatrick, Monday, Jan. 26, at 8 p.m., in the Cathedral Parish Hall.

Plans for the meeting include discussion of the new Ad Altare Dei award requirements, and board of review, along with plans for the annual retreat weekend.

Also to be discussed will be the election of committee officers and appointment of sub-committee chairman for scout development, scout membership, religious awards, religious activities and publicity.

READ
 THE VOICE
 CLASSIFIED

Club Sponsors Spaghetti Fete

A spaghetti dinner sponsored by the Archbishop Curley High School Booster Club will be served from 12:30 p.m. to 6 p.m., Sunday, Jan. 18 at the school, 300 NE 50th St.

CYAC

Our Lady of Perpetual Help Catholic Young Adults Club will travel to Tavernier for Mass and dinner Sunday, Jan. 25.

The members will meet at the rectory at 8:45 a.m. and leave for the keys, where they will attend Mass at St. Pedro's and have dinner at a seafood restaurant.

Five Students 'Outstanding'

Five 1969 graduates of Our Lady of Lourdes Academy have been selected for membership in the Society of Outstanding American High School Students.

They are Kim Lippincott, Linda Piergeorge, Camille Hope, Eva Lynsky and Louis Boyle.

The students, among the

The Now Set

Dance Off Your Shoes But Guard Your Ears

Music lovers who insist on turning up the sound as high as it will go can be hurt by the thing they love, two University of Miami students of industrial engineering report.

In this turn-on, upbeat, sock-it-to-me generation, our young people, and older ones too, are threatened by loss of hearing, according to Mike Bernard and Bruce Kusens, seniors in Dr. Earl L. Wiener's class in Human Factors Engineering.

As a course project, the two young men from Miami Beach decided they would measure noise levels — called noise pollution when excessive — in a number of discotheques, the dance music palaces of our time. This project was one of several conducted by class members.

Employing a decibel meter, they found that the average noise level in the discotheques was 105 to 110. The level at which noise is harmful to hearing, according to general agreement, is 85.

The teenage discotheques were found to be the worst. In one case the two investigators recorded the noise level at 130 decibels.

In comparison, the decibel count of a roaring jet engine has been rated at from 120 to 140 decibels, a loud motorcycle at 110 and a heavy truck at 90. Industrial noise has been found to be between 90 and 100, and that includes the boilermakers' assault on the ears. Discotheque noise stands at levels no

industry would allow for a minute. Dr. Wiener said.

Dangerously high noise levels, he said, desensitize the nerve cells of the ear. The effect is cumulative and damage to hearing is irreversible when the racket continues over a long period of time.

Parents who buy their children amplifiers for their hi-fi sets are doing them a disservice, Dr. Wiener warned.

Teenagers are starting at a very early age to damage their ears. At 20 they could be at the same hearing loss stage as their fathers or grandfathers.

The hazard to occasional patrons of the discotheques is not as serious as it is to the employees of these establishments. The musicians, waiters, barmaids and hatcheck girls are especially vulnerable to the constant clangor that surrounds them night after night, Dr. Wiener said.

A hearing aid is no help after the damage is done, he added, and surgery offers no cure.

Ear plugs or the kind of ear muffs used by airfield personnel provide the only safeguards, although they block out no more than 40 decibels of the noise at best, Dr. Wiener said. Employees of the discotheques and other high-noise places would soon become accustomed to these devices, and the patrons would come to ignore them.

However, he said, the best remedy for noise pollution is to cool it.

nation's top graduating high school seniors, were selected on the basis of excellence in scholarship, leadership and civic contributions.

Christian Unity

The St. James parish CYO is observing Christian Unity Week with youth from the Presbyterian Church of the Master in Service on Sunday, Jan. 18, at 7:30 p.m. in St. James.

Prayers, singing, discussion, Bible readings and reflections on brotherhood and Christian Unity will be part of the services.

A social will follow in the parish hall. Arrangements for the program were handled by representatives of both youth groups.

The Christian Youth Council of North Dade is invited to participate in the services.

Shakespeare Play Next In College Hall

"King Lear" will be presented by the National Players at 8:15 p.m., Sunday, Jan. 18 as the next program in the Barry College Culture Series in the college auditorium, N. Miami Ave. and 115 St.

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FEEL GOOD TODAY
 THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — it's God's world — while you're still alive.

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Pace, Chaminade Clash Tonight In One Of Season's Key Games

THE VOICE OF SPORTS

Just two weeks ago, the Msgr. Pace High Spartans were rolling along at the top of the archdiocesan basketball heap with a perfect 7-0 record.

Then, the bottom fell out. The Spartans dropped a 107-89 decision to Coral Park and were nipped, 86-85, in overtime by Cardinal Gibbons.

Tonight, though, Pace gets a chance to regain its premier spot by clashing with equally tough Chaminade at the Florida Memorial gym. Chaminade is 9-2 for the year with a string of Class AA schools on the list of victims.

In addition to pairing off two of the area's top Class A teams, the game will match up two of the archdiocese's

classiest players, 6-3 Dawn Tonkovich of Chaminade and 6-1 Billy Sheppard of the Spartans.

Last weekend the Lions took South Broward High 78-63 and Delray Seacrest 78-70.

Cardinal Gibbons built its record to 9-1 with its thriller over Pace, with 6-3 sophomore Gary Hanrahan the big hero.

Gary pumped in 38 points in the game, including the winning basket, off a rebound, with just six seconds remaining in the overtime period. He was backed by Gus Crocco's 19 points and 6-3 Jim Connolly's 15.

The Redskins tuned up for the contest with an almost unbelievable 87-6 romp over Miami Military Academy.

Last week turned out to

be a happy one for Christopher Columbus. The Explorers tallied their first victory of the season, taking Palmetto High, 68-57. The Explorers got good balance in their scoring for a change.

with four of the five starters in double figures, topped by Ron Nentwig's 18 and Harvey Wallace's 13.

However, the Explorers slipped back when they dropped an 84-42 game to undefeated Key West, with Wallace getting 13 points and Harold Thomas 12.

La Salle also made a lot of noise as the Royals upset Belen, 57-55, with Chris Savrad notching 14 points while Jorge Casanova came through with a pair of free throws in the final six seconds to provide the victory margin.

Belen came back the next night, though, to run its record to 7-2 with a 65-44 decision over Pine Crest with Julio Campa getting 22 points.

Mary Immaculate of Key West, which plays Belen on Saturday night, suffered a 105-73 loss to Florida Christian after trailing 53-25 at halftime but all is not gloom for the Mariners.

The 6-2 John Albury is expected to be eligible for play this week, to bolster the MIHS scoring punch of Tom Ferguson and Rodney Wallace.

Another Class C team which has been having trouble against some of the bigger schools, St. Patrick's, took Dade Christian, 81-71, as Dick Schloemer had 20 points and

losing to undefeated Carol City, 76-48.

St. Thomas scored a major win when the Raiders topped Plantation High, 52-45, with Dwight McKinzie getting 16 and Steve Pope 13.

Cardinal Newman split even as the Crusaders lost 63-54 to Palm Beach Gardens and then took North Shores, 75-55.

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Biscayne Quint Above the .500 Mark

Star Drops Out, Team Rolls On

BY JACK HOUGHTELING

When a team loses its leading scorer — at 21.6 points a game — you'd think it would fall apart.

Not so, though, for the Biscayne College basketball team, which scored, in our eyes, one of its most impressive victories last week.

The Bobcats journeyed to Lakeland to meet an old nemesis, Florida Southern College, and tore up the Moccasins, 72-51. To our way of thinking, it was impressive in two ways.

First, Biscayne has never beaten FSC at Lakeland, where the combination of the home court and some questionable officiating by strictly local refs. has been too great a handicap to overcome.

The second reason is that the Bobcats were operating without guard Bob Doyle, a highly regarded junior college transfer who was the team's leading scorer with that big 21.6 average. Doyle quit the team due to the press of outside activities — he runs a family-owned construction business in addition to his full-time classroom load at Biscayne.

"I was really quite anxious to see how we'd do without him," states Ken Stibler, the Biscayne coach. "Surprisingly, we did better ... as I think the kids pulled together more than when he was with us and the team was looking to him for the big scoring."

The victory over FSC also achieved another first for the Bobcats. It was the first time in the four-year history of basketball at the school that the team has been above the .500 mark at this point in the schedule. The triumph boosted Biscayne's record to 5-4 for the year.

"With a little bit of luck, we might have been 8-1, dreamed Stibler, as he looked at the close losses to Miami, Tampa, and LIU — three points being the biggest margin in these games.

Only against Jacksonville U were we really bombed, and look at what they're doing to everyone else.

When talking about the Bobcats' success, Stibler always comes back to defense.

Do you realize that in the last five of six halves that we've played, nobody has scored over 26 points on us? Outside of the Jacksonville

game, we've allowed just 66 points a game and that's close to the nation's best in defense."

It's a remarkable development, considering that less than half of the squad played together last year, and never as a unit.

"I'm real pleased with that. The defense is steady. They're beginning to get the feel of it. They're starting to function as a unit.

"We're even starting to draw some charging fouls off the opposition — maybe 5 to 6 a game — when we double team and the man left free thinks he has a move to the basket. But, our people have adjusted and been in perfect position to draw the foul.

"That shows that they're starting to think on defense. It's a good sign."

The departure of Doyle did come at an opportune

time as speedy Keith Finley, last year's No. 2 scorer with a 14.2 average, has regained his eligibility and been able to move into the starting guard spot vacated by Doyle.

The 6-6 Bob Cook, tallest man on the squad, is also

coming along, getting 26 points against Florida Southern.

"He's capable of doing so many things well when he really puts out. I just hope he keeps it up," Stibler says.

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Paraguay Prohibits Church Social Work

(Combined Voice News Services)

ASUNCION, Paraguay — The Catholic Church, which is in open defiance of the authoritarian government of President Alfredo Stroessner, has been ordered to end all its welfare services in this country.

This move was the latest in the conflict which has placed the Paraguayan Church in strong opposition to the Stroessner regime on social and political matters.

The agreement under which Caritas, a Church organization, operated the most effective welfare service in the country has been cancelled by the Paraguayan government.

Working with Catholic Relief Services, an agency of the U.S. Catholic Conference, Caritas distributed food to 260,000 persons and free school lunches to 150,000 children, an estimated 30 per cent of the national school enrollment.

In addition, 50,000 women have benefited from the mother and child medical program sponsored by Caritas. Thousands of other Paraguayans have been given food and clothing in exchange for work on such community projects as schools and roads.

The total cost of the Caritas services was \$5.5 million. The U.S. government has provided the food, \$2 million worth annually, under the Alliance for Progress program.

But now the U.S. government reportedly has stopped food shipments until Catholic Relief Services can find a replacement for Caritas acceptable to Gen. Stroessner.

Jack Fazio, the native New Yorker who heads the Catholic Relief Services agency in Asuncion, was quoted as saying that "if Washington turns the stuff over to the (Paraguayan) government, you can forget all about any help to the poor."

The shutting down of the Church-run

welfare services is seen as Gen. Stroessner's answer to the on-going defiance of his regime by the Church.

Gen. Stroessner, 57, who seized power in 1954, is chief of what has been termed "Latin America's oldest dictatorship." His monolithic control of the country had seemed unthreatened until the Paraguayan Episcopal Conference announced in November the existence of a church-state "confrontation."

At that time, all the Paraguayan bishops, with the backing of the Apostolic Nuncio, Archbishop Antonio Innocenti, demanded social and political changes that would deal "realistically" with the problems of the "wretchedly under-developed economy" of the country.

They also urged Gen. Stroessner to bring political prisoners to trial, restore freedom of the press, halt contraband, and "police brutality" and enter into meaningful dialogue with the Church.

According to Mr. Fazio, as the Church moved into open confrontation with the government, the police reacted by smashing church windows, beating priests and deporting many of them, and, on occasion, insulting nuns.

Bishop Ramon Bogarin of San Juan de las Misiones has defended priests engaged in social reform.

There is not political action but "Gospel action," said the Bishop, a member of the permanent committee of the Paraguayan Bishops' Conference and a frequent critic of the government. He added that conservatives often call these priests "communists" merely because the conservatives dislike justice.



WILD WEST fans seldom realize that cowboys existed for decades in South America before the U.S. wrangler gained fame. Silverspurred "Charros" with tall sombreros punch cattle in Mexico, Argentine "Gauchos" bring down their livestock with an unusual rope-like device with three weighted sacks which wind around cow's hooves. The "Huaso," above, is from Chile and wears the typical colorful costume of that country. (Voice photo).

Chilean Prelates Exploring Ways To Ease Crisis

SANTIAGO, Chile — (NC) — In a pastoral letter written with the cooperation of lay leaders and the poor, Raul Cardinal Silva of Santiago and his two auxiliary bishops have explored ways of relieving tensions in modern Church life.

In their pastoral to the 1.2 million Catholics of the archdiocese, the prelates said that they saw many burdened by divisions, insecurity and an obscure notion of God. Their letter, however, pointed to a hopeful, constructive way out of the crisis.

"Those who engage in the daily routine of labor and social struggle," the letter said, "contribute to the enrichment of the Church with their living faith by bringing a new awareness at a new language born of solidarity as workers."

The letter declared that the poor "are showing the Church new areas of implementation for social justice and Christian love; they demand a greater, purer relationship between words and deeds, and call on the Church to break away from all the false values of certain systems — cultural, economic, social and political — that often muffle her prophet's voice."

OTHER SIGNERS

In addition to the name of Cardinal Silva, the pastoral letter carries the signatures of Auxiliary Bishops Ismael Errazuriz and Fernando Aristia.

Although the prelates recognize that all sectors of society in Santiago — the rich, the middle class and the poor — share modern tensions, insecurity and religious malformation, they said that the Church must show preference for the humble and lowly.

"It was to them that Jesus gave the good news of a salvation bound up with their human liberation," the letter said. "They are the ones through whom God shows His hand, as they become aware of their human dignity and of their own potential for being the agents of their own destiny."

The letter provides guidelines on the new decade for Chileans to "join hands and minds in the works of reconciliation, justice and peace."

The greatest divisive issue, the letter pointed out, is "the wide difference in views that Christians hold in the economic and social fields...yet no one can impose on others in the name of the Gospel a single tenet on the right of property, be it under a traditional, reform or revolutionary system."

The Gospel favors the poor, the letter added. "The Church must follow this, as it discovers and practices a human solidarity leading to a new society."

MARK OF MEN

In a description of the present order, the bishops said that insecurity is the mark of men. Farm workers are not certain of selling their products. There is unemployment and the high cost of living among factory workers; even "those better protected by capital goods," who are threatened by losses and the "instability of a nation in the development process." "And for all," the bishops added, "there is also the insecurity of life" itself.

The letter dwelt also on the question of political action by Christians, a hot issue in the pre-election climate of Chile. Catholics belong to the three main blocs of conservatives, middle-of-the-road voters and the extreme left.

Cooperation for the common good, the pastoral letter said, should take place "at the political level in the widest sense of the world, which means the whole nation or the neighborhood community."

For many, the pastor said, "to take political action may mean discovering the true dimensions of Christian hope and charity, because it often requires the renunciation of one's limited interests and security for the sake of the common welfare."

The pastoral letter cited the "many examples of devotion by leaders of neighborhood committees, trade unions, women and youth centers, cooperatives and even cultural groups."



Demonstrators Reject Unity Bid

Shrine Consecration Protested In Argentina

BUENOS AIRES — (NC) — Slum dwellers from three major cities led by priests of the Third World Movement rallied at the Marian Shrine of Lujan in a counter-move to an official consecration of Argentina to Mary a month earlier.

The Third World Movement is concerned with the problems of the developing nations.

Only lukewarm support had been shown in some high Catholic circles when President Juan Carlos Onganía presided at the Lujan ceremonies in November. One of the purposes of that event was to boost national unity by asserting Argentina's common Catholic faith.

In previous months the country had been torn by riots, strikes and arson, stemming mainly from labor conflicts.

The counter-pilgrimage, with attendance from Buenos Aires, Cordoba and Santa Fe, went on foot for nine miles, led by 11 priests. Its manifesto said the pilgrims were

praying "for a roof for our children, a just wage and human working conditions."

"We are also praying for a new fatherland, without misery and exploitation," the statement said.

The message ran contrary to the official Onganía version that Argentina has made steady progress for all under his rule since 1966.

Speakers denounced what they called the "government's failure to deliver on its promises."

Their complaints were:

- Housing policies have bypassed the low-income families, while some 60,000 apartment units go unoccupied because of their high rent or price.

- Anti-inflation measures have hit the poor hardest. Wages frozen at low levels have placed many families below the minimums needed for proper food and clothing. In Santa Fe, it is declared, deaths of children amounted to 60% of the total number of births.

"Conservatives generally brand as Marxist all activities showing indignation and dissention the unjust conditions of our society," Bishop Bogarin said, "no matter how justified and Christlike the protests are."

"Thus, many true Christians are called communists, subversives, guerrillas, and the same fate awaits those who defend them," he added.

"The truth of the matter is that a priest has the duty to participate in activities aimed at changing unjust social and economic conditions, and that duty comes from the Gospel; it is an action stemming from Christian faith," Bishop Bogarin stated.

"Therefore, they cannot be accused in involvement in factional politics; what these priests are doing is promoting social action for salvation, for liberation from selfishness, misery and injustice."

Bolivian Church Staying Aloof

LA PAZ, Bolivia — (NC) — The Catholic Church in Bolivia has no political aims and the bishops are neither supporting nor opposing the regime of President Alfredo Ovando, Archbishop Jorge Manrique of La Paz stressed here.

His statement came the day after Clemente Cardinal Maurer of Sucre had said that the "bishops have not endorsed the government," and was aimed at forestalling attempts by opposition groups to use the cardinal's statement to involve the Church in their quarrel with Gen. Ovando's regime.

In the Catholic daily, *Presecia*, Archbishop Manrique said: "The cardinal was correct in telling the press ... that the bishops' meeting in Cochabamba did not vote in favor of or against the revolutionary government of Gen. Alfredo Ovando, precisely because the conference has no political aims but addresses itself only to religious and pastoral matters."

"In fact," Archbishop Manrique said, "the Church's history in Bolivia shows that no bishops' conference has taken any position of endorsement or rejection regarding the successive governments."

NO ENDORSEMENT

Observers believe that Archbishop Manrique is seeking to discourage those who would like to see a Church endorsement of the country's present rulers.

In giving guarded support to some of the social

reform moves of the military government of Ovando, Bolivian Church leaders still press "for true participation of the people" in improving conditions in the country.

In December, the social studies division of the Bolivian Bishops' Conference expressed guarded approval of some of the social reform moves initiated by Ovando and his cabinet, but warned that these needed "the true participation of the Bolivian people" in order to be successful.

Among the measures decreed by the regime were the end of harsh security laws, the end of some anti-union aspects of the labor code and the improvement of social benefits for miners. Another measure, the nationalization of oil resources and drilling facilities, has Bolivians sharply divided.

NATIONALIZATION

Leading nationalistic Catholics would like the bishops to endorse the nationalization of the Bolivian Gulf Oil Corporation.

In a New Year's Eve interview, one of Ovando's leading cabinet members said the regime is choosing to follow a pre-socialist course.

Marcelo Quiroga, minister of mines, told the press here that "there are only two possible ways for development: the capitalist and the socialist ones; our regime has adopted national revolution and state capitalism, which is a stage within the socialist course."



El Día de Reyes fue un gran día para los niños del Centro Hispano Católico, ya que el 'nursery' donde ellos juegan todos los días llegaron los tres magos cargados de golosinas y juguetes en una fiesta patrocinada por la cadena de mercados Food Fair y los sellos comerciales Merchants Green Stamps, que donaron los juguetes y el almuerzo pleno de "goodies," como diría uno de los niños que mezclan el inglés con el español en todas sus conversaciones. El payaso que hizo reír a los invitados se llama John H. Duhig, un prestigioso abogado que dona sus tiempos libres para llevar un poco de alegría a los niños.

Misa Para los Cursillistas

El Arzobispo Coleman F. Carroll será el principal concelebrante de una misa que se ofrecerá por el Movimiento de Cursillos de Cristiandad (ramas latina e inglesa) el domingo, día 25 de enero a las 3 p.m. en la iglesia Catedral de Miami.

La misa coincidirá con la festividad litúrgica de la Conversión de San Pablo y con el cierre de la Octava por la Unidad de los Cristianos. San Pablo es el patrón de los Cursillos de Cristiandad.

Se espera que centenares de cursillistas procedentes de distintas parroquias de esta Arquidiócesis se reunirán en esta misa en honor de su patrón.

Campaña de Catecismo

"Los niños que viven en el área de la parroquia de Corpus Christi necesitan de personas que los lleven al catecismo, que visiten sus hogares y no sólo los transporten, sino que embullen al mayor número de niños para que acudan a las clases de religión."

El llamado lo hace la joven Carmen R. Córdova, de la Confraternidad de la Doctrina Cristiana de Corpus Christi al anunciar que a partir del domingo se efectuará la Semana del Visitador del CCD, y por tanto necesitan voluntarios que reporten a la parroquia desde ese día.

ABCD

Responde el Abad de Guadalupe, México, a Nota Publicada Aquí

Hace algún tiempo, en esta sección en español se publicó una noticia fechada en México en la cual el Obispo de Cuernavaca, Mons. Sergio Méndez Arceo objetaba los planes para la construcción de una nueva basílica a la Virgen de Guadalupe en el cerro de Tepeyac.

Respondiendo a esas declaraciones hemos recibido una carta firmada por Mons. Guillermo Schulenburg Prado, Abad de la Basílica de Guadalupe que dice así:

Sr. Gustavo Peña Monte
Director de la Sección en Español de "Voice"
Box 1059
Miami, Florida
U.S.A.

Muy respetable Sr. Peña:

He recibido el artículo titulado "Objetan construcción de Basílica en México," aparecido en el diario católico "Voice," del cual es Ud. Director de la Sección en Español.

Quiero comentarle al respecto que la idea de una nueva Basílica no es "un símbolo triunfalista," no es "una dispendiosa construcción para unos cuantos días," no es "contra el espíritu conciliar," no es fruto de una "enajenación psicológica," ni es un deseo personal; sino que responde a una necesidad OBJETIVA basada en el actual estado en que se encuentra el edificio de la Basílica de Guadalupe, cuyo mantenimiento saldría con el tiempo mucho más costoso que la construcción de uno nuevo mucho más funcional, adaptado a las actuales necesidades litúrgicas, pastorales y de peregrinación de que carece aquel, aparte del peligro latente que significa para los innumerables peregrinos que A DIARIO visitan esta Basílica. LA MAS IMPORTANTE DE AMERICA.

Por lo que respecta al Excmo. Sr. obispo Don Sergio Méndez Arceo, en diversas ocasiones y de diversas maneras ha querido esclarer sus ideas al respecto, lo que a final de cuentas equivale a una retractación.

Aclara esta situación y sin más por el momento quedo de Ud. Afmo. Servidor en Xto. que lo bendice,

Mons. Guillermo Schulenburg P.
XXI Abad de Guadalupe

20 Mil Personas en Miseria Aquí

En comparación con otros países de Europa o Latinoamérica, la pobreza es prácticamente invisible en Estados Unidos, dijo Mons. Bryan O. Walsh durante una de las comidas organizadas para recaudar fondos a beneficio de la Colecta Anual de Caridad del Obispo, ABCD.

El Vicario Episcopal para la Comunidad de Habla Hispana citó el hecho de que cuando los norteamericanos visitan otros países comprueban una pobreza bien visible.

"Pero en Estados Unidos en los últimos 20 o 30 años la pobreza se ha hecho invisible y realmente no la

percibimos. Vivimos en aislados suburbios y ni nos enteramos de lo que pasa prácticamente en nuestros traspatios. Muchos ni saben que hay 30 millones de personas que no disfrutan de una vida normal en E.U."

Hablando a los que se reúnan en la comida se recordó que esa misma noche — una de las más frías de este invierno — hombres, mujeres y niños en este condado Dade dormirían junto a fríos canales, en camiones, en ómnibus y bajo raidas carpas. Los más dichosos contarán con un cuarto de 12 por 15 pies sin servicios sanitarios dentro del mismo aposento.

"Algunas de las viviendas en este condado son tan malas, que el Departamento de Salud ordenó el incendio de 200 covachas la pasada semana porque no eran dignas para ser habitadas por humanos."

Enfatizó el prelado que en las próximas semanas unas 20,000 personas vivirán en extrema pobreza en el Sur de la Florida. "Y es gracias a esas personas que nosotros podemos comer esta noche lechugas y otros vegetales. Los residentes en New York, Filadelfia y otras grandes ciudades del norte tendrán vegetales a precios razonables durante el invierno gracias al trabajo de esas gentes."

Carta del Arzobispo

Muy amados en Cristo:

Deseo hablarles sobre un problema que ya es antiguo en la Arquidiócesis de Miami y que se agrava de año en año. Me refiero a la situación que atraviesan los trabajadores de la agricultura que se dedican a recoger las cosechas. Hay en el sur de la Florida durante nueve o más meses del año entre 30 y 40 mil personas que carecen de facilidades de educación o entrenamiento para realizar otro trabajo que no sea la recogida de frutas y vegetales.

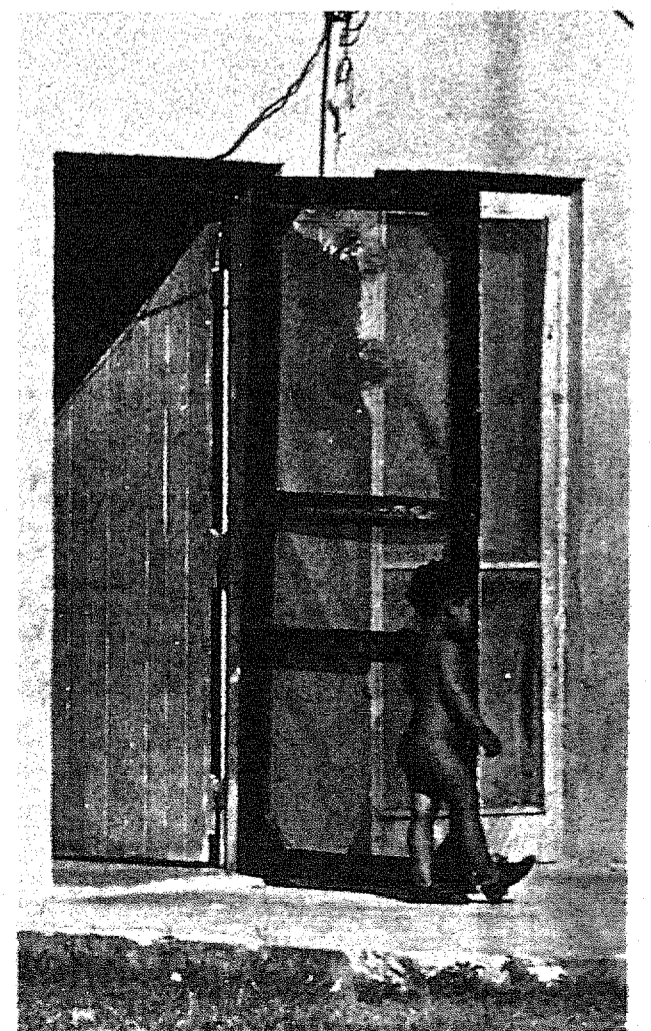
Actualmente la Arquidiócesis está haciendo un esfuerzo por ayudar a estos trabajadores y sus familias a través de varias parroquias y misiones en distintas localidades. Ocho sacerdotes están dedicados a este trabajo. A ustedes les agradecerá saber que gracias a vuestra generosidad en la colecta del año pasado se pudo establecer en la Arquidiócesis una Oficina para Asuntos Rurales. El Rvdo. Padre John R. McMahon, graduado de Sociología en la Universidad de Detroit, ha sido nombrado Director de esa oficina, a la que dedica todo su tiempo. La Arquidiócesis está también patrocinando un proyecto de viviendas a bajo costo en Pahokee. Estas viviendas están ya en construcción con fondos privados que han sido proporcionados por un prominente seglar católico. Queda mucho por hacer, sin embargo, tanto espiritual como materialmente para ayudar a esta pobre gente.

Sé que ustedes comprenden las grandes necesidades que existen entre estos trabajadores llamados migratorios y que no dejarán de prestarles su ayuda. Día a día el mantenimiento de los proyectos y programas que proveemos para esta gente depende de la generosidad de los fieles de la Arquidiócesis. Por este motivo les ruego que sean generosos al contribuir en la Colecta para los Trabajadores Migratorios que se hará el próximo domingo. Además pido a cada uno de ustedes que ofrezcan sus oraciones y sacrificios, así como su ayuda por los medios que como ciudadanos tienen a su alcance, para lograr que estos trabajadores puedan mejorar sus condiciones de vida y de trabajo. Les aseguro mi gratitud. Que Dios, Nuestro Señor, les bendiga por la ayuda que presten para socorrer las necesidades de los trabajadores migratorios.

Sinceramente en Cristo,

Coleman F. Carroll

Coleman F. Carroll
Arzobispo de Miami



Para estos pequeños quiere construir la Arquidiócesis de Miami creches y 'nurseries' evitando así que mientras sus padres, los braceros migratorios, trabajan en las cosechas de cítricos, ellos estén abandonados. Uno de los proyectos de la Campaña ABCD-70.

Paulo VI Advierte Contra Excesos De Inovadores e Inmovilistas

CIUDAD DEL VATICANO — (NA) — El Papa Paulo VI condenó aquí las dos "peligrosas desviaciones" de extremistas conservadores e impugnadores que desgarran a la Iglesia "en una hora crítica de su historia."

El Sumo Pontífice reclamó obediencia a las enseñanzas oficiales de la Iglesia y tuvo palabras de reproche para las ramas progresistas y tradicionalistas de la Iglesia Universal.

Manifestó el Santo Padre que si las autoridades de la Iglesia lograsen ejercer libremente sus funciones pastorales a buen seguro que la Iglesia podría llevar a buen término su misión "en esta hora difícil de su historia y aciaga para la Historia mundial."

Senaló el Vicario de Cristo los modos con que los fieles pueden colaborar individualmente en la aplicación de las enseñanzas del Segundo Concilio Euménico Vaticano de los años 1962-65, que iniciaron una nueva era de reformas en la Iglesia.

Previno sin embargo Su Santidad contra las "desviaciones peligrosas" de la verdadera senda — una de las cuales es la intolerancia hacia la tradición de la Iglesia, y la otra la defensa del "inmovilismo" dentro de la misma.

Fustigó a los "innovadores sin control" que condenan a la totalidad del sistema eclesial del pasado y no ven en el mismo más que defectos e ineficiencias, echando sombra sobre "aquel histórico sentido de la vida de la Iglesia que constituye una preciada característica de nuestra cultura."

"Este último es reemplazado por un sentimiento de fácil simpatía por todo aquello situado al margen de la Iglesia," dijo el Papa.

"El adversario se torna simpático y ejemplar, mientras el amigo se convierte en algo antipático e intolerable."

"Si este proceso no es frenado, hasta que pueda dar cabida a la creencia de que es lícito representarse mentalmente la factibilidad de la hipótesis de una Iglesia completamente distinta de aquella que es ahora la nuestra."

"Una Iglesia, según dicen, inventada para los tiempos modernos, en la cual estén abolidos todos los rastros de la odiosa obediencia, toda limitación a la libertad personal, aún de los sagrados deberes."

Agregó Paulo VI que esta forma de "desviación" es desafortunadamente posible, pero dijo que espera que su auto evidente exceso deje al descubierto su error.

El discurso del Papa se produjo en un momento en que la impugnación tiene lugar al margen del Concilio Pastoral de Holanda y que en el extremo opuesto, conservadores católicos hacen circular una demanda pidiendo a Paulo VI la abolición del nuevo ritual de la Misa.

Después de afirmar que, por ambas partes, se busca al enemigo en el seno de la Iglesia, el Soberano Pontífice recordó que "la autoridad responsable" sigue siendo la suya y la de los pastores.

Dirigiéndose a los tradicionalistas, el Pontífice Romano dijo que otra forma de desviacionismo consiste en confundir hábito con tradición y en creer que los verdaderos enemigos de la Iglesia son aquellos que propugnaron innovaciones derivadas de las enseñanzas del Concilio Vaticano.

"Estos defensores del inmovilismo tradicional del hábito eclesial, quizás a través de un exceso de amor, también terminen expresando este amor, riñendo con sus propios amigos, como si éstos, más que los demás fuesen infieles y peligrosos," añadió el Papa.

Manifestó que el verdadero camino es el señalado por los Pastores de la Iglesia incluyendo a sí mismo.

"La voz pastoral no guarda silencio. La buena gente la oye. Pero no llegan a ignorarla o a hacer caso omiso de ella," agregó.

"No, estamos firmemente convencidos en el Señor, de que la Santa Iglesia no sólo es capaz de conservar todos sus eficientes organismos sino también llevar adelante su misión de salvación y paz en esta hora difícil de su historia y aciaga para el Mundo," acotó el Romano Pontífice.

Y para finalizar su alocu-

ción el Santo Padre indicó que libre, clara y amorosamente, para que la función pastoral sea eficiente y fecunda, deberá ser ejercida en forma los fieles.

Oración de los Fieles

SEGUNDO DOMINGO
DESPUES DE EPIFANIA
(18 de enero)

CELEBRANTE: Oremos. La comunidad cristiana manifiesta su amor cuando cada uno de sus miembros se identifica con las penas y alegrías de sus semejantes. Nuestro amor se demuestra cuanto más comprendemos las necesidades de los demás, rezamos por ellas y les buscamos soluciones.

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

1. Que todos los cristianos vuelvan a la unidad en la Iglesia de Cristo, al comenzar esta semana de oración por la unión de los cristianos, oremos al Señor.

2. Por la unidad y renovación de todos los cristianos, y por todos los movimientos que buscan la unidad cristiana, oremos al Señor.

3. Que se conozca a todos los cristianos por su preocupación y cuidado por los que sufren necesidades, oremos al Señor.

4. Por la paz mundial, por la justicia para los oprimidos, y por nuestras necesidades locales, oremos al Señor.

5. Que perdonemos y se nos perdonen los malentendidos, prejuicios y odios religiosos del pasado, oremos al Señor.

6. Por los matrimonios, los padres y los abuelos y por los que se preparan para el matrimonio, oremos al Señor.

7. Por los enfermos de nuestra parroquia, por los que han fallecido, recordando especialmente a N y N que murieron la semana pasada, oremos al Señor.

8. Que nosotros, que rendimos culto al Cristo que se nos entrega en el altar, sepamos entregarnos a nuestros semejantes y a Dios, Padre de todos, oremos al Señor.

CELEBRANTE: Señor, escucha con piedad nuestras oraciones y peticiones. Fortálcenos con la fuerza de tu Verbo, para que siempre respondamos con fe a tus mandatos. Te lo pedimos por Cristo nuestro Señor.



Valiosas monedas de la colección del desaparecido Cardenal Francis Spellman, Arzobispo de New York, fueron exhibidas la pasada semana durante la Convención Nacional de Numismática en el Hotel Everglades. La colección será exhibida en otros tres lugares de E.U. antes de ser puesta a la venta.

La Respuesta Está En el Alma

Por: MANOLO REYES

En multitud de ocasiones se trata de buscar en los demás la fuerza que reside en uno mismo.

Muchas veces se vuelven los ojos a otros tratando de hallar el apoyo que solo la convicción ya la acción propias pueden proporcionar.

Digamos que en estas actitudes siempre hay falta de fe, esencialmente, en uno mismo. Porque se trata de buscar en los demás lo que solo puede ser encontrado en el alma de cada cual.

Es correcto y es lógico que se busquen nuevos horizontes y que se siga el buen ejemplo dado por líderes en los distintos sectores de la vida. Solo la experiencia propia o ajena contribuirán a superar y a mejorar una existencia.

Pero una cosa es analizar y estudiar los caminos de la vida. Y otra bien diferente es descansar totalmente en los demás para que los lleven a través de esos propios caminos. La acción propia jamás puede ser declinada en otros.

Hemos nacido en libertad. Y para seguir los caminos de la libertad el ser humano debe evaluar y considerar. Pero la decisión a seguir, es enteramente personal, dentro de los límites de la conciencia y de acuerdo con la intensidad de su propia fuerza de voluntad.

Precisamente es la fuerza de voluntad la que resume en sí el carácter de una persona.

Cuando la fuerza de voluntad no se ejercita y en su lugar se amolda para seguir las directrices que otros efectúan, se está viviendo una existencia realmente ficticia. Y Dios, en su suprema sabiduría y bondad, le ha regalado una vida a cada cual, para que la viva según el destino que cada cual se trace.

Cuando en el pesaje de la propia conciencia se evalúan las consideraciones que nos brinda el mundo exterior en cada situación... y entonces se decide a seguir un camino... la fuerza de voluntad es absolutamente necesaria para llegar al destino querido. Una voluntad firme puesta al servicio de una causa siempre habrá de triunfar a su empeño. Fundamentalmente si la causa es la libertad, que en definitiva, es la verdad de la vida.

Por eso, no se busque en los demás lo que solo se puede encontrar en uno mismo.

David fue el más humilde de los pastores de ovejas de su tiempo. Pero, con la gracia de Dios, su fuerza inquebrantable de voluntad, lo llevó a ser el guía, el pastor de todo su pueblo hacia la libertad.

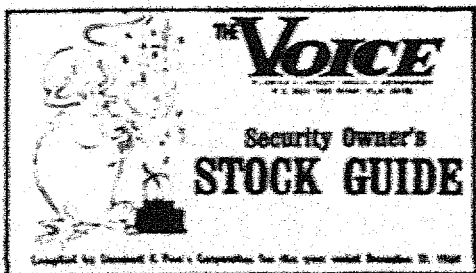
El Gobernador del Estado de la Florida, Claude Kirk, y el Arzobispo Coleman F. Carroll cambian impresiones sobre el problema de la adicción a las drogas en la juventud, durante un seminario ofrecido por el Gobernador.



Misas Dominicales En Español

- Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m.
- Corpus Christi, 3230 N.W. 7 Ave. 10:30 a.m., 1 y 5:30 p.m.
- St. Peter and Paul, 900 S.W. 26 Rd. 8:30 a.m., 1, 7 y 8 p.m.
- St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1 y 7:30 p.m.
- St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m.
- Gesu, 118 N.E. 2 St., 5:30 p.m.
- St. Kieran, (Assumption Academy), 1517 Brickell Ave. - 12 m. y 7 p.m.
- St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m.
- St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.
- St. Timothy, 5400 SW 102 Ave. 12:45 p.m.
- St. Dominic, 7 St. 59 Ave., N.W. - 1 y 7:30 p.m.
- St. Brendan, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.
- Little Flower, 1270 Anastasia, Coral Gables. - 1 p.m.
- St. Patrick, 3700 Meridian Ave., Miami Beach - 7 p.m.
- St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.
- St. Raymond, (Provisional-mente en la Escuela Coral Gables Elementary, 105 Minorca Ave., Coral Gables - 11 a.m.
- St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.
- Immaculada Concepcion, 4550 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Misión en 6040 W. 16 Ave. - 9 a.m.
- Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.
- Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka - 5 p.m.
- Our Lady of the Lakes, Miami Lakes 7:15 p.m.
- Visitation, 191 St. y N. Miami Ave. 7 p.m.
- St. Vincent de Paul, 2000 N.W. 103 St. 6 p.m.
- Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.
- St. Phillip Benizi, Belle Glade 12 M.
- Santa Ana, Naranja - 11:00 a.m. y 7 p.m.
- St. Mary, Pahokee - 9 a.m. y 6:30 p.m.

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Mrs. M.C. O'Neil Requiem Offered

MIAMI BEACH — Requiem Mass was offered Monday in St. Patrick Church for Mrs. Miriam Cotter O'Neil, who died early last Friday at the age of 60.

A native of Boston, Mass., who came here as a year-round resident in 1956 from Cleveland, Mrs. O'Neil was the wife of William M. O'Neil, broadcasting executive and son of the founder of General Tire and Rubber Co. From 1935 to 1956 the O'Neils were residents of Akron, O., where Mr. O'Neil was the owner of radio station WJAW. They spent the winters at their home at 5285 Pine Tree Drive.

Mrs. O'Neil was a member of the Bath Club, LaGorce Country Club, Key Largo Anglers Club and the Junior League.

In addition to her husband, she is survived by two sons, William O'Neil, III and Brian O'Neil, Miami; a sister, Mrs. Carlos Todd, Miami; and three brothers, Brig. General John Cotter, U.S. Army, retired, Washington, D.C.; Prof. Robert Cotter, Tampa; and Joseph Cotter, Boston.

Burial was in Holy Cross Cemetery, Akron, under direction of Ahern-Plummer Funeral Home.



"CIRCUS PRIEST," Father Edward Sullivan of Squantum, Mass., who died last Sunday at Venice, Fla., at the winter quarters of the Ringling Bros. Circus, is shown with some of the performers during the 1965 show. Father Sullivan had just given his blessing to the circus performers and animals at the opening of the 100th season tour when he died, apparently of a heart attack, at the age of 72.

Priest Offers Funeral Mass For Mother

Funeral Mass was celebrated in Izland for Mrs. Monica Hourigan, by her son, Father Michael Hourigan, assistant pastor St. Gregory Church Plantation.

A native of County Limerick, Mrs. Hourigan, the mother of eight children, died Thursday, Jan. 8.

In addition to her priest-son, she is survived by her husband, James; two other sons, Richard and Patrick; and five daughters, Monica, Dolores, Mary, Ann and Catherine.

St. Francis Nurse Dies

OPA LOCKA — Requiem Mass was celebrated Monday in Our Lady of Perpetual Help Church for Mrs. Lorraine E. Kanuf, a head nurse at St. Francis Hospital, Miami Beach, who died Jan. 8 at the age of 40.

A native of Pittsburgh, Pa., she was a member of the Carol City Elementary School PTA and served as a clinic nurse at the school once each month, as well as room mother.

In addition to her husband, Francis, a stationary engineer in the boiler room at St. Francis Hospital, Mrs. Kanuf is survived by her parents, Mr. and Mrs. John Kane, Pittsburgh; and four children, Michael J., Mary Frances, Suzanne and Ellen Patricia.

Burial was in Our Lady of Mercy Cemetery under direction of Walsh and Wood Funeral Home.

Mrs. Maude Ximanies Dies; Pioneer Resident Of Miami

Requiem Mass for pioneer Miamian, Mrs. Maude Ximanies, was celebrated Monday in Gesu Church.

A native of Brunswick, Ga., who came here in 1910.

Reyes To Help Heart Fund

Manolo Reyes, associate editor of The Voice Spanish Section, and Latin News Editor of WTVJ-TV, has been named co-chairman of the annual campaign of the Greater Miami Heart Association.

A former television personality in Cuba, Reyes, who came to South Florida 10 years ago, said that he hopes to involve more Spanish-speaking residents in the Heart Fund drive on Sunday, Feb. 22.

she died Jan. 8 in Mercy Hospital at the age of 82.

One of the first members of Gesu parish, then known as St. Catherine's, Mrs. Ximanies was charter member of Court Miami 262, Catholic Daughters of America. Her late husband, George, a pioneer of St. Augustine, operated a cigar store in the early 1900s at the corner of Miami Ave and Flagler St.

Mrs. Ximanies is survived by two sons, George, Jr., Miami; and Clifford, Fort Lauderdale; a daughter, Mrs. Irving Gayle, Miami; four sisters, Mrs. Louise Jackson, Mrs. Estelle Dye and Mrs. Grace Smith, Miami; and Mrs. Alice Starke, Brunswick; 10 grandchildren and five great-grandchildren.

Burial was in Our Lady of Mercy Cemetery under direction of Brake-Saunders Funeral Home.

Mrs. Connolly Dead At 75

COCONUT GROVE — Requiem Mass was offered Monday in St. Hugh Church for Mrs. Marie O. Connolly, resident of South Florida since 1925.

A pioneer member of Little Flower Church, Coral Gables, who was a member of the new parish of St. Raymond, Mrs. Connolly died last Friday at the age of 75 after a long illness. She was a native of Augusta, Ga.

She is survived by a son, William Stephen, Littleton, N.H.; two sisters, Mrs. Thomas A. Horkan, Coral Gables; and Mrs. Thomas J. Hails, Birmingham, Ala.; two brothers, Edward C. and Louis O'Dowd, Coral Gables; and six grandchildren.

Sixties Witnessed Miracles

(Continued from page 8) rapprochement which may well lead to eventual unity."

The radical change in attitudes was noticeable locally too. Archbishop Coleman F. Carroll found more invitations from Protestant Churches and Synagogues awaiting him at the end of each session of the Council than he could accept. When he was introduced by Bishop James L. Duncan at an Episcopal Church in Coral Gables, the news story headlines, "St. Philip's witnesses a miracle" and went on to describe the occasion as history making.

Father Totty On Commission

BOCA RATON — Father Jack Totty, chaplain at Marymount College and nearby Florida-Atlantic University, has been named vice-chairman of the Florida Council of Churches' Commission on Higher Education.

The commission plans to sponsor a state-wide meeting of all persons concerned with

the recently released Danforth Foundation study and will also work to effect some type of state financial aid for private colleges, probably through a tuition equalization plan.

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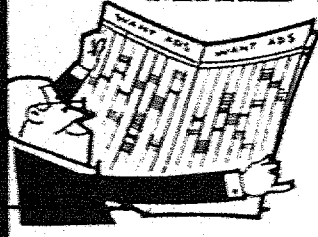
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Priests To Hold Retreat

NORTH PALM BEACH — Nineteen priests in the Archdiocese of Miami will participate in a traditional closed retreat, Jan. 19-23, at Our Lady of Florida Retreat House.

Father Jude Meade, C.P., St. Joseph's Passionist Monastery, Baltimore, will conduct the conferences based on the Conciliar Decrees and featuring a new Mass demonstration.

Participating will be Father Vincent Andriuska, Father George Bucko, Father William V. Cashman, Father Charles D. Clements, Father Sam Delaney, Father Rene Galarneau, Father Lamar J. Genovar, Father Brendan Grogan, Father Joseph Huck, assistant moderator, Father Michael P. Keller.

Also Father James B. Keough, Father Frank McCann, Father Paul L. Manning (moderator), Msgr. James F. Nolan, Father William O'Dea, Father John O'Leary, Father George Razutis, Father A. Senkus, and Father Leonard Stachura.

A veteran retreat master who has conducted retreats for more than 100 religious communities of women, over 20 groups of Brothers, priests of 27 dioceses, including Canada and Latin America, Father Jude Meade is preaching at all the clergy retreats in South Florida which will continue through the month of February.

Accredit Madonna Academy

WEST HOLLYWOOD — Madonna Academy, staffed by the School Sisters of Notre Dame of Baltimore, has been accredited by the Southern States Association of Colleges and Secondary Schools.

A 12-member committee representing the association and headed by Dr. John Jenkins, University of Miami, recently spent two days evaluating the high school for girls. Purpose of the visit was to check on a self-evaluative study initiated and executed by the staff of the school last year under the direction of Sister Doris Ann, principal, and with the guidance of Mrs. Nora Meredith.

Criteria used by accrediting agencies to evaluate institutions include quality of students, faculty, administration, curriculum, library, physical plants and finance and in addition criteria established by the National Study of Secondary Education. Only those schools that meet association standards are accredited.



RETREAT DIRECTOR at Our Lady of Florida Retreat House, Father Jude Dowling, C.P., left, welcomes Bishop John J. Fitzpatrick for the annual dinner meeting of the Retreat League in North Palm Beach.

Honor Archbishop

NORTH PALM BEACH — The annual dinner meeting of Our Lady of Florida Retreat League honoring Archbishop Coleman F. Carroll also commemorated the 10th anniversary of the founding of the Passionist Fathers Retreat House.

Bishop John J. Fitzpatrick represented the Archbishop at the dinner and accepted the spiritual bouquet presented by retreat league members to the Archbishop of Miami. Also present was Bishop Paul Tanner of St. Augustine.

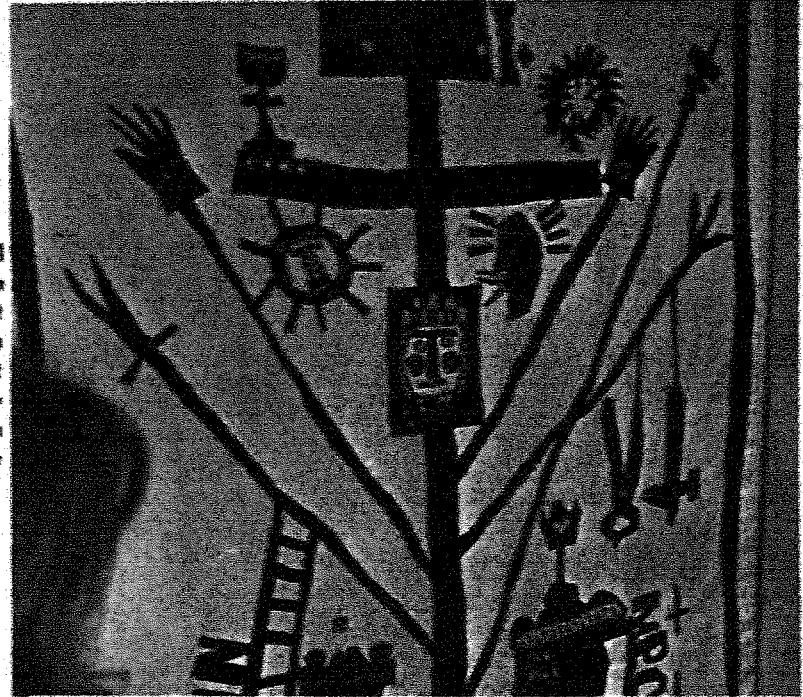
In his response Bishop Fitzpatrick urged league members to become Christians who will radiate Christ in their thinking, their speech and their actions. The dedicated layman, the prelate pointed out, must become more and more apostolic if this country and the world are to be won for Christ.

Father Norbert Dorsey, C.P., consultant to the Passionist Provincial, Union City, N.J., paid tribute to the pioneer Passionist Fathers, Father Theophane Maguire, C.P., Father Kilian McGowan, C.P., and Father Cyril Schweinberg, C.P., first members of the order assigned to Our Lady of Florida Monastery.

During an afternoon business meeting, league members heard Father Fidelis Rice, C.P., retreat master, explain that current contents-matter of retreats are based on the theology and scriptural background of the Word of God. Outgoing league president, Wilbur Rollins, St. Agnes parish, Key Biscayne, announced that membership during the past year has shown an encouraging increase.

Raymond Koster, a member of St. Clare Church, was named "Retreatant of the Year." Havey Conrey,

new president, assumed his duties.



One of liturgical banners now on display at Miami Museum of Modern Art executed by Norman Laliberte

Banners Put On Exhibit

A collection of liturgical banners executed by Norman Laliberte, Vatican Pavilion artist, is being exhibited until Jan. 31 at

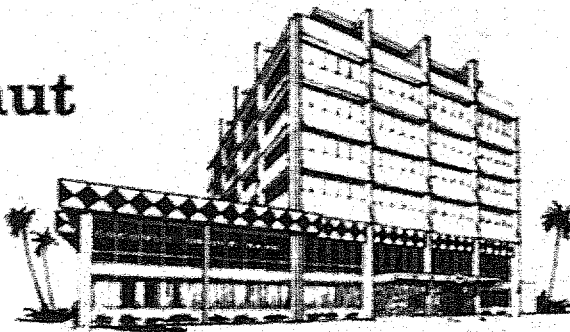
the Miami Museum of Modern Art, 381 NE 20 St. Known as a foremost interpreter of the liturgical field today, Laliberte has been

credited with inaugurating the banner revival.

The museum is open Tuesday through Saturday from 10 a.m. to 4:30 p.m.

STATEMENT OF CONDITION

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December 31, 1969

ASSETS

Cash and Due From Banks	\$5,262,558.79
U.S. Government Bonds	5,727,688.97
State and Municipal Bonds	8,611,781.03
Other Securities	2,910,016.68
TOTAL	\$22,512,045.47
Loans and Discounts	20,764,085.94
Furniture and Fixtures	193,271.82
Accrued Income and Other Assets	472,702.11
TOTAL	\$43,942,105.34

LIABILITIES

Capital Stock	\$1,000,000.00
Surplus	1,000,000.00
Undivided Profits	575,043.93
TOTAL CAPITAL	\$ 2,575,043.93
Deposits	39,853,101.07
Unearned Interest	425,072.88
Accrued Taxes, Interest and Expenses	149,853.56
Reserves	939,033.90
TOTAL	\$43,942,105.34

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