

# Pope's Plea: Peace-- In Church, In World

# 2 Million At Fatima Hail Pilgrim Pontiff

FATIMA, Portugal — (NC)—Twin themes — peace in the Church and peace in the world — were stressed by Pope Paul VI in his sermon at the Shrine of Our Lady of Fatima.

The Pope urged his listeners to pray for peace in both the Church and the world. Without peace, he warned, the consequences in each case would be grave.

Pope Paul preached at the Mass which he offered (May 13) to mark the 50th anniversary of the apparition of the Blessed Virgin at Fatima and the 25th anniversary of the consecration of the world to the Immaculate Heart of Mary. His words were heard by a vast throng here and by an international audience watching and listening via television.

The Pope warned of the threat to peace in a world which "has not progressed morally as much as it has scientifically and technically" and where "a great part of humanity is still in a state of need and of hunger."

As for the Church, the Pope praised the spirit of renewal awakening among Catholics by the ecumenical council. But he cautioned sternly against "arbitrary interpretation" which would replace traditional teaching with "new and peculiar ideologies."

## REMEMBERS ALL

At the start of his sermon Pope Paul said he wished to include "everyone in this spiritual remembrance" — the anniversary Mass which he was offering.

Among those whom he specifically mentioned were the hierarchy, priests and Religious, Christian families, laymen, young people, and the sick and suffering.

"We remember also all Christians, non-Catholics but brothers in Baptism," he continued, "for whom our memento is a prayer of hope for perfect communion in the unity desired by Jesus Christ."

"And we extend it to include the whole world, so that our charity has no bounds. And in this moment we extend it to all of humanity, and to all governments and to all the people of the earth."

Turning to the two "special intentions which have characterized this pilgrimage," Pope Paul spoke first of the Church — "the Church, one holy, Catholic and apostolic."

"We want to pray... for its internal peace," he declared.

"The ecumenical council," he said, "has revitalized the heart of the Church, has opened up new vistas in the field of doctrine, has called all her children to a

greater awareness, to a more intimate collaboration, to a more fervent apostolate. We desire that these be preserved and extended."

But, he continued, the internal peace of the Church

is also threatened by excesses.

"What terrible damage," he said, "could be provoked by arbitrary interpretations, but authorized by the teaching."  
(Continued on Page 28)

By FLOYD ANDERSON  
FATIMA, Portugal (NC) — One might tritely wonder what a difference 50 years makes, but what a difference it was!

The concrete plaza in

front of the Fatima basilica, from the high cross at the far end, was covered with more people than Fatima had ever seen at one time. Observers estimated more than two million were here

for the celebration of the 50th anniversary and to greet Pope Paul VI on his brief visit to the world-famous shrine.

One could hardly but wonder at the contrast with the scene just 50 years ago, when three small children knelt before the small evergreen called Azinheira, where Our Lady stood. Now the plaza, or sanctuary as it is called, was packed with people from all over the world, save for a small passageway down the center through which the Pope's open car proceeded slowly to the high altar.

## GREETED BY OFFICIALS

The Pope's TAP Portuguese airlines Caravelle had left Fiumicino airport at Rome at 6:30 a.m. and landed at Monte Real military airport near here about 9:30 a.m., where the Pontiff was greeted by the Portuguese ambassador to the Holy See, Antonio de Faria, President Americo Deus Rodrigues Tomas of Portugal and other government dignitaries.

The Portuguese president said that "with deep emotion the vast Christian world flocks to the pious pilgrimage" at Fatima presided over by the Pope. He said that the Pope's voice, appealing to God for justice, love and peace among men, will "resound once more in the service of the common good and for the consolation of those who suffer"; it will be a "hope to those who hesitate and an enlightenment to all."

The Pope thanked the president for his "cordial words of welcome" and said that he had come "as a pilgrim" to offer "a filial homage to the sublime Mother of God." He said he was going to the shrine "to beseech Our Lady of Fatima that she may bring about the reign of the inestimable blessing of peace in the Church and in the world."

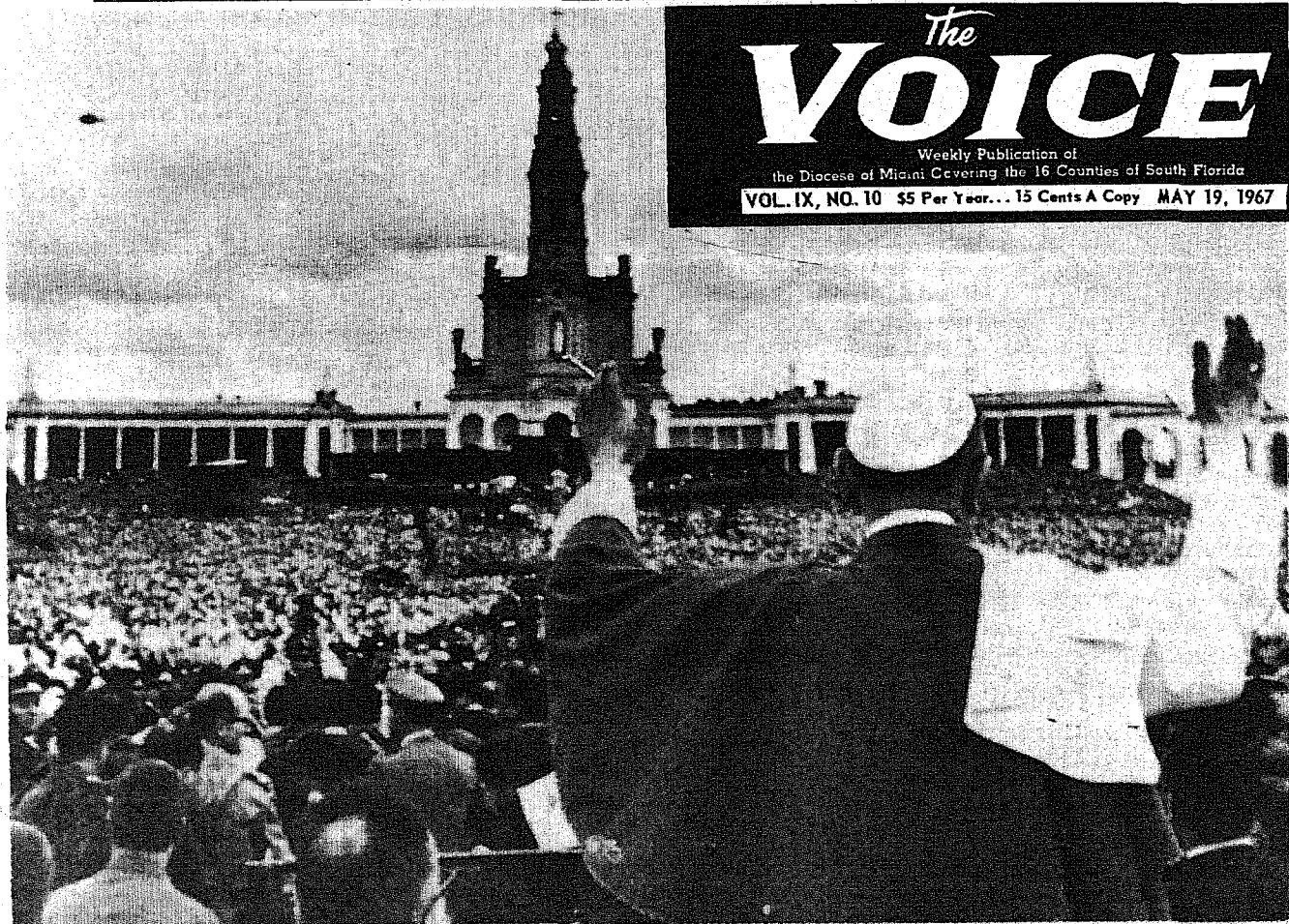
The party then set out for Fatima about 10 a.m. The president's party went first, followed by three buses of press and photographers. Three motor bikes closed the procession before the Pope's open car, which at his request traveled slowly over the 24-mile route. One press car with two photographers and three journalists followed the Pope's car. The route to Fatima went through Leiria and Cardoso. The Pope was accompanied on the trip by Bishop Joao Pereira Vennancio of Leiria.

## WALL OF FLOWERS

The Pope arrived at the Fatima shrine about 11:30. He celebrated Mass in Portuguese at noon at an altar in front of the basilica in order to be more visible.

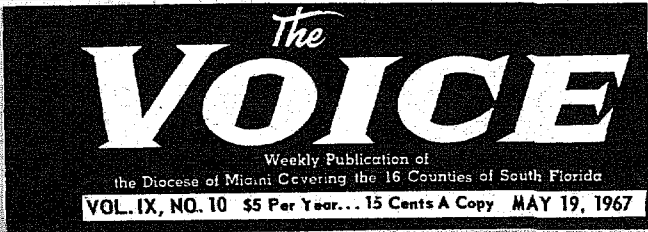
Around the platform holding the altar was a four-foot high wall of flowers that

(Continued on Page 28)



Great Throngs Greeted The Holy Father At The Basilica Of Fatima

Pope Paul VI Acknowledges Cheers From Crowds Which Welcomed Him To The Shrine



# Diocese Population 439,594

By JOHN J. WARD

Total Catholic population of the Diocese of Miami soared to more than 439,594 during 1966.

The statistics are revealed in the Catholic Directory published by P. J. Kennedy & Sons, New York. They

do not include the large number of seasonal residents, nor do they include many of the Cuban colony of refugees living here.

The 439,594 figure is an increase of 254,594 in population in nine years, or 238 per cent over the population of 185,000 when the Diocese

was created in 1958.

Catholics represent 17.2 per cent of the total overall population of 2,552,680 in the 16 South Florida counties, which comprise the diocese.

The Diocese of Miami ranks in 25th position from a population standpoint

among the 29 archdioceses and 124 dioceses in the United States. It is larger than any one of these 12 archdioceses:

Washington, D.C., Atlanta, Indianapolis, Louisville, Dubuque, Omaha, Kansas City, Denver, Seattle, Portland, Anchorage and Philadelphia Byzantine.

Only seven dioceses are larger. They are Providence, Brooklyn, Buffalo, Rockville Center, Pittsburgh, Cleveland and Monterey-Fresno.

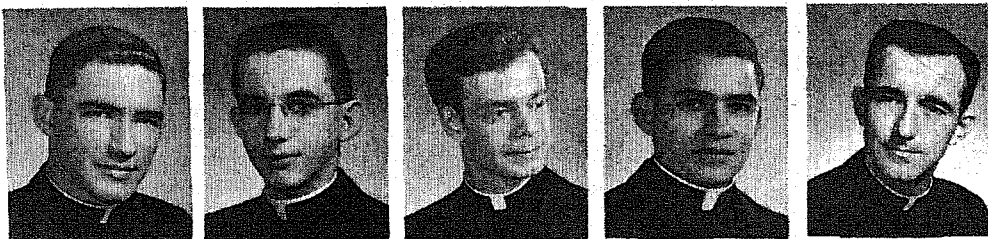
## 96 PARISHES LISTED

The Official Catholic Directory reports a total of 96 parishes in the Diocese of Miami, as compared with 51 parishes in 1958. They are served by a total of 332 priests, of whom 178 are diocesan priests and 154 Religious. In 1958 there were only 86 priests.

There are 67 Brothers, 559 Sisters and 617 lay teachers.

The outstanding record of the Diocese of Miami has been in the field of vocations to the diocesan priesthood. With a total of only 42 in 1958, the number of seminarians has grown year by

(Continued on Page 10)



THOMAS ENGBERS

WILLIAM ROMERO

TREVOR SMITH

ORESTES HEVIA

DONALD WALK

## Bishop Will Ordain Five To Priesthood Tomorrow

Five new priests will be ordained to the priesthood for the Diocese of Miami during rites at 11 a.m. Saturday, May 20 in the Cathedral.

Bishop Coleman F. Carroll will confer the Sacrament of Holy Orders on the Rev. Mr. Thomas J. Engbers, St. George parish, Fort Lauderdale; the Rev. Mr. Orestes

Hevia, Gesu parish; the Rev. Mr. William J. Romero, Sacred Heart parish, Lake Worth; the Rev. Mr. Trevor Smith, Port Elizabeth, South Africa; and the Rev. Mr. Donald J. Walk, Epiphany parish, Venice.

## Calif. Sidetracks Abortion Bill

As a bill to liberalize Florida's abortion laws moved along in committees this week, similar legislation sustained a setback in California where the measure was transferred to the "inactive file."

Since the Florida bill was introduced and a public hearing held on April 27, the Senate Health and Welfare Committee has voted in favor of the measure 7-3. As The

Voice went to press. Miamians Joseph M. Fitzgerald, attorney; and Dr. Edward J. Lauth were scheduled to testify at Wednesday's public hearing of the Judiciary Committee of the Senate in Tallahassee, which has accepted a substitute bill prepared by a subcommittee of the House Committee.

Before leaving Miami, Fitzgerald pointed out that if

the proposed legislation becomes law, "it will be the first time in our judicial history that we will be changing criminal law to accommodate those who have already publicly admitted breaking the law."

## CALIFORNIA HEARING

Lack of Senate support for California's abortion bill

(Continued on Page 6)

The diaconate, second of the major orders, will also be conferred on Saturday morning by Bishop Carroll on seven future priests for the Diocese of Miami and two for dioceses in Puerto Rico.

During ceremonies being conducted in South Florida for the first time, Frank F. Cahill, Joseph T. Carney, James F. Fetscher, James P. Kasicki, John C. Mc-

(Continued on Page 4)

STARTING  
THIS ISSUE

EXPLORATIONS  
A NEW COLUMN ON p.3  
By RALPH RENICK

THE VOICE

THE VOICE, P.O. Box 1659, Miami, Fla. 33138  
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## Bishop Carroll Urges Passage Of Medicaid

The Bishop of Miami has urged Florida's governor and legislators to enact legislation which will implement Title XIX of the National Social Security Act and thus assist the state to pay for hospitalization and nursing home care of the indigent.

In a letter to Governor Claude Kirk and all members of the legislature, the Bishop noted that "increased knowledge in the area of medical science now makes it possible to conserve human life more effectively than ever in the past," but pointed out that "these remarkable advances, however, have increased the cost of medical treatment. Despite the increase," Bishop Carroll stated, "adequate service is available to all of our citizens except the very poor."

"The Governors and Legislatures of over 30 states have made it possible for their citizens to participate in this program and receive its benefits," Bishop Carroll emphasized. "Your positive action on this legislation will help lift our State of Florida from its low standing among the states regarding human concern for the indigent."

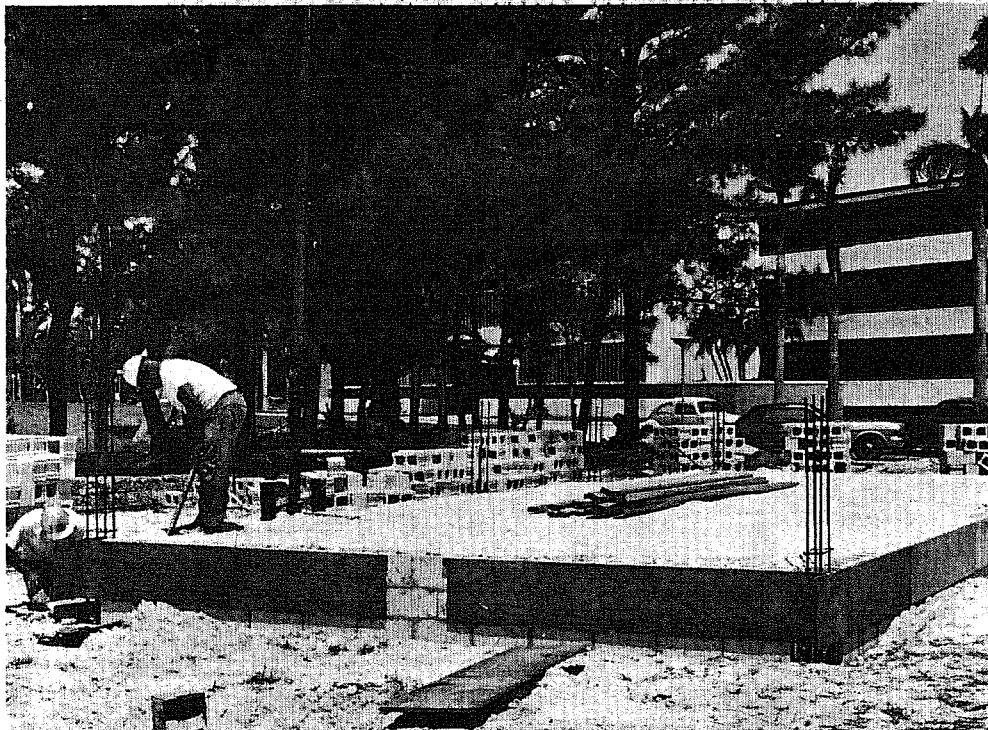
Bishop Carroll and Florida's three Episcopal Bishops and the Greater Miami Rabbinical Association, who have also publicly endorsed and encouraged passage of the "Medicaid" bill, were joined Tuesday by members of the Dade County Commission who passed a resolution requesting the Florida legislature to act favorably on the Title XIX legislation.

### Church Will Be Dedicated

**NORTH MIAMI**—The new Church of the Holy Family will be dedicated by Bishop Coleman F. Carroll at 11 a.m. Sunday, May 21.

Pontifical Mass which will follow will be the only one celebrated Sunday in the new church. A full schedule of Masses will be offered in the present Church.

Msgr. Robert W. Schiefen, V. G. is pastor of Holy Family parish.



**EARLY THIS WEEK** workmen were busy erecting a temporary chapel where Cuban Independence Day will be observed during Concelebrated Mass with BISHOP COLEMAN F. CARROLL as the principal concelebrant at 7:30 p.m. Saturday on grounds adjoining Immaculata-LaSalle High.

## Refugees To Attend Mass At Shrine Site

Mass concelebrated by Bishop Coleman F. Carroll and six Cuban priests on the grounds of the proposed shrine to honor Our Lady of Charity of Cobre will mark the 65th anniversary of Cuba's independence from

Spain, at 7 p.m., Saturday, May 20.

Thousands of Cuban refugees are expected to participate in the Mass, which will be celebrated at the site of a temporary chapel to be erected on the shores of Bis-

cayne Bay on land adjoining Immaculata-La Salle High School and Vizcaya.

Joining Bishop Coleman F. Carroll, principal concelebrant, will be Father Daniel Sanchez, Father Emilio Vallina, Father Eugenio del Busto, Father Jose Ramon O'Farrill, Father Jose I. Hualde, and Father Jorge Bez Chabebe, each of whom represents a province in Cuba.

A well-known Cuban priest, now in exile in Texas, who formerly conducted a weekly television program in Havana, Father Ismael Teste, will preach the sermon.

Bishop Carroll announced more than a month ago that \$116,000 in cash and pledges has already been given by local refugees toward a permanent monument which will be erected

as "an act of gratitude and thanksgiving for the power of the intercession of the Blessed Mother in aiding the flight of the Cuban refugees from communism" to the freedom and welcome they have found in the United States.

Exiles will march in procession at 6:30 p.m. from the entrance to the high school to the north end of the campus for the Mass.

## Suggestions Are Invited

Suggestions, questions, and recommendations from priests in the Diocese of Miami have been requested by the Office of the Episcopal Vicar for Conciliar Affairs.

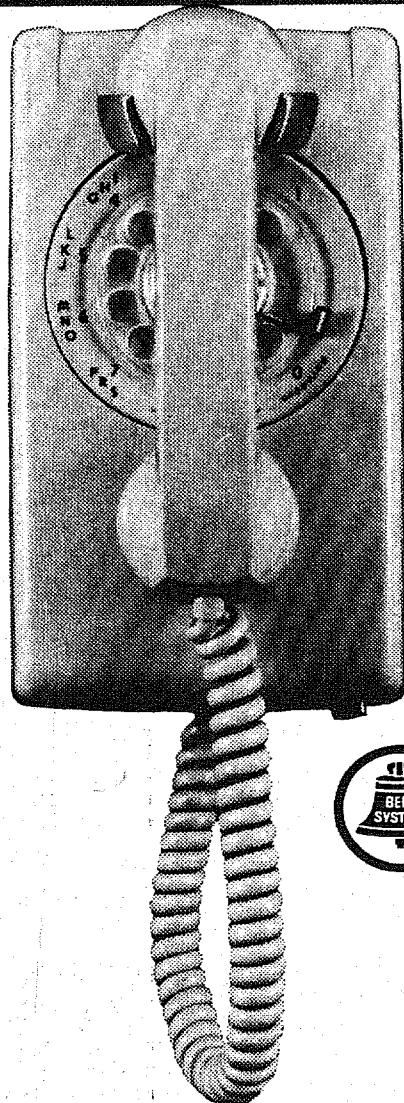
In a letter to clergy in South Florida Msgr. John J. Fitzpatrick, Episcopal Vicar, emphasized that the new office authorized by the Council and recently established in the Diocese "can make a big difference in the lives of all of us, priests and lay persons alike."

He pointed out that "under the guidance and impetus of the Holy Spirit, we shall all get even more out of it than we put into it. But it will not function properly or bring about any implementation of the Conciliar decrees unless we are all willing to work at it."

"If the Church is to be a Church of service," Monsignor Fitzpatrick explained, "perhaps it should start here . . . and I offer the facilities of this office to you and to all who are endeavoring to understand the post-conciliar Church and to make it meaningful to and in the world."

oring to understand the post-conciliar Church and to make it meaningful to and in the world."

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# School Aid Bill Debate Slated

By JOHN R. SULLIVAN  
WASHINGTON — (NC) — The much debated and still-threatened school aid bill backed by President Lyndon B. Johnson's administration has been scheduled for House debate on Monday, May 22 — and with it will come consideration of two alternative measures proposed by House Republicans and a Democrat.

The scheduling of the school bill debate ended a month-long delay which started when House Republicans announced they would offer a substitute bill, sponsored by Rep. Albert Quie of Minnesota.

But it did not end the backstage maneuvering by both Republicans and Democrats to woo the all-important votes of Southern Democrats angered at the administration's hard-line attitude toward school desegregation.

The maneuvers surfaced when Rep. Edith Green of Oregon, the second-ranking member of the House Education and Labor Committee announced that she would offer a third education bill, apparently designed to appease Southerners and some Democrats who favor the GOP bill's block-grant approach to federal aid.

The administration bill would extend the ESEA for two more years and continue its commitment to categorical aid — grants for specific types of programs. The GOP measure would replace categorical aid with block grants to states which, while somewhat limited by formulas and restrictions, would place primary responsibility for spending the money in the hands of state school superintendents.

## FORMER TEACHER

Those alternatives placed Mrs. Green — and the Democrats — in a dilemma.

Mrs. Green, a former teacher and a long-time student of school policy, favors the block-grant approach of the Quie bill. But as a Democrat, she is not about to antagonize the party leadership by backing the GOP measure which, if successful, would give the Republicans considerable leverage in the 1968 elections.

The Democrats admit that

the Quie bill has strong backing. Southern Democrats are likely to back Quie simply to chastise the administration for its strong school integration policy. And in spite of announced support for the administration bill, many public school officials privately favor the block-grant approach offered by Quie.

Mrs. Green's compromise would satisfy a large number of school administrators — private and public — and would help retain those all-important Southern Democratic votes for the Democrats.

While she would retain the present categorical aid provisions, Mrs. Green would offer two important changes:

—A weakening of the power of the Office of Education to enforce integration guidelines — a repeat of last year's unsuccessful attempt.

—A strengthening of the policy-planning authority of state school officials, who are now bypassed by ESEA.

The first provision obviously would appeal to Southern Congressmen, whose constituents have been angered not only by the U.S. Office of Education's strong-willed attitude toward desegregation, but also by recent court decisions which have backed the office's policy.

The second provision, whose specifics have not yet been spelled out, might get broad support in the House. The administration — both House Democrats and U.S. Education Commissioner Harold Howe — has repeatedly said it is not opposed to block grants. But Howes says the states are not ready to handle them.

Mrs. Green's compromise would introduce state control gradually and, in the event of a showdown over that issue, administration leaders might be forced to accept it or suffer a severe credibility setback.

But the Democratic maneuvering did not stop with Mrs. Green's proposals. The powerful House Appropriations Committee is also reported to be preparing a money bill which would bar the use of federal funds in achieving percentage deseg-

regation goals.

Under those goals, set by the Office of Education, school systems which are 8% or 9% desegregated this year are expected to double the figure next year. Those with a lower figure are expected to make "proportionally

greater" gains.

Eliminating such demands from school aid programs would at least insure that Southern states would receive the federal aid — something that Alabama and others cannot be sure of now

## Explorations

### ABOUT THE AUTHOR

Ralph Renick, author of the following column, was the first news director of Florida's first TV station, is the father of six children, and a member of St. James parish, North Miami.

A graduate of the University of Miami, where he taught television journalism for six years, he has received more local and national awards in his position as vice president in charge of the news at WTVJ, Ch. 4 than any other TV station newsman. He is a member of the board of directors at Boystown of South Florida, of the CYO and a member of the Diocese of Miami Radio and Television Commission.

### By RALPH RENICK

Just a year ago, there was very little public concern or knowledge about crime or corruption in Florida. So it's difficult now to realize that within that short space of time this subject is the major concern of the Governor, is occupying the prime attention of the Legislature, and is a constant fear of most citizens.

Just a few months ago, outside of the actual victims, most people thought the shocking violence of robbery, holdups and beatings were confined to their evening television programming. So it was that a year ago, the news media in general, had fallen asleep. Sure, the crime rate was spiraling, the streets were becoming more unsafe but beyond reporting these obvious facts, the media hadn't looked beneath the surface to discover some of the reasons why this was happening.

Dade County had become a "dreamland haven" for thieves. What we discovered, upon investigation, was unbelievable. The picture that took form was one of totally inept or compromised law-enforcement and bought-off and timid public officials. The FBI was so distrustful of the Dade County Sheriff's Department that it had ceased full cooperation.

Indeed the top officials of the Sheriff's Department were friends of known hoodlums and often seen in their company. Aside from suspicions, the facts were that very few criminals were being apprehended and brought to justice.

\* \* \*

WHEN WE decided to do something about the situation, I am embarrassed to recall that some fellow journalists, particularly in broadcasting, laughed at us. They called our efforts "irresponsible" and ridiculed nearly everything we tried to do.

When we put a man on the air who had admitted to being a bagman, and who was an expert witness on the insidious nature of the corruption, we reaped the scorn of most of the other members of the press. But who could better tell what was really going on?

The MIAMI HERALD was nearly alone in sticking with us and that newspaper deserves credit for its efforts in bringing to the public an awareness of the situation.

But all of this was a year ago. Today, the story is different.

It's now very popular to be a "crime fighter." It is to the credit of the public that the revelations were taken to heart and that demands for action came from the citizen level.

\* \* \*

THE CRIME issue became a matter of controversy in the gubernatorial campaign. Claude Kirk chose to take a stand on it and his opponent did not. After Kirk's election, he decided to put the Wackenhut organization to work to ferret our information on corruption which would be fed to state attorneys and grand juries for evaluation and possible action.

George Wackenhut told the joint meeting of the House and Senate Anti-Crime Committee of the Legislature, last week, that 515 investigative cases have been opened and 442 are still under actual investigation. To date the investigation of the "Wackencops" have been responsible for 26 arrests involving 23 persons on 71 separate criminal counts: breaking and entering, attempted armed robbery, bribery, conspiracy to commit bribery, conversion of official funds, malfeasance, grand larceny, the sale and possessions of narcotics, perjury, prostitution, the possession and sale of pornographic film and the illegal practice of medicine.

Today it is refreshing that at last somebody is doing something!

The Governor is using the powers of his office to ferret out facts on illicit operations, the legislature is giving serious attention to new laws to aid in battling the criminal and corrupt official, grand juries have at least been talking to the right witnesses and indictments are being returned, there has been a morale boost in police circles because honest and qualified leaders have replaced those who have put departments in disgrace and distrust.

Finally, with everybody jumping aboard the "anti-crime" bandwagon, the public may at last reap the benefits of an all out honest effort to match the power of organized crime which has for too long operated unabated in Florida.



Ralph Renick

## Father Brown Appointed By Protestant Seminary

Father Raymond E. Brown, S.S., a New Testament scholar, who frequently visits South Florida, has been named visiting professor in New Testament at Union Theological Seminary, New York, for the 1967-68 Spring semester.

A native of New York City, Father Brown, a son of R. H. Brown of St. Rose of Lima parish, Miami Shores, was ordained to the priesthood in 1953 in St. Rose of Lima Church.

In announcing the appointment, Dr. John C. Bennett, president of Union, said that in inviting Father Brown to teach the seminary had "moved far beyond the idea of looking for a Roman Catholic scholar to make us better informed about Catholic teaching."

Father Brown was chosen, he said, as "the author of a book on the Gospel of John which is hailed by Protestant and Catholic scholars alike as a remarkably scholarly achievement. He happens to be a Catholic.

"His coming suggests the

kind of free movement between Catholic and Protestant scholars which is a stage beyond 'dialogue'."



Father Brown

## Apostleship Of Sea Day Set Sunday

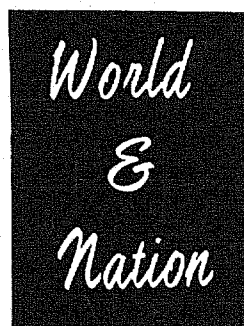
Sunday, May 21, has been designated by Bishop Coleman F. Carroll as Apostleship of the Sea Day in the Diocese of Miami.

In a letter to the priests of South Florida, the Bishop emphasized that in addition to the physical dangers faced by maritime workers, "crews of ships are faced with spiritual dangers: quite often these men are on the high seas for weeks at a time; on other occasions they are confined on board because of duties in port, rendering assistance at Mass and reception of the Sacraments difficult for long periods of time.

"An important pastoral program known as the 'Apostleship of the Sea' was established many years ago to attempt to meet the spiritual, and very often, material needs of crewmen and passengers as well," the Bishop explained.

## Educators Oppose Republicans' Bill

WASHINGTON (NC)— The influential National Education Association has moved from a non-committal position to take a strong stand against Republican efforts to radically revise the Elementary and Secondary Education Act.



The NEA, which first said it would back the bill of President Lyndon B. Johnson's administration but would not oppose the GOP measure, has now told local NEA affiliates to oppose the Republicans' bill, which is sponsored by Rep. Albert Quie of Minnesota.

"Each attempt to improve the bill moves the

Quie bill closer to the categorical aid he opposes," the NEA said in a bulletin to legislative leaders. Quie's bill would also "present school districts with a new set of problems that could easily be worse than those we have experienced before," it added.

Meanwhile, the National Congress of Parent-Teachers Associations announced its opposition to the Quie bill, and the American Council on Education, while not taking a stand on the merits of either bill, criticized Quie for introducing his measure without holding hearings.

Seven of the nine directors of the Association of Chief State School Officers — which represents state school superintendents — have announced their support for the Quie bill, however.

## Non-Denominational Schools

MONTREAL (RNS) — Non-denominational schools will be opened and operated next Fall by this city's Catholic School Commission.

Chairman Andre Gagnon announced that by September at least two such schools will be in operation, one English and one French-speaking.

He said no decision has been made yet on whether they will be elementary or secondary schools. This will depend on the reaction of parents and religious communities.

The schools will offer secular programs, plus regular periods of religious instruction for the faith group represented, and classes in civics for atheists.

Gagnon said the new approach is based on the principle that "all religions have value, whatever that religion may be." If the pilot project is successful, similar schools will be added.

## Guatemala Terrorism Condemned

GUATEMALA CITY (NC) — Deep concern over the recent wave of organized terrorism in this Central American nation was expressed in a pastoral letter written by Guatemala's Catholic bishops.

The bishops met under Archbishop Mario Casariego, C.R.S., of Guatemala City, and issued their letter, saying:

"We cannot remain indifferent while entire villages, especially in the northeast section of our country, are decimated. One glance at the country suffices to make one realize that something abnormal is happening to our civic life.

"Every day more widows and orphans are innocent victims of mysterious struggles and vendettas. Men are torn violently from their homes by unidentified kidnapers, or they are brutally murdered, their bodies appearing later with signs of torture and mutilation.

"The Guatemalan hierarchy feels the deepest concern and anxiety in the face of growing insecurity that only worsens the grave social, moral and economic problems of our country."

The bishops offered to mediate between opposing groups.

Since April 1, rightist para-military groups have assassinated some 35 persons. Several well-known professional men have fled the country after attempts on their lives, or after they had received death threats. Bulletins issued by various rightist groups have threatened death to approximately 50 trade union leaders, professional men, students and others, some of whom are leftists.

## Study Of Attitudes Financed

NEW YORK (RNS)— The Ford Foundation has announced a \$100,000 grant to finance study of the attitudes of Catholics in Chicago toward racial integration.

The grant to the University of Chicago, according to the foundation, will help support research at the school on the nature, amount, and causes of changes in opinions and attitudes of whites toward Negroes.





**NEW PRESIDENT** of the Diocese of Miami Guidance Council is **BROTHER PATRICK MCNULTY, F.M.S.**, Christopher Columbus High School, shown center with **SISTER CATHERINE SEAN, O. S.F.**, Bishop Verot High School, Fort Myers, new secretary; during recent meeting at Marymount College.

## Diocese Guidance Council Chartered by Association

BOCA RATON — The Diocese of Miami Guidance Council is the first diocesan organization to be granted a charter from the American Personnel and Guidance Association.

Joseph G. Birch, president of the Florida Personnel and Guidance Association, made the presentation to Brother Gordian Rogers, F.S.C., a member of the faculty at La Salle High School and founding president of the Miami Guidance Council during luncheon last Saturday at Marymount College.

Brother Patrick McNulty, F.M.S., a teacher at Christopher Columbus High School, was elected new president of the Council organized in the Fall of 1965 under the direction of Brother Gordian and Sister M. Marcella, O. P. Formal approval for joining the national organization was granted in January, 1966.

Other officers are Sister Marcella, St. Thomas Aquinas High School, Fort Lauderdale, vice president; Sister Simone, R.S.H.M., St. Lawrence School, North Miami Beach, elementary executive vice president; Father Michael Farren, C.M., St. John Vianney Seminary, treasurer; and Sister Catherine Sean, O.S.F., Bishop Verot High School, Fort Myers, secretary.



JOSEPH BIRCH



BROTHER GORDIAN

During the annual Spring meeting of the Council which preceded presentation of the charter, Dr. Neil V. Keaton, supervisor of guidance and area coordinator for the Broward County Elementary School System, outlined the role of the counselor in relation to the elementary school teaching staff and other members of the pupil personnel team.

He emphasized that all teachers must be a part of the daily guidance program and pointed out that services of non-instructional personnel can also be utilized in this area. The counselor must act as chairman of this team, he said.

According to Dr. Keaton, basically there are three aspects of guidance to be

considered: counseling helps the child to grow in self-insight and self-understanding, but he said, while consultation helps teachers to better understand their student and coordination utilizes resources available.

Goal of elementary guidance programs is "to help youngsters grow in understanding and achievement and to help teachers and parents in their never-ending task of encouragement and guidance," Dr. Keaton declared.

During the meeting the function and set-up of a guidance committee within a school was also demonstrated and general characteristics of guidance counselors for the elementary level were enumerated.

## Bishop Will Ordain Five To Priesthood Tomorrow

(Continued from Page 1)

Cormick, William Ramirez and Stephen Staudenmeyer, will become deacons for the Diocese of Miami; and James Cottrel and Candido Alvarado for Puerto Rico.

As deacons they will assist the priest at the Holy Sacrifice, distribute Holy Communion, read the Gospel and preach.

A son of Mr. and Mrs. Clarence J. Engbers, the Rev. Mr. Engbers is a native of Evansville, Ind., who studied at St. Meinrad Seminary, St. Meinrad, Ind., St. Thomas Seminary, Bloomfield, Conn., St. Mary Seminary, Baltimore; and received a M. Ed. degree this year at Loyola College, Baltimore.

He will be the principal concelebrant of a Concelebrated Mass at 12:30 p.m., Sunday, May 21 in St. Gregory Church, Plantation, with Father Laurence Conway, pastor, St. Gregory parish; Father Michael Keller, pastor, St. Gregory parish; Msgr. John J. O'Looney, pastor, St. Anthony parish; Father Lamar J. Genovar, pastor, St. Sebastian parish; Father William J. Engbers, pastor, St. Paul parish, Guilford, Ind., his cousin; and Father Donald J. Ireland.

The Rev. Mr. John McCormick will be deacon; Donald Gale, lector and Ed Hanlon, Jr., commentator. Seminarians from the Major Seminary of St. Vincent de Paul will sing.

The Rev. Mr. Hevia was born in Havana, Cuba, and is the son of the late Mr. and Mrs. Emilio Hevia.

He was studying at St. Dominic Savio Major Seminary in Cuba when the seminary was seized by the Castro regime. After coming to the United States he continued his studies at St. Bernard Seminary, Rochester, N.Y.

His first Concelebrated Mass will be Sunday, May 21 at Immaculate Conception Church, Hialeah, where he served last summer as a deacon. Msgr. John J. Fitzpatrick, pastor, Corpus Christi parish, will preach. Msgr. Dom Barry, pastor, will be the archpriest.

Born in Santurce, Puerto

Rico, the Rev. Mr. Romero is a son of Mr. and Mrs. William Romero who served in the U.S. Army for three years.

He attended St. Andrew Seminary, Rochester, N.Y., St. John Seminary, Brighton, Mass., and completed his theology studies at St. Mary Seminary, Baltimore.

Following ordination he will sing his first Solemn Mass at 11:30 a.m., Sunday, May 21 in the Sacred Heart Church, Lake Worth, where music will be provided by the Rosarian Academy Choir. Reception will follow in the parish hall where the ordained will give his first priestly blessing.

The son of the late Mr. and Mrs. Alfred M. Smith of South Africa, the Rev. Mr. Smith began his studies for the priesthood at St. John Vianney Seminary, Pretoria, South Africa, and recently completed studies at St. Bernard Seminary, Rochester, N.Y.

He will sing his first Sol-

emn Mass during which he will preach at 12:30 p.m., Sunday, May 21 in St. Brendan Church where he served last summer as a deacon. The Rev. Mr. Staudenmeyer will be the deacon.

The Rev. Mr. Walk is the son of Mrs. Sylvia M. Walk and the late Edward F. Walk, who was born in Jersey City, N.J.

He studied at St. Charles College, St. Mary Seminary, Baltimore and since last September has been stationed while a deacon at Maryland State Penitentiary.

He first Concelebrated Mass will be at Little Flower Church, Hollywood, Sunday, May 21. Father Michael Sullivan, assistant pastor, St. Patrick parish, Miami Beach, will preach.

On Sunday, May 28, the newly ordained priest will be the principal concelebrant of a Concelebrated Mass in Epiphany Church, Venice, of which his mother is a member. Msgr. George W. Cummings, pastor, will preach.

### Catholic Men Pick Delegates

WASHINGTON (NC) — The National Council of Catholic Men has announced the appointment of N. A. Giambalvo of Chicago, president of NCCM, and Ferd Niehaus of Cincinnati, secretary of NCCM, as official delegate to the world assembly of the International Federation of Catholic Men to be held in Rome, Oct. 8-10.

It is expected that there will be other appointments of laymen from the U.S. to the world assembly which is being held in conjunction with the Third World Congress of the Lay Apostolate.

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# Background For Change In Liturgy

(The Archbishop of Atlanta, author of the following article, is chairman of the United States Bishops' Committee on the Liturgy and Metropolitan of the Province of Atlanta of which the Diocese of Miami is a suffragan see.)

By ARCHBISHOP PAUL J. HALLINAN

ATLANTA, Ga. — The strong sentiments of a majority of American priests and laymen are the background. Overwhelming votes by the American bishops are the instruments which have bolstered the cause of the vernacular. And this week the action of the Holy See has answered the hopes of a truly revitalized liturgy for our American parishes.

The surprise announcement — granting permission for the vernacular in the Canon of the Mass — was no surprise to the teams of bishops, priests and lay specialists who have been working on the liturgy.

In November, 1966, the United States hierarchy asked for this permission along with seven other points. The others were granted almost immediately. But the Canon request was neither approved nor disapproved. Correspondence which I had with Giacomo Cardinal Lercaro of Bologna, head of the Vatican commission to implement Vatican Council II's Constitution on the Liturgy, and other Roman officials, as well as the visit of Archbishop John F. Dearden of Detroit to Rome earlier this year, indicated a general step forward was being considered. It was clearly understood that the initiative of the large American hierarchy had spearheaded the vernacular program.

## STEADY MARCH

With the Church moving so steadily toward the liturgical renewal, it is not surprising that the emphasis of the new instruction issued May 4 by the Vatican liturgy commission, called the Consilium, is on concerted, authorized actions rather than individual innovations.

The Dutch bishops had submitted a request with a Dutch text, and the Caribbean bishops had acted as the Americans. Although the French bishops have been considering the move, it is understood that no action had been taken to get the permission.

Since October, 1962, when the Second Vatican Council began, the American role in liturgy has been dynamic. Among the experts who prepared the draft for the council were Father Frederick McManus of the Catholic University of America and Father Godfrey Diekmann, O.S.B., of Saint John's University in Collegeville, Minn.

Council Fathers from the United States spoke on both sides of the vernacular question, but as the debate and preliminary voting continued during the first and second sessions, the American sentiment began to congeal. Two weeks before the final dramatic vote on the liturgy (the first of Vatican II's documents), the United States bishops met in Rome and voted to extend the English in the Mass "as far as possible." In April, 1964, this vote was made formal and confirmed by Rome. "Part-English Masses" began in American churches the first Sunday of Advent, 1964. Later the three key orations of the Mass (the collect, the prayer over the offerings, and the post-Communion) were included.

Frantic efforts were evident in the preparation of

suitable texts. In the interests of haste and experimentation, the 1964 version was made up of existing missal texts with scriptural readings from the Confraternity translation. There was considerable dissatisfaction, some of which was quite useful, much of it however was linked to that resistance to change which is so evident among many people.

Meanwhile one of the most far-reaching movements was well under way. Ten English-speaking hier-

archies authorized the long-range preparation of an international English text in 1963. Theologically and scripturally authentic, this translation has the additional contributions of literary and dramatic stylists, and musicians. Samples have twice been sent out to thousands of interested people, and their comments and criticisms carefully considered.

Then the bishops took home to study this mineographed text along with three other existing missal ver-

sions. There is much polishing still to be done on the text before its final approval by the National Conference of Catholic Bishops and the Vatican's Consilium.

It is probable that the vernacular Canon will be ready the first Sunday of Advent 1967. The other changes (violet vestments for requiem Masses, no maniples, changes in rubrics, etc.) will be effective June 29.

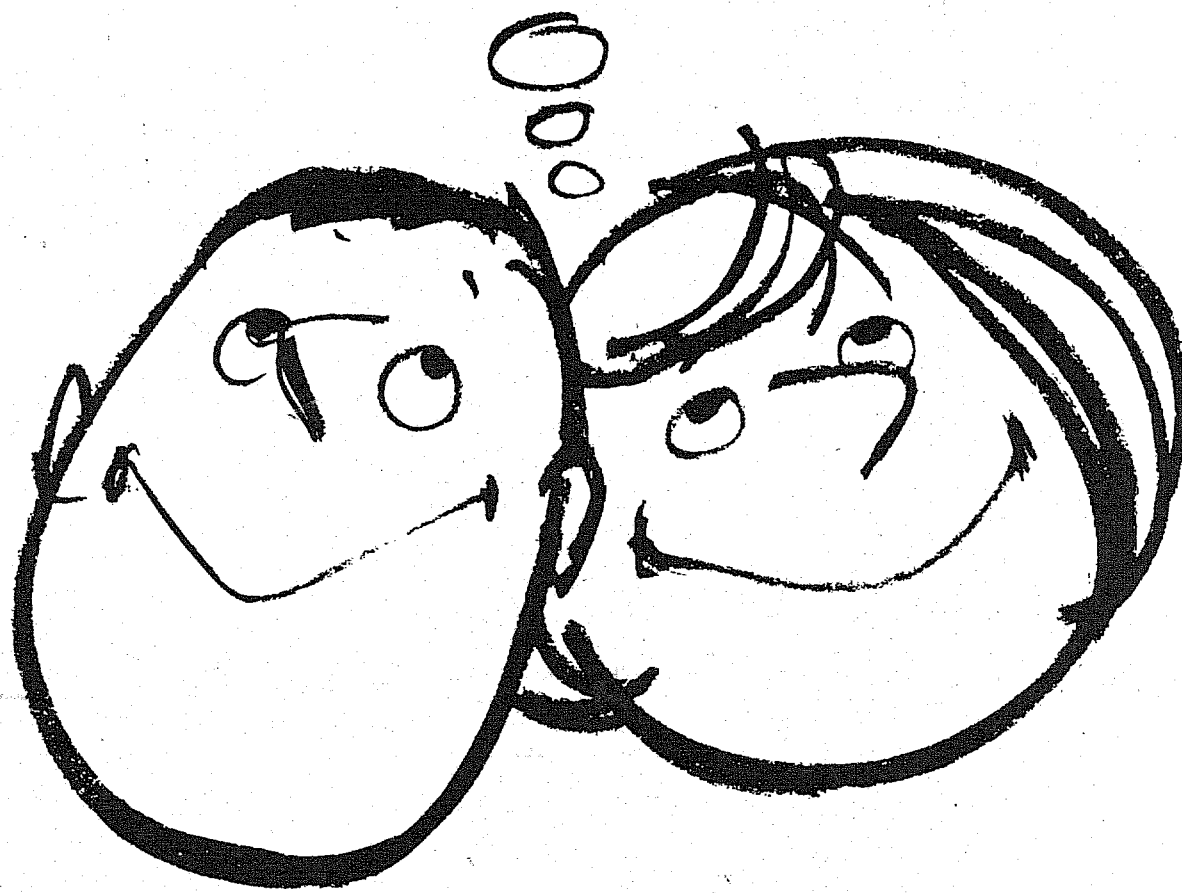
The use of the vernacular has become for the proponents of the liturgy somewhat

of a touchstone. It is certain that some Catholics, who have never read or received instructions on the meaning of worship, see the use of English simply as a modernization, or an easier way, almost a gimmick. But actually, the vernacular was introduced by Vatican II as a dynamic instrument toward "the full, conscious and active participation of the people" (par. 14).

Pastors are directed in the Constitution on the Liturgy, to see that "the faithful take

part (in Mass) knowingly, actively and fruitfully" (par. 11). The rites must be "within the people's powers of comprehension" (34), and both texts and rites must "express more clearly the holy things which they signify" (21).

The vernacular was approved first for the scriptural readings, and then some prayers and chants. Later other parts were permitted in the mother-tongue, and now the Canon will be clearly expressed.



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# Abortion Sabotages God's Plan Of Life

It seems passing strange in the heated debate over the current attempt to liberalize abortion that many of those in favor of lucid laws are also the very ones that have been deploring the breakdown in morality. At regular intervals we read editorials in our daily papers about the trend downwards in morality; and depressing statistics are recited about juvenile delinquency, dope addicts, graft, broken homes, sex crimes and so on.

Likewise many clergymen who have delivered powerful sermons on the public indifference to moral standards seemingly contradicted themselves in not heeding the fact that laxer abortion laws would do nothing but contribute more to the overall deterioration of morality.

In this sense the abortion amendment would truly be one more step down the path of morality, and would indicate more clearly than most other crimes how far the press, religion and public opinion have combined to bring about a lowered standard—in this case, to bring about the death of an innocent child and to label it a good thing.

By contrast, a news report from Japan, where abortion has been legalized nearly 20 years, describes again the resentment of the people over their ever-growing spirit of materialism. A new religion in Japan, commonly known as Seicho no Ie (House of the Growing) has gathered 2 1/2 million signatures on a petition urging the revision of the law. It is part of a Movement to Treat Life Respectfully.

The founder of this movement said he regretted the spirit of materialism had invaded Japan and he felt ashamed that Japan is known abroad as an "abortion paradise". He said: "It is hardly possible to draw from materialism the conclusion that life must be respected."

Abortion is part of the plan of man's blueprint to ignore God's laws and to substitute his own. If we lament delinquency, broken homes, drug addiction, sex crimes, dishonesty in government and business, must we not be logical and lament the trend to take an innocent life and thus to ignore God's right to rule as the author of life?

# Call Communications Greater Than Bomb

By J. J. GILBERT

WASHINGTON — This century's "breakthrough in communications" has had greater impact on human behavior and world affairs than the atom bomb. It ranks with the great forces which have shaped mankind's progress through history.

These findings by a congressional committee help to explain why we've heard so much about communications media in recent days.

The committee was concerned chiefly with how U.S. foreign policy has reacted to "the new requirements and opportunities" presented by recent advances in communications, and reports that our government's response to the challenge has been "frequently undistinguished." But it is in the "major findings" of the committee that one is made familiar with the phenomena, which the committee says have produced an "upheaval."

### OLD CUSTOMS RENT

The report says that in four decades "modern communications technology has changed the way of life of the developed societies, rent centuries-old customs and traditions in the developing ones, and substantially altered the relationships between the two."

And while "our restless, pragmatic society has managed to take all of these changes in stride," the impact "on the rest of the world — particularly on the developing countries — has been quite different." Forty years ago, it says, the average Indian farmer never expected to see in his lifetime anyone born more than 20 miles away from his village. With the help of radio, television and modern newspapers, the report continues, "the Indian farmer, the African tribesman, and the Latin American barrio dweller became aware of each other."

"New images and ideas began to challenge habits of thought long shaped by local traditions," it is stated. "The sense of mankind's interdependence and proximity began to spread with disruptive consequences for the existing order. The stage was set for the economic, social and political revolutions of our age."

Since World War II developments in communications have altered the substance and form in international diplomacy. "The rapidly expanding network of international organizations and programs which facilitate international cooperation, both on the private and governmental levels, would not have been developed without modern communications," the committee says. It adds, however, that communications development has "multiplied the opportunities for misunderstanding and increased the pressure on those trying to resolve international crises."

The "emergence of public opinion as one of the determining factors in the pattern of relations between nations," is another "noteworthy consequence of the communications age," it is stated.

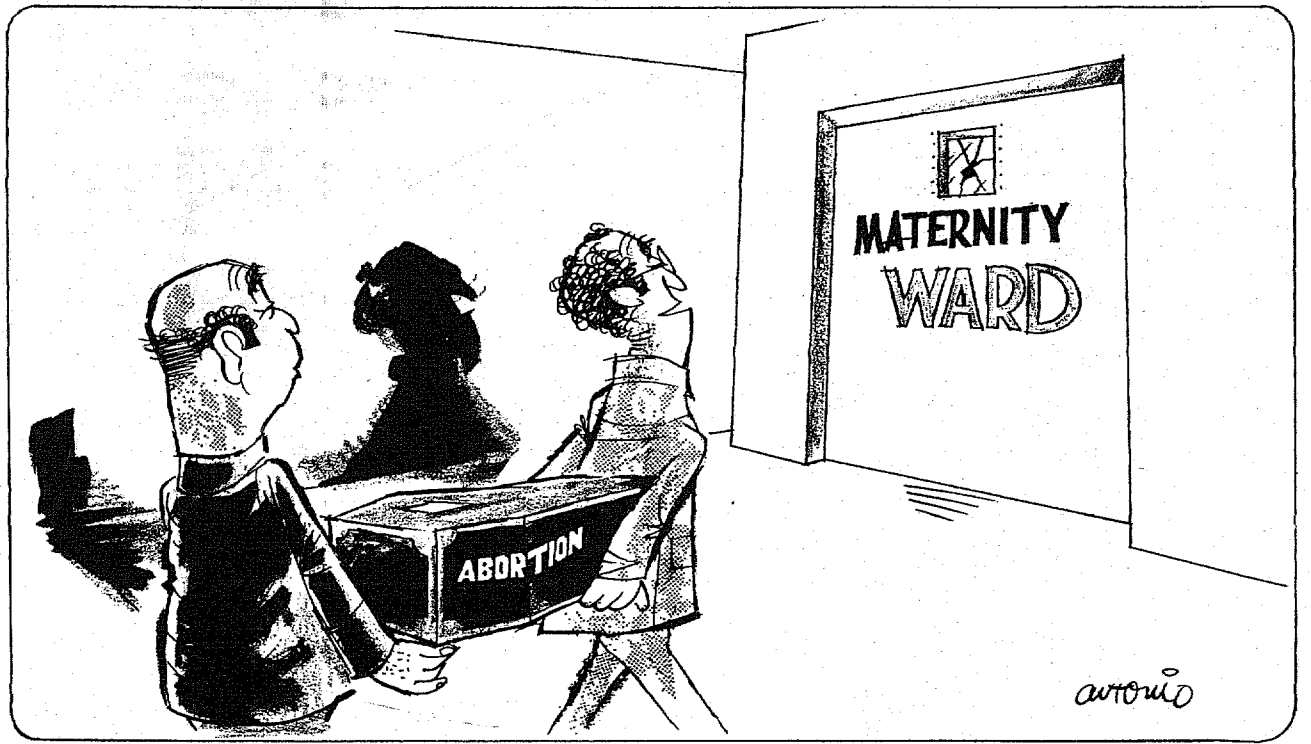
"We should always remember, of course," the report says at another point, "that advances in communications may come to serve not only the cause of human enlightenment and freedom but also improve the effectiveness of totalitarian control systems. Active Soviet experimentation in this field warns us to be on guard."

**Communion Given By Nun**

ORTEZUELO, Chile — (RNS) — Parishioners at a Maryknoll parish here recently received Communion for the first time from a nun. She was Sister Mary Grace, a member of the Baptistines of White Plains, N.Y., head of the convent here.

Sister Mary Grace said she received permission to distribute the Eucharist from the local bishop whenever there was a prolonged absence of parish priests.

# Motherhood Or Murder



# Calif. Sidetracks Abortion Bill

(Continued from Page 1)

followed a six-hour hearing before the state's Senate Judiciary Committee where an overflow crowd heard testimony from members of the hierarchy, clergy, physicians and lawyers.

Bishop Alden J. Bell of Sacramento, representing all the Catholic Bishops of California, told the hearing that "no one can or should escape the implications of his own moral convictions. In a pluralistic society, it is clear that no one may urge his own religious faith as a leg-

islative motive. Nevertheless, no one should be required to check his conscience at the door when he enters the public forum.

"It is basic tenet of all God-centered religions that every man possesses his right to life from God—not from man or from society. There is, therefore," Bishop Bell declared, "no man, no human authority, no science that can justify the deliberate and direct destruction of innocent human life. Beyond this, if the State serves any useful purpose, which it does, the most basic is the pro-

tection of the life of its citizens."

Nothing that statutes against abortion have existed from the earliest of time, and are included even in the Hammurabi Code of more than 5,000 years ago, Bishop Bell emphasized that "in each instance, the thrust of the law has been an emphasis upon the protection and value of human life. Even the present statutes of 42 states, including California, which permit abortion only to preserve the life of the mother, do so in an agonizing attempt to stress the value

of life even in a situation in which two such lives are endangered."

Bishop Bell added that "We must be sympathetic and boldly helpful in doing all we can to assist the mother and her child who finds herself or believes herself to be the victim of unjust acts. I submit, however, 'the prelate declared, 'that a liberalized abortion practice is not the way to be chosen by civilized people who pride themselves on preserving and respecting the dignity of man as an individual person.'"

# U.S. Bishops Urge Broader Renewal

WASHINGTON — (NC) — A call for broader and deeper liturgical renewal and a brief criticism of unauthorized liturgical innovations highlighted the Pastoral Statement on Liturgical Renewal issued (May 15) by

the National Conference of Catholic Bishops.

Distribution at the discretion of individual bishops to all priests in the United States, the statement praises liturgical reforms already carried out and encourages

responsible leadership for further development. It also criticizes those who innovate without authorization, but saves its severest criticism for those who have neglected reforms.

The statement says: "A grave fault, however, lies with those who have resisted or neglected the liturgical program of the council, those who have accepted it only internally, those who have simply refused to embrace the renewal. There is no excuse for indifference among the pastors of the flock, and, if we must reprove the innovators, we must even more strongly and positively urge priests — pastors and assistants, secular and religious, old and young — to fulfill our common hopes of renewal."

### BENEFITS OF REFORM

This positive and progressive note runs like a thread through the whole statement. The nine-page letter opens with an appraisal of the benefits of reform, enumerating the good effects of a widened use of the vernacular, the use of homilies, and the celebration of Mass facing the people.

It continues with encouragement for the use of alternate readings at weekday Masses, praise for the practice of saying the Canon aloud, and hope for the use of a vernacular Canon.

The central part of the bishops' statement calls for widened liturgical education and a growing involvement of all the People of God in liturgical celebrations. Then, speaking of experimentation, the statement points out: "What may not be so evident is that a very wide field of diverse liturgical practice is now open, within the limits set by the present discipline and regulations."

"Parish differs from parish, occasions and circumstances differ, and no single, rigid pattern of liturgical celebration is now possible

or desirable. Almost every priest knows the limits of such diversity and flexibility; not all priests appreciate how wide the opportunities are for planning lively and intelligible celebration."

### MORE HOMILIES URGED

Outlines for the ministry of preaching also call for involvement of all preaching in the mystery of Christ's death and resurrection and man's place in the history of salvation. Calling for widened use of weekday homilies, the bishops emphasize that liturgical preaching flows from the proclamation of the Scriptures in the assembly. It is not, they warn, an explanation of liturgical forms and rites.

Criticism of unauthorized liturgical innovations points out that these are genuine experiments, and adds: "They are diversionary. They turn us away from the tasks already mentioned. They divert us from the educational work of renewal and from realizing the full potential of the present liturgy."

"Furthermore," the statement says, "this kind of unauthorized initiative is divisive of the Christian community. It can create fragmentary communities which are closed and narrow, ultimately out of communion with their brethren."

Then, following censure of those who impede reform, the bishops call for renewed reform and a wider involvement in the liturgy, "the common work of the Christian community."

The statement, accompanied by a covering letter from Archbishop John F. Dearden of Detroit, president of the bishops' conference, urges priests and bishops to cooperate closely for liturgical renewal. It points out that the statement was approved by the nation's bishops at the Chicago meeting of the National Conference of Catholic Bishops in April.

# 'Grasp Spirit Of Council,' Cardinal Cushing Asks

BOSTON (RNS) — Richard Cardinal Cushing, Archbishop of Boston, said here it would be "tragic" if Catholics developed a facility "to quote phrases and sentences" from Vatican II documents but failed "to grasp the spirit" and "the attitude of contemporary theology out of which blossomed the insights of the Council."

Cardinal Cushing stressed that there are "limitless possibilities" in the "role and potential" for the Catholic women of the Conciliar Era as mother in the home and action leaders in the social community.

"Not a day passes into history which does not provide you with an opportunity to bring the leaven of the Gospel into the social, political and economic realities of the hour," Cardinal Cushing said.

But he warned that if the "spirit of service" of Vatican II "is to be more than pious phrases, it will demand the most and best from all of us."

He urged women "who have the time, health, and the talent" to join with "All people of goodwill" in building a new society according to the spirit of the Council.

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# Total Celibacy Called Noble Commitment

By JOSEPH A. BREIG

Concerning priestly celibacy, I would like to add some observations of my own to those of Auxiliary Bishop Alfred Ancel of Lyons, France, which I reported in previous columns.

As Bishop Ancel noted, celibacy is a way in which the priest gives himself profoundly to Christ, in order to be more perfectly, Christ's servant in the work of saving mankind.

I feel, though, that unless this truth is applied to our own lives many of us will comprehend it only superficially if at all.

A point to which I would like to draw attention is this: every good Christian life is to a large extent a celibate life.

Before marriage, the committed to perfect chastity and total celibacy — and this because he wishes to love and obey God, and to walk arm-in-arm with Christ.

The arrival of marriage does not mean the departure of celibacy, but merely a modification of it. Normally, marriage means children in addition to in-laws and relatives and neighbors and a house to keep up; and sex; strong though it is, soon enough finds the competition very tough. Ask any husband.

The fact is, then, that priestly celibacy is total celibacy, and married celibacy is something short of total celibacy. But any religious husband and wife who live marriage in accordance with the will of God will tell you that married people are celibate much of the time.

## TOTAL FIDELITY

How could it be otherwise, seeing that God commands monogamy and total fidelity to one's spouse?

And what does God require this of us?

Why, when we wed, do we promise to forsake all others, and in God's sight utter the great vow, "I take thee for better or for worse, for richer or for poorer, in sickness and in health, until death do us part?"

What is the meaning of all this?

The answer is that the purpose of sex, like the purpose of all God's creation, is the sanctifying of persons — the making of saints — the preparing of His people for a sharing in His own divine life forever.

We grow spiritually, we become fully and perfectly human, only insofar as we give ourselves to God and our fellowmen in unselfish love.

Priestly celibacy is a sacrificial school of sanctity. Married celibacy also is a sacrificial school of sanctity.

"Greater love no man hath than that he lay down his life for his friends," said Jesus.

The priest, embracing celibacy, is laying down his life for his friends — for Christ and all mankind, because Christ died for all. This profound commitment anchors a man's heart and will in Christ, and puts his foot on the path of spiritual progress through service to fellowmen.

The husband and wife lay down their lives for each other, for their children, and for the stability of home life and of civilization. By their sacrificial commitment, they contribute to the consecration of the world — to which magnificent work Pius XII summoned the laity.

Unselfish chastity, then, is spiritually priceless. It profoundly illumines and sanctifies the soul. Total priestly celibacy is among the noblest commitments on earth.

## TRUTH OF THE MATTER

# Farewell To A Theologian, Loved Even By His Critics

By MSGR. JAMES J. WALSH

He was a short, lean man, with wispy grey hair and the direct, guileless look of an altar boy who knew his Latin. Even in



MSGR. WALSH

his 80th year, he had a quick step and an even quicker mind, and still found his greatest delight in sitting with a group of priests, fielding their questions on theology. He was Father Francis Connell, a Redemptorist. When his death was announced a few days ago, the news must

have brought back a flood of memories to priests and to journalists in many countries.

Father Connell was the mildest of men, but because of him people lost their tempers and quickly divided into two camps — those who accepted everything he taught almost without questioning — and a growing army of those who felt his theological explanations were long out-dated.

A generation ago, Father Connell was widely known and respected as a moral theologian, and priests and seminarians found his writings on a wide variety of subjects in moral theology clear, concise, quotable and authoritative. With the passing of the years, however, his influence waned, as new schools of theological thought became better known.

When Vatican II began he was invited to the Council as an expert. He became a permanent member of the U.S. Bishops' Press Panel, which met with newsmen daily to give background information on the Council. Father Connell was widely known as the most likely to give the conservative viewpoint.

Within a short time, it became obvious that the thrust of the Council was progressive, not conservative. It was more concerned with the present and future than with the past. The formulas and terminology dear to the heart of Father Connell and his legion of students 30 years ago were under attack. His contribution on the press panel for four years, however, was still noteworthy because his clear, traditional doctrine helped to balance some of the "way-out", still immature thinking of some of the more vocal liberal speakers.

Father Connell, like many deeply wedded to the Church's way of thinking and acting in the past, admitted that some current attitudes of theologians distressed him. The last conversation I had with him was after the clergy conference in Miami last January when he and Father John Courteney Murray and several other experts discussed the Council. He lamented the "broad views" of his confreres and

felt they were going to hurt the cause of the Church greatly.

Only time will be able to assess the validity of his fears.

Meanwhile, the great thing about Father Connell is the fact that even his roughest critics always were able to look upon him with the highest regard.

Father Connell, the priest, the friend, the servant of the Church, was beloved by all, even when his views brought forth a groan from the panel. Proof of this can be found in his very last appearance at the Rome press panel. He was leaving a day before the Council ended to catch a boat home, and he stood up to thank newsmen for their courtesy and kindness to him (although many of them admitted to badgering him for four years). And he ended, "Let's hope we all are together for the Third Vatican Council." He brought the house down with applause when he accompanied his words with the gesture of his finger pointing up to heaven.

Television's marvelous powers never seem more impressive than when a religious event of universal interest is being viewed. The coverage of the Holy Father's visit to Fatima, made possible by telestar, forcibly reminded us of fulfilled prophecies and the unbelievable changes in the world since Our Lady appeared to the three children 50 years ago.

Wars and rumors of wars followed; suffering and atrocities of all kinds; Russia's conquest of a third of the world; the undreamed of progress in travel — jet planes, manned rockets into space, trips planned to the moon; communications media now making it possible for the whole world to be linked in instant contact; new philosophies — God is dead; religious sponsoring lower moral standards: abortion, contraception, sterilization, divorce.

All this in 50 years. It also occurred to us in reviewing these marvels that apparently a greater one happened on October 13, 1917, and no one seems to be questioning it. That is "the miracle of the sun." Last Sunday's New York Times, for instance, carried this paragraph in summarizing the happenings at Fatima in 1917:

"Then, according to numerous witnesses, including non-believers, the rain stopped abruptly, the clouds vanished and the sun appeared, a pale and luminous disc, trembling with violent movements and spinning. . . the phenomenon lasted about 10 minutes and then the sun appeared to drop toward the earth."

The fact that unbelievers in that crowd of 70,000 in 1917 witnessed this event gives it an authority usually missing when excited crowds have their emotions stirred. The news media last Saturday gave a reverent and objective account of the history and message of Fatima.

## Board Of Laymen To Pass On Fitness Of Seminarian

ROCHESTER, N.Y. — (NC) — An eight-member Review Board of the Laity to pass upon the fitness of seminarians scheduled to be ordained to the priesthood will be established by Bishop Fulton J. Sheen for the Rochester diocese.

The new program of discipline will be inaugurated at St. Bernard Major Seminary here, where seminarians complete their theological studies for the diocesan priesthood.

The bishop said the laity board will be composed of men and women. He said the board was devised so that it will "not be solely the prerogative of the seminary faculty to determine the worth of the candidates."

In explanation of the move, Bishop Sheen stated: "The change has been prompted by the ordination ceremony, in which the bishop turns to the congregation and asks if the people know

of any reason why the candidates should not be advanced to the priesthood. Thus the laity are recognized as judges of the worthiness of their future priests.

"But it is almost too late to ask the laity at the moment of ordination; they should be able to make such a judgment at any moment as they follow the students through their careers.

"Since the priests are the servants of the laity, and not the laity the servants of the priests, the people of God should have some choice about their servants. In the business world, it is the customer who is to be pleased; in the Church, it is the people of God.

"The Review Board of the Laity will be composed of both men and women, not exceeding eight in number. They will fill up the missing link in seminary discipline which, up to this point, has

been largely academic and professional. The new dimension to be added, will be conformity to the high ideals of the priesthood as understood by the laity.

"This new order of things is a return to the practice of the early Church (Acts 1/15 and Acts 6/5). As St. Cyprian said: 'The laity know for certain that the men elected to the priesthood are of the whole people the most eminent.' St. Chrysostom reminds us that Moses, who had talked with God, consulted with Jethro, who recommended people of God with whom he might consult. A profound spiritual advance in the quality of the priesthood will take place when the bishop is not the sole judge of the worthiness of the candidate, but rather the people of God, who invariably demand one quality in a priest which the all holy God demands — holiness."

## HEROES OF CHRIST

### PIERRE TOUSSAINT

1766-1853



BORN A NEGRO SLAVE IN HAITI, PIERRE TOUSSAINT BECAME A NOTED CATHOLIC LAYMAN IN NEW YORK CITY. HE WAS NOTED FOR HIS PIETY, NOBILITY OF CHARACTER AND CHARITY. HE BECAME A SKILLED HAIRDRESSER AND WAS A FRIEND TO MANY LEADING NEW YORK FAMILIES. HE CONTRIBUTED REGULARLY TO THE EDUCATION OF SEMINARIANS, NEEDY PRIESTS AND FOR ORPHANED NEGRO CHILDREN. DURING YELLOW FEVER EPIDEMICS, HE BRAVELY CARED FOR THE SICK AND DYING. HE WAS LOVED AND RESPECTED THROUGHOUT THE CITY, AND BECAME A LEGEND IN HIS LIFETIME.

## SUM AND SUBSTANCE

# Attacks In Congress Against Free Speech

By FATHER JOHN B. SHEERIN

Which is worse, the knave or the fool? This used to be a favorite topic for academic debate. Our Congress has been putting this question to the test in recent days.

Sen. Russell Long of Louisiana three weeks ago responded to criticism of Sen. Thomas Dodd by declaring that "half of the Senate" could not emerge unscathed from the kind of investigation Mr. Dodd went through. Long later retracted this sweeping charge of Senate knavery, thus giving the impression that he had spoken not only intemperately but also foolishly.

Congressional hanky-panky smudges the good name of Congress but Congressional foolishness is probably more destructive of public trust. On May 5 Rep. Edward Hebert of Louisiana made one of the most outrageous remarks in the history of the halls of Congress.

In a hearing before the House Armed Services Committee, the point under discussion was the First Amendment right of free speech as it applied to those who urge young men to defy the draft law. Rep. Hebert loudly proclaimed: "Let's forget the First Amendment." The dismal fact is that no one on the committee took issue with him.

In fact, the head of the committee, Rep. Mendel Rivers of South Carolina, matched this foolish remark with one of his own. To a witness testifying in favor of voluntary military service, the committee head said: "There are only two ideologies in the world. One is represented by Jesus Christ and the other by the hammer and sickle." Where does this leave the Jews — or for that matter, the Buddhists and Hindus and Muslims?

Free speech is basic in the American way of life but we elect men to Congress expecting them to show some exemplary wisdom as well as to exercise their freedom of speech. For the country is plagued at present by a great amount of inane and irrational activity, much of it on college campuses.

Consider the irresponsible behavior of the hecklers at Dartmouth College who engendered sympathy for former Gov. George Wallace by preventing him from speaking and then attacked the automobile in which he was riding, rocking it and denting its roof. Or consider the student hecklers at City College in New York City who

drowned out pro-war speakers with their chanting and then hurled eggs at the rational students who wanted to listen to the speeches.

Almost as irrational are some persons who are claiming that anti-war dissent should be silenced today because such dissent only prolongs the war and costs American lives. I was happy to see Secretary Robert McNamara's response to this kind of approach to free speech: "This is a nation in which the freedom of dissent is absolutely fundamental." He expressed his own view that extremist protest gives comfort to Hanoi but he also stated that we must be perfectly clear about our national principles and priorities. Free speech is a fundamental principle of our political system.

Moreover, it seems to me that the charge that anti-war dissent prolongs the war and costs American lives is ridiculous. One can reasonably argue that dissenters are wrong in their anti-war stand and that the Administration is right. I don't agree with this position but certainly a strong case can be made for it.

But I don't see how anyone can reasonably assert that dissent prolongs the war. One who tries to bring the war to an end through negotiations is certainly not prolonging it, much as one might disagree with his endeavors.

On the basis of present information, what is prolonging the war is the escalation of it by increased bombing of North Vietnam. It has hardened the morale of Ho Chi Minh and the Viet Cong and has threatened to widen the war by bringing Red China and the Soviets closer together.

There can be a reasonable difference of opinion over our goals in Vietnam. Some say we will, if successful, liberate South Vietnam from a foreign invader and preserve the freedom of the people; others say that we will only strengthen a dictatorial regime, that of Marshal Ky, if we win.

But there can be no reasonable difference of opinion about the need of preserving freedom at home, and the keystone of that arch is free speech.



# Text Of New Instruction On Liturgy

Following is a translation of the second instruction concerning the implementation of the Second Vatican Council's Constitution on the Sacred Liturgy, released by the Sacred Congregation of Rites (May 4).

Three years ago, in the instruction "Inter Oecumenici" published by this sacred congregation on Sept. 26, 1964, a series of adaptations was established to be introduced into the sacred rites as a first part of the liturgical reform provided for by the conciliar constitution. These became effective on March 7, 1965.

That abundant fruit is already being gathered from these first steps is attested to by numerous reports from the bishops, who also confirm that participation of the faithful in the sacred liturgy and particularly in the holy sacrifice of the Mass has increased everywhere and has become more consciously aware and more active.

## OTHER ADAPTATIONS

In order to favor this participation further, particularly in the Mass, and to make the sacred rites clearer and more intelligible, the bishops themselves have suggested other adaptations, which after being submitted to the Consilium for the implementation of the Constitution on Sacred Liturgy, have been attentively examined and discussed by the Consilium itself and by this sacred congregation.

Not everything suggested could be realized, at least for the time being, but it seemed fitting to implement some of the proposals which are recommended by their pastoral aspects and which are not contrary to the general guidelines of the forthcoming definitive reform. They also serve to introduce the reform progressively and can be implemented by simple rubrical arrangements, leaving the present liturgical books unchanged.

It seems necessary, however, to recall in this circumstance that fundamental principle of the discipline of the Church, clearly reconfirmed by the Constitution on the Sacred Liturgy which specifies that: "Regulation of the sacred liturgy depends solely on the authority of the Church. . . therefore no other person, even if he be a priest, may add, remove or change anything in the liturgy on his own authority."

Let the ordinaries, whether diocesan or religious, bear in mind their grave duty before the Lord to exercise vigilance regarding the observance of this norm, so important for the life and structure of the Church. And let the sacred ministers and all the faithful comply with it in good will.

Both the edification and the spiritual good of individuals demand it, as well as the spiritual harmony in the Lord and mutual good example which must exist among the faithful of a local community and the duty incumbent on every local community to cooperate in the good of the entire Church — particularly today when the good and evil done in individual communities has immediate repercussions on the entire community of the family of God.

Let everyone therefore bear in mind the admonishment of the Apostle Paul: "God is a God of peace, not of disorder."

The following adaptations and variations are ordered so that the liturgical reform may be brought into practice in a more measured way and by progressive stages.

## I. CHOICE OF THE FORMULARY OF MASS

1. On class II liturgical days, aside from Lent, either

the Mass of the day's Office may be said or the Mass of the commemoration which is made at Lauds. For this latter the color of the day's Office may be used, in accordance with art. 323 of the code of rubrics.

2. Once permission for use of the weekday lectionary at Masses in which the faithful take part has been obtained from the episcopal conference of one's own nation, lessons for the weekdays may be used also for Masses in which the faithful do not take part. In this case the lessons may be read in the vernacular.

This ordo of weekday lessons is used on certain class II liturgical days as expressly indicated in the lectionary, and in all Masses of the class III and IV, whether of the temporal or sanctoral cycles, or votive Masses, which do not have their own special lessons (lessons in which there is mention of the mystery or the person being celebrated).

3. On weekdays throughout the year, when the Mass of the preceding Sunday is said, either one of the orations for special circumstances as listed in the missal, or the orations from one of the votive Masses for various occasions, also in the missal, may be substituted for the orations of the Sunday.

## II. THE MASS ORATIONS

4. Only one oration is to be said at Mass. Nevertheless, under a single conclusion with the oration of the Mass, there may be added in accordance with the rubrics:

- a) a ritual oration:
  - the oration from an impeded votive Mass on the occasion of the profession of a man or woman religious;
  - the oration from the votive Mass for spouses when impeded;
- b) the oration in the votive Mass of thanksgiving;
  - the oration for the anniversary of the Supreme Pontiff or the bishop;
  - the oration on the occasion of one's own priestly ordination.

5. Should there be more than one oration that could be added to the principal, only one should be used — the one which is more in keeping with the celebration at hand.

6. In place of the "oratio imperata" the bishop may have one or more intentions for special local needs inserted in the prayer of the faithful. Likewise, by decree of the competent territorial authority, intentions may be inserted in the prayer of the faithful. These may be made mandatory in different ways, according to circumstances, for the benefit of civil rulers in various areas. Or there may be special intentions concerned with the needs of the entire nation or region.

## III. VARIANTS IN THE ORDO OF THE MASS

7. The celebrant genuflects only:

- a) when he arrives at or leaves the altar, if there is a tabernacle there containing the Blessed Sacrament;
- b) after the elevation of the host and after the elevation of the chalice;
- c) at the end of the Canon, after the doxology;
- d) after the Communion, prior to saying "Panem caelestem accipiam";
- e) after the Communion of the faithful, when the remaining hosts have been put back in the tabernacle.

All other genuflections are omitted.

8. The celebrant kisses the altar only at the beginning of Mass while he says the prayer "Oremus te, Domine," or when he arrives at the altar if the prayers at the foot of the altar are omitted; and at the end of Mass before giving the blessing and dismissing the faithful. All

other kisses of the altar are omitted.

9. At the Offertory, after offering the bread and wine, the celebrant places on the corporal the paten with the host and the chalice, omitting the signs of the cross with the paten and the chalice. The paten with the host on it is left on the corporal before as well as after the consecration.

10. In the Masses attended by the faithful, even though they are not consecrated Masses, it is permissible for the priest to recite the Canon aloud (intelligibili voce) when this is considered opportune. In sung Masses, it is lawful to sing those parts of the Canon which may be sung according to the rite for the consecration of Mass.

11. During the recitation of the Canon the celebrant:

- a) begins the "Te igitur" standing erect and with hands extended;

- b) makes only one sign of the cross over the offerings, at the words "benedicas et haec dona, haec munera, haec sancta sacrificia illibata" in the prayer "Te igitur".

All other signs of the cross over the offerings are omitted.

12. After the Consecration the celebrant may omit keeping his thumbs and index fingers together; should some fragment of the host stick to his fingers, he should purify his fingers over the paten.

13. The rite of Communion for priest and faithful is to take place as follows: after saying "Panem caelestem accipiam," the celebrant takes the host and turning toward the people elevates it and says: "Behold the Lamb of God," then three times together with the faithful "God I am not worthy." He then receives Communion himself, both the host and the contents of the chalice, omitting the signs of the cross; immediately afterwards he distributes Communion to the faithful as usual.

14. The faithful who receive Communion on Maundy Thursday during the Mass of the Chrism may receive Communion again during the evening Mass of the same day.

15. In a Mass which the faithful participate, before the postcommunion, there may be a period of sacred silence, if convenient, or the singing or recitation of a psalm of praise — as for instance Psalm 33 "I will bless you, Lord," Psalm 150 "Praise the Lord in His sanctuary" or the canticles "Bless the Lord" or "You are blessed."

16. At the end of Mass, the blessing of the people is given immediately before the dismissal. It is suggested that the "placeat" prayer be recited in secret by the priest as he leaves the altar.

The blessing is given even in Masses for the dead and the people are dismissed with the usual formula "The Mass is ended. Go in peace," unless the absolution follows immediately; in which case the priest says: "Let us bless the Lord," omits the blessing and proceeds to the absolution.

## IV. SPECIAL CIRCUMSTANCES

17. In nuptial Masses, the celebrant says the prayers "Propitiare" and "Deus, qui potestate" not between the "Our Father" and its embolism, but after breaking the host and dropping the particle into the chalice, immediately before the "Agnus Dei."

If Mass is offered at an altar facing the people, after dropping the particle into the chalice the celebrant (if opportune) genuflects and goes to the spouses where he recites the prayers mentioned

above. At the end of the prayers, he returns to the altar, genuflects and continues Mass as usual.

18. When Mass is offered by a priest whose sight is failing or one who is infirm, if he has an indult to offer a votive Mass, this order may be followed:

- a) the priest says the orations and the preface of the votive Mass;

- b) another priest, a deacon, a lector or some other server reads the lessons from the day's Mass or from the weekday Lectionary. If he is only a lector or server, he may still read the Gospel, but without the prayers "Munda cor meum," "Jube, domine, benedicere" and "Dominus sit in corde meo." The celebrant precedes the reading of the Gospel with the "Dominus vobiscum" and at the end kisses the book.

- c) the choir or people or even the lector may read the antiphons at the Introit, at the Offertory and at the Communion and the verses between the lessons.

## V. VARIANTS IN THE DIVINE OFFICE

19. Until the general reform of the divine office is completed, the recitation of

one nocturn suffices for Matins of class I and II liturgical days which have three nocturns.

The "Te Deum" is recited after the third reading, according to the rubrics. During the sacred Triduum, the special rubrics of the Roman breviary are to be retained.

20. In individual recitation, the absolution and blessing before the readings and the conclusion "Tu autem" at their end are omitted.

21. At Lauds and Vespers at which the faithful are present, instead of the chapter a longer reading from Sacred Scripture may be used, taken, for instance, from Matins or Mass of the day, or from the weekday Lectionary. If convenient, a brief homily may be added. Before the oration, the prayer of the faithful may also be recited unless Mass follows immediately.

When these elements are employed, only three psalms need be said, according to the following pattern; at Lauds, one of the first three psalms is said, followed by the canticle and the last psalm; at Vespers, any three of the five psalms may be chosen.

22. The Sunday psalms may always be used when

Compline is recited with the participation of the faithful.

## VI. MODIFICATIONS IN OFFICES FOR THE DEAD

23. Violet may be used in offices and Masses for the dead. Episcopal conferences, however, may adopt some other liturgical color which is more in accord with the mentality of the people provided it does not offend against human sorrow, and provided it demonstrates Christian hope illumined by the paschal mystery.

24. In the absolution at the coffin or the grave, the responsory "Libera me, Domine" may be replaced by other responsories taken from Matins for the dead. Namely, "Credo quod Redemptor meus vivit"; "Qui Lazarum resuscitasti"; "Memento mei, Deus"; "Libera me, Domine, de viis inferni."

## VII. SACRED VESTMENTS

25. The maniple need never be worn.

26. The sprinkling with holy water before Sunday Mass, the blessing and distribution of ashes at the beginning of Lent and the absolution at the coffin may be done wearing the chasuble.

27. All concelebrants

(Continued on Page 10)

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would you not give something to help?

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cure it—\$10. A child like this has only you to turn to. In Mission lands millions like him are without care. Dear Missioner: I care enough to help by sending \$\_\_\_\_\_.

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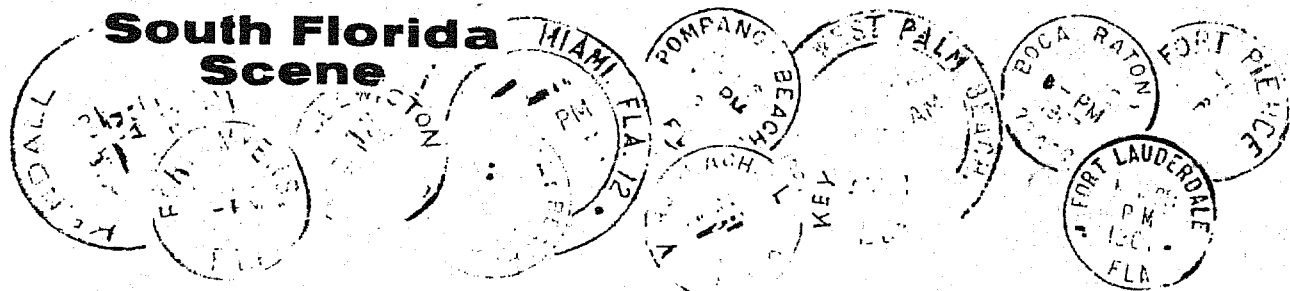
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## South Florida Scene



**SWIMMING POOLS** are now being installed at Miami's Marian Center for Exceptional Children through donations of the faithful to the 1967 Diocesan Development Fund campaign. The pools will be ready for use in time for the new summer program.

## 'Quality School' Rating Given To Aquinas High

FORT LAUDERDALE - St. Thomas Aquinas High School has been cited as a quality school and one which provides real meaning for the term accredited at

the conclusion of a five-year study just completed by Dr. Vincent McGuire, chairman of the Florida Committee of the Southern Assn. of Colleges and Secondary Schools, and Dr. John Jenkins, principal, Miami Springs Senior High.

## Marymount Graduates 95 Sunday

BOCA RATON - Ninety-five students will be graduated from Marymount College during commencement exercises at 4 p.m., Sunday, May 21, in Founder's Hall auditorium.

Msgr. Jeremiah P. O'Mahoney, P.A., pastor, St. Edward parish, Palm Beach, and a member of the college board of trustees, will confer degrees and present honors during the ceremonies where the largest class in the four-year history of the college will be graduated.

Commencement speaker will be Dr. Gerard Maurice Doyon, chairman of the Art Department of Florida Atlantic University and father of a member of this year's college.

Baccalaureate Mass will be celebrated at 11 a.m. Sunday by Father Jack Totty, college chaplain. A brunch for graduates and parents will follow at noon.

During a recent awards banquet several young women from South Florida were honored for academic achievement. Included were Riane d'Aulan, Boca Raton; and Patricia Cosier, Fort Lauderdale, sophomores; and Carolyn Walker, Boca Raton; and Victoria King and Patricia LeStrange, both of Pompano Beach; who were inducted into Phi Theta Kappa, national scholastic honorary society.

Leadership awards were presented to Holly C. Barton and Linda Beard, Boca Raton; and to Ann Speicher, Delray Beach, for college choir and chorus; to Kathryn Mulroy, Boca Raton, student activities; to Deborah L. Horan, Fort Lauderdale, Boca Raton Fiesta; and to Susan P. Swartzbaugh, Fort Lauderdale, resident housing leadership.

## Calendar Of Events

FORT LAUDERDALE - Meeting to organize a new troop of Boy Scouts are held at 7:30 p.m. each Tuesday at the K. of C. Hall, 3571 N. Andrews Ave. Minimum age for membership is 11 years.

Summer carnival is planned in St. John Bosco parish, July 29 and 30. Volunteers are urgently needed.

NORTH PALM BEACH - A retreat for barbers will be held at Our Lady of Florida Retreat House from May 27 to May 29. Men of St. Clare parish will participate in weekend conferences from Friday, June 2 to Sunday, June 4.

## Holy Name Units Elect

Election of officers highlight activities in parish Holy Name Societies throughout South Florida.

BELLE GLADE - Vernon L. Dexter is the new president of St. Philip Benizi society.

Other officers are Ernest Amedee, vice president; Charles Modecki, secretary; Joseph L. Murphy, treasurer; and Terry Miller, marshal.

Andy Syer has been installed as president of SS. Peter and Paul Holy Name Society.

Also installed were Robert Nagy, vice president; Lou Prevost, treasurer; James Burch, secretary; and Ralph Vernon, marshal.

## PRE-CANA SESSIONS SCHEDULED

WEST PALM BEACH - Pre-Cana Conferences are being conducted this month at Cardinal Newman High School under the direction of the Family Life Bureau of the Diocese of Miami.

Father Leslie Cann, supervising principal at the high school, is in charge of the programs, which feature lectures by priests, physicians and qualified laymen.

"Sex and Marriage" and "Aspects of Marriage-Communicating in Marriage" will be the topics discussed at 8 p.m. Monday, May 22. On May 25 subjects will be "A Doctor Discusses Marriage" and "Two Doctors Answer Questions About Marriage."

## Two Summer Courses In Theology Set

BOCA RATON - Two theology courses will be offered during the summer session beginning at Marymount College on July 3 and continuing through August 12.

Designed primarily for religious and interested laity, the courses are "Liturgical Theology" and "Religious In An Age of Decision After Vatican II."

The first course will emphasize a search for relevant expressions of liturgical worship in the light of the historical development of the liturgy and contemporary sociological trends. The second course will explore the future role of the religious woman in the American Church.

Both courses may be taken for college credit and registration. Further information may be obtained by contacting Sister Regis at the college.

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## K-C State Council To Meet May 20-23

South Florida Knights of Columbus will participate in sessions of the 63rd annual meeting of the Florida State Council of the K. of C., May 20 through May 23 at the Robert Meyer Motor Inn, Orlando.

Registration for the three-day meeting will begin at 10 a.m. Saturday.

Dr. Elmer J. F. Arndt, professor of theology at Eden Theological Seminary, St. Louis, will be the principal speaker during Sunday morning breakfast. An official observer at the second session of Vatican Council II, Dr. Arndt is chairman of the United Church of Christ Theological Commission.

On Sunday evening Archbishop Joseph P. Hurley, Bishop of St. Augustine, will be the principal speaker during the closing banquet of the convention being hosted by Our Lady of the Lakes K. of C. Council, Orlando.

HOLLYWOOD - The annual picnic of Father Monahan Council 4851 will be held Sunday, May 28 at the PBA Park, S. 21st Ave. and Plunkett St.

A variety of refreshments will be served and athletic games for adults and children will be sponsored by the Hollywood Recreation Dept.

Tickets may be obtained by calling George Lunney at 989-4526 or Leonard Mancinelli at 989-8997.

PLANTATION - K. of C. Council No. 5971 was instituted as a Council during recent ceremonies at the Fort Lauderdale Council Hall.

Anthony J. Amoroso was elected grand knight; Thomas H. Harber, deputy

grand knight; John Montgomery, Chancellor; Floyd A. Preston, Jr., warden; George Quinn, financial secretary; Roland Schwinnen, recording secretary; Joseph Hanley, treasurer; James J. Ward, Jr., Thomas Quinn, Robert Kearns, trustees; John F. Spellacy, advocate; Vincent Masterson, Bruno Stanislawski, Joseph A. Nassisi and Albert E. Smith, guards and Richard Quinn, lecturer.

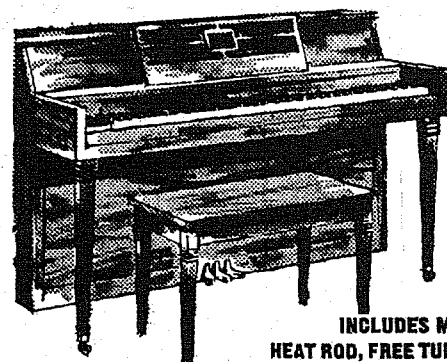
## Laymen Will Help To Set College Policy

For the first time in its 25-year history Barry College has elected two Miami laymen to its Board of Trustees to assist in policy-setting with the Adrian Dominican Sisters who conduct the college.

Michael O'Neil, chairman of the college's Lay Advisory Board and George F. Meister, Miami attorney and lay advisory board member, will participate in the annual meeting on May 19 which will be attended by Mother Mary Genevieve, O.P., Prioress General of the Adrian Dominican Sisters and chairman of the Board of Trustees, Sister Jane Marie, O.P., and Sister Cyril Edwin, O.P., both trustees from Adrian, Mich.

Also attending will be Sister Mary William, O.P., prioress at Barry College; Sister Mary Arnold, O.P., academic dean; Sister M. Christopher, O.P., treasurer; and Sister Mary Dorothy, O.P., Barry's president.

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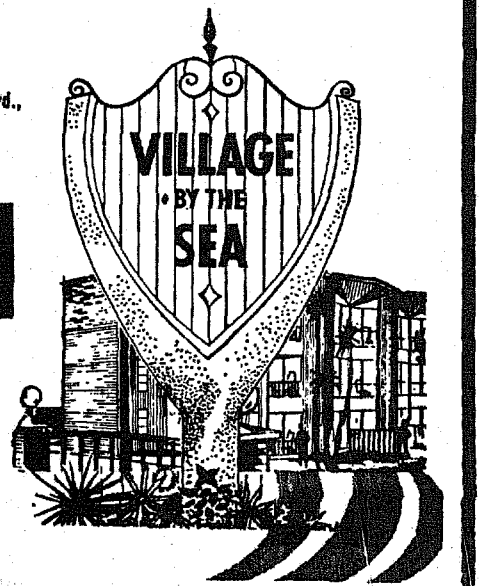
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# 46,864,910 Catholics In U.S.

NEW YORK (NC) — There are more Catholics, more priests and more Catholic school teachers in the United States this year than last year.

But, according to the 1967 edition of the Official Catholic Directory, published by P. J. Kenedy and Sons of New York, there

## Text Of New Instruction On Liturgy

(Continued from Page 8)

must wear the sacred vestments prescribed for individual celebration. Nevertheless, for a grave reason, as for instance in the case of a large number of concelebrants and a shortage of sacred vestments, the concelebrants, always with the exception of the principal celebrant, need not wear the chasuble. They must never omit the alb and the stole, however.

### VII. USE OF THE VERNACULAR

28. The competent territorial authority, while observing the prescriptions of art. 36, paragraphs 3 and 4 of the Constitution on the Sacred Liturgy, may decree that in liturgical celebrations in which the people participate, the vernacular language may be used even:

a) in the Canon of the Mass;

b) throughout the entire rite of sacred ordinations;

c) in the lessons of the Divine Office even when recited "in choro."

His Holiness Pope Paul VI during an audience granted on April 13, 1967, to the undersigned Arcadio Cardinal Larraona, Prefect of the Sacred Congregation of Rites, approved the present instruction in all its individual parts and confirmed it with his authority, ordering that it be published and observed by all those concerned, beginning June 29, 1967.

Rome, May 4, 1967, the feast of the Ascension of the Lord, Jesus Christ.

are also fewer Sisters, fewer schools, fewer students, fewer converts and fewer babies baptized than in the previous year.

The total Catholic population between Jan. 1, 1966, and New Years Day, 1967,

Serving them are 699 more priests — now 59,892, an all-time high — 12,532 Brothers — an increase of 284 — and 176,671 Sisters. That figure represents a drop of 4,750 Sisters in the U.S., according to the directory.

### TRENDS REVEALED

The statistics, compiled from reports to diocesan and religious order officials throughout the country, revealed several continuing trends, particularly in education.

The number of educational institutions continued to

shrink — down 118 to 14,148 with the great losses felt by diocesan and parish high schools (37 fewer) and parish elementary schools (22 fewer).

There were 305 colleges and universities (four fewer); 1,469 diocesan and parish high schools; 872 private high schools (10 fewer); 10,528 parish elementary schools; 399 private elementary schools (13 fewer) and 118 protective institutions (seven fewer).

For the 14th straight year, the number of college students increased — 17,809 more for a total of 431,070. That represents a 66% enrollment rise in 10 years.

But the number of students in Catholic elementary and secondary schools dropped by 93,674. A drop

of 118,010 in parish elementary schools was offset by rises in the number of students in Catholic high schools — 9,673 more, or a total of 697,634 in parish and diocesan schools, and 3,687 more or a total of 406,127 in private schools.

At the same time, there are more teachers teaching fewer students — again a continuation of a trend which has continued for several years.

And more of those teachers are laymen — 168% more laymen than there were 10 years ago. That is contrasted with a 10-year increase of 12.6% in the number of Religious teachers.

### FEWER PRIESTS

There are now 205,687 teachers in Catholic schools — 1,896 more than in 1966 — among them 12,108 priests, 1,197 scholastics, 5,962 Brothers, 103,582 Sisters and 82,838 laymen. There are 265 fewer priests, 103 more scholastics, 238 more Brothers, 250 fewer Sisters and 2,070 more lay teachers.

But while there are more lay teachers than ever before, the 1966-67 increase revealed a sharp cutback from the increases reported in previous years. The 1965-66 increase was 5,665, an accurate reflection of the average 5,000 per-year increase in the 10 years preceding.

Efforts to secure religious instruction appeared to be making headway, particularly in the area of released time for public elementary school students—3,664,070, or 177,168 more than last year were under released-time arrangements. Gains for high school students lagged, however: 11,005 more came under released-time, for a total of 1,380,756.

## Diocese Population Gains To 439,594

(Continued from Page 1)

year to reach the total of 348. Most of these future priests of the diocese were enrolled in the St. John Vianney Minor Seminary, built and first opened in 1959, and in the St. Vincent de Paul Major Seminary at Boynton Beach, opened by the Vincentian Fathers in 1963. Others are attending seminaries in other parts of the United States and in Europe.

The record of the diocese in the field of education has been notable. The number of elementary schools, parochial and institutional, in 1958 was 51, with 22,009 pupils. Now they total 63, with 29,941 pupils. There also are three private elementary schools with 470 pupils.

There are now 17 high schools, diocesan and parochial, with 6,621 pupils, as compared with 11 with an enrollment of 2,294 in 1958.

There are four Catholic colleges in the Diocese. They are Barry College for Women, Biscayne College for Men, Marymount Junior College for Women, and St.

Joseph Novitiate and College at Jensen Beach.

Besides those attending Catholic grade and high schools, there are now 23,410 pupils of elementary public schools and 11,761 pupils of public high schools attending religious instruction classes in released time.

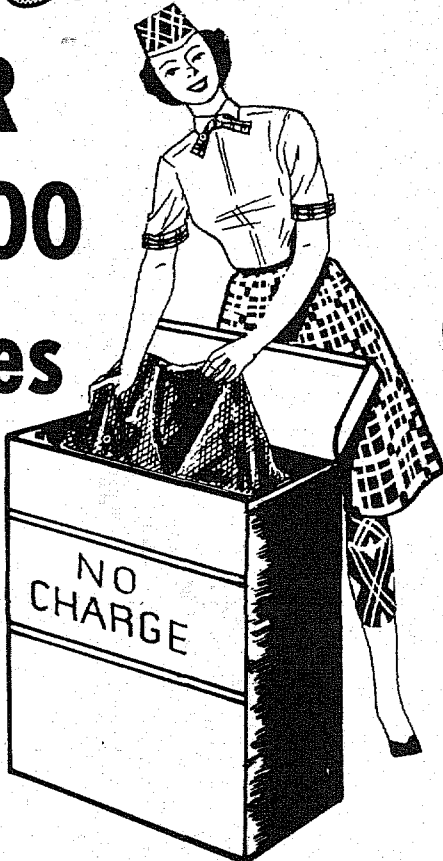
In the five hospitals of the Diocese, the number of patients treated in 1961 was 108,529. Last year the number of patients was 164,564. There are four orphanages and infant asylums with 98 resident children. Children in foster homes total 371.

There are four homes for the aged with 260 guests. Infant baptisms totalled 8,617 and there were 938 converts. There were 2,854 marriages.

Deaths totalled 3,136.

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# WOMEN ON THE MOVE

## SUNNY GOINGS ON

### June Near, Bridal Show Is Planned

**SPRING SOCIALS.** . . Fourth annual chicken barbecue Our Lady's Guild of St. Vincent parish, Margate, scheduled for Sunday, May 21 on the parish grounds at noon. . . Bridal Show is planned on Sunday, June 4 by Court St. Mary Star of the Sea, CDA, in Key West. . . Tahiti Beach will be the scene of Little Flower Junior Women's Club Luau, Saturday, May 27. . . Holy Spirit Council of Catholic Women has slated a rummage sale, June 2-3 in the church meeting room. A "Pool Party" sponsored by St. Timothy Christian Mothers will begin at 7 p.m., Saturday, May 20, Tropical Estates Pool.

**AROUND THE DIOCESE.** . . Third annual Mother and Daughter Communion breakfast of St. Vincent de Paul Altar and Rosary Society, Sunday, May 21, Biscayne Cafeteria. . . "Sacred Liturgical Vessels" will be discussed during May 23 meeting of Holy Spirit Council of Catholic Women, Lantana. . . Barry College graduate alumni chapter plans Spring dinner meeting, 6 p.m., Sunday, May 21 in Thompson Hall on campus. . . Catholic Alumni Club will host a dance, 9 p.m., Friday, May 25 at Doral Hotel, Miami Beach. . . A rummage sale sponsored by St. Matthew Rosary and School Society, June 2, 3, 5 at Hallandale Women's Club. . . Our Lady of Perpetual Help Mother and Daughter Breakfast, Sunday, May 21 after 8:30 a.m. Mass. . . Annual Communion Breakfast of St. Jerome Woman's Club set for Sunday, May 28, after 8:30 a.m. Mass, at the Hotel Sheraton.

## New Officers Take Over Club Duties

New officers are assuming their duties in Miami DCCW affiliations before Catholic women's clubs adjourn for the summer.

**LEHIGH ACRES** — Mrs. Barbara Zytowski is the new president of St. Raphael Council of Catholic Women.

Other officers recently installed included Mrs. Shirley Rost, vice president; Mrs. Margaret Sparks, secretary; and Mrs. Louise Wood, treasurer.

**FORT LAUDERDALE** — Mrs. Arthur W. Nomina has been installed as president of St. Anthony Catholic Women's Club.

Other new officers are Mrs. Gene Zoratti and Mrs. Ray H. Sullivan, vice president; Mrs. Joseph Vezendy, secretary; and Mrs. Edward Goggin, treasurer.

**HOLLYWOOD** — Mrs. Barney Crowley will be installed as president of Chaminade Mothers Club, Thursday, May 25 in the high school auditorium.

Mrs. Eugene Sullivan is vice president; Mrs. Albert Furman, recording secretary; Mrs. Robert Kane, treasurer; Mrs. Raymond Mole, corresponding secretary; and Mrs. Charles Nelson, financial secretary.

**SURFSIDE** — Mrs. Helmut Born was installed Monday as president of St. Joseph Catholic Women's Club.

Other officers who assumed their

## Guild Installs 1st Officers

Mrs. Anthony Battaglia of St. Monica parish will be installed as first president of Msgr. Pace High School Mothers Guild at 8 p.m. Sunday, May 21 at the high school.

Other founding officers who will assume their duties in the newly organized club are Mrs. John Bean, St. Lawrence parish, N. Miami Beach, vice president; Mrs. E. L. Sweet, Holy Family parish, recording secretary; Mrs. Joseph Rimkus, Immaculate Conception parish, corresponding secretary; Mrs. John White, Visitation parish, treasurer; and Mrs. Richard Keller, Immaculate Conception parish, historian and parliamentarian.

Father William Hennessey, supervising principal of the high school, is the Guild moderator.

duties are Mrs. Camille Dev Doonen, Mrs. Edward J. McKenny, Mrs. David Byrne, vice president; Miss Betty Dougherty, treasurer; Mrs. Andrew Connors, recording secretary.

**CORAL GABLES** — Mrs. Patrick Kiel will be installed as president of the Little Flower Junior Women's Club, Monday, May 22.

Other officers who will also be welcomed are Mrs. Robert Naegle, vice president; Mrs. George Peabody, recording secretary; Mrs. John Rudd, corresponding secretary; Mrs. George Ferguson, treasurer; and Mrs. Edward Burch, historian.

Ken Bush has been installed as president of St. Michael Home and School Assn.

Also installed were Mrs. Louisa Rodriguez and Mrs. Anne Hickey, vice presidents; Mrs. Mary Schausell, secretary; Mike Yesbeck, treasurer; Bob Bartell, auditor; and Mrs. Jean French, historian.

**COCONUT GROVE** — Mrs. Howard Doolin will be installed as president of St. Hugh Guild on Sunday, May 21.

Mrs. John Bosworth and Mrs. Joan Knight are vice presidents; Mrs. Alnee Burd, recording secretary; Mrs. Earl J. Reardon, corresponding secretary; Mrs. Betty Schmitt, treasurer; and Mrs. L. McLaughlin, historian.

**KEY WEST** — Mrs. Rudolph Wylk has been elected grand regent of Court 634, Catholic Daughters of America.

Other officers named are Mrs. Peter Simpson, vice grand regent; Mrs. Daniel Sullivan, prophetess; Josephine A. Scurachio, financial secretary; Mrs. Roy Watson, historian; Mrs. Gene Fredette, treasurer; Mrs. G. A. Henriquez, monitor; Mrs. William Gilson, sentinel; Mrs. John Rivas, lecturer and Mrs. Fred Haas, Mrs. Car Weekley, Mrs. Manuel Boa, Mrs. Flora Vargas and Miss Anne Manker, trustees.

Mrs. Elizabeth Manning has been installed as president of St. Dominic Ladies Society.

Other officers are Mrs. Jeanne French and Miss Matilda Brockhoff, vice presidents; Miss Emma Dallorso, recording secretary; Mrs. Mary Bair, corresponding secretary; and Mrs. Florence Steff, treasurer.

Mrs. Mary Malloy was installed Wednesday as president of St. Kevin Guild.

Also installed were Mrs. Carol Brooks, vice president; Mrs. Pat Asbury, treasurer; Mrs. Rita Moeller, recording secretary; and Mrs. Tilly Richini, corresponding secretary.

**MIAMI SPRINGS** — Mrs. Mary Rouch is the new installed president of Blessed Trinity Rosary-Altar Society.

Also named officers were Mrs. Rita Speicer, vice president; Mrs. Alice Kandy, recording secretary; Mrs. Frances Brewster, corresponding secretary; and Mrs. Mary Harmon, parliamentarian.



## Chairmen Of New DCCW Commissions Named

Mrs. Robert D'Amore, Mrs. Dan McCarthy, Mrs. Francisco Montana, Mrs. James Cronin, Mrs. Stuart Godwin

## Diocesan Women Get In Step With National Federation Plan

As an affiliate of the National Council of Catholic Women, the Miami DCCW has established five commissions to promote, coordinate and unify the work of the national federation apostolate in accordance with the directives of Vatican Council II.

Diocesan chairmen, selected for their ability and experience in the specified area, will serve as liaison between the national chairman and deanery chairman for each of the five commissions.

Named as diocesan chairmen in South Florida are Mrs. Stuart Godwin, Jr., North Dade Deanery, Organization Services Commission; Mrs. Francisco Montana, South Dade Deanery, International Affairs Commission; Mrs. James Cronin, Broward Deanery, Community Affairs Commission; Mrs. Robert D'Amore, East Coast Deanery, Family Affairs Commission; and Mrs. Dan McCarthy, Southwest Coast Deanery, Church Communities Commission.

**EXPERTS TO AID**  
One or more experts in the specified fields will serve as volunteer consultants on

each commission and will be called upon as needed. Deanery and affiliation commissions will be organized in much the same way as the diocesan committees.

The Organization Services Commission will act as a service bureau giving support to the other commissions. Included in the services will be organization development, field services, public relations, legislative information service, and publications. This Commission will work in conjunction of the other commissions' programs providing organization, programming techniques, materials and publicity.

A program of study and action in the areas of peace, education for international understanding, international relief and development, hospitality to foreign students and visitors, and participation in meetings of an international nature will be the work on the International Affairs Commission, which has as its aim the awakening of all Christians to their responsibility for the international society and to create a brotherhood of all peoples.

## Says Miniskirts Turn Women Into Monkeys

**VATICAN CITY**—(RNS) — Modern fashion designers are making monkeys out of women, according to one of the Vatican's leading moralists.

Women in minishirts "profess a pseudo-nonconformity," he said, but "actually resemble monkeys with their capricious extravagance."

The aping of current styles was criticized by Msgr. Ferdinando Lambruschini, a member of several Vatican congregations and commissions and a popular writer on moral questions in L'Osservatore della Domenica, a weekly newspaper published here. He wrote in answer to a flood of letters which arrived after actress Claudia Cardinale appeared at a papal audience in a miniskirt.

The Church must "make clear the permanent value of Christian fashions," Msgr. Lambruschini wrote. "It cannot approve the miniskirt."

He said that there is a group of people today which "has managed to impose very short dresses and to ex-

pose the female body to the utmost, apparently in order to exalt its beauty."

"The Church's attitude is not rooted in sourness or pedantry," he said, "but in the moral principle that fashions should not be designed to create scandal or to excite animal instincts. The Church is concerned that freedom should not become license." "The first to pay" for these excesses "are women," he said, "unfortunately not only the brainless ones who profess a pseudo-nonconformity and actually resemble monkeys with their capricious extravagance, but also women of faithful modesty and courage."

## 'Day Of Fun' Scheduled

"Day of Fun" is planned by members of the Miami Catholic Single Club on Sunday, May 21, at Tropicana Country Club, 5151 N.W. 79 Ave.

Swimming and sports activities will begin at 2 p.m. and the day will include a picnic followed by dancing.

## DCCW Members Are Invited To Cenacle Retreat

**LANTANA** — Members of the Miami Diocesan Council of Catholic Women have been invited to participate in weekend retreat conferences at the Cenacle Retreat House from Friday, May 26 to Sunday, May 28.

Father David G. Russell, Bishop's Representative to The Voice, will conduct the conferences sponsored by the East Coast Deanery of the Council beginning at 6 p.m. Friday and concluding with Benediction of the Blessed Sacrament at 3:30 p.m. Sunday.

Reservations may be made by calling the Cenacle Retreat House at 582-2534 or by writing to Sister Mable Bishop, R. C. Cenacle Retreat Directress at 1400 S. Dixie Highway.

## Service Award Given Woman

**FORT LAUDERDALE** — An award for outstanding service was recently presented to Mrs. J. S. Nader of Our Lady Queen of Martyrs parish, from the Broward County Chapter of the March of Dimes.

Mrs. John L. Cody, Jr., executive director of the chapter, made the presentation to Mrs. Nader, who is a member of the National Foundation executive board.

## Collegians

### In 'Who's Who'

Five collegians from South Florida are among 11 Barry College juniors nominated to Who's Who in American Universities and Colleges for 1967-68.

Included are Noreen Bevilacqua, daughter of Dr. and Mrs. Michael Bevilacqua; Elizabeth Anne Dowdall, daughter of Mrs. Alice Virginia Dowdall; and Mrs. Selma U. Levy, all of Miami; Nancy Jane Fraser, daughter of Mr. and Mrs. George E. Fraser, West Hollywood; and Mary Catherine Ungar, daughter of Mr. and Mrs. Ernest G. Ungar, Fort Lauderdale.

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# Should Wife Take Back

# Husband Who Deserted?

## Interrace Adoptions To Be Promoted

### THE FAMILY CLINIC

After about eight or nine years of marriage my husband left me for other women. He lived with one for a long time and she uses his name. Sometimes he would come home. He is now in his sixties and has come home permanently. He says he never married this woman or divorced me. He lies so much I don't know what to believe. I don't know whether I am married or not. If so why shouldn't I get a divorce?

By JOHN J. KANE

You have certainly waited a long time, Martha, to consider taking action in a problem of such long standing. If you have tolerated the kind of husband and the type of behavior you describe in your letter for over 30 years, the most important question is my mind is: why do anything about it now?

Your husband, in effect, deserted you about 30 years ago. At that time it would have made a great deal of sense to see one of the parish priests and discuss the matter thoroughly. Currently I don't know whether to admire or pity the patience that you have extended to him. From time to time you permitted him to return and I presume to take up married life again. Yet again and again he left you. Did it not occur to you that there was something seriously wrong with your husband?

My sympathy goes out to you in the dilemma you present. You simply do not know whether you are still legally married to this man or not. Since you refuse to believe what he says, then you must have recourse to an attorney who will attempt to discover the truth for you. I realize this will cost money and it may be that you are not in a position to pay it. If this is the case, I would go to the Catholic Social Service and see if some kind of legal assistance is not available to you at either a minimum fee or free of charge. Before you can make any decision about what you are going to do, you have a right to know what your present status is.

#### Church Position

It is unfortunate that many Catholics do not really understand the Church's position on such a matter. In the eyes of the Church a man and woman marry for life. There is no such thing as absolute divorce, that is, divorce with permission for one or both to remarry. But the Church's position is neither so harsh nor cruel as some people tend to believe. The Church wisely makes provision for separation. This means that you may be separated from bed and board but it is not a divorce and does not permit remarriage.

Admittedly, this is a very difficult sort of situation especially for young people. But this is what Our Lord taught and one of the best aspects of it is that if people realize it, they would make their marital choices more slowly and more carefully. Obviously, all marriages are not going to work out well. But the record among Catholics is a very low rate of divorce. I would trace this primarily, not only to the teaching of the Church, but to the fact that each party in a Catholic marriage is usually willing to make more than the usual sacrifices for the sake of maintaining the bond.

Your rather belated question of whether or not to divorce your husband is probably prompted by the years of frustration that you have undergone. But since he is in his sixties and you probably are too, it raises a whole host of questions.

I am not going to attempt to resolve the basic one and by that I mean the Church's attitude toward a divorce at this time because this is something one of your parish priests can discuss better than I. But I am curious about many aspects that you have failed to mention in your letter. Has your husband contributed to your support during all these years? Is he contributing to your support at present? If he is not doing so, are you able to take care of yourself?

I think that the financial aspect is rather important here and while what I tell you may be too late to do much good, your husband did have and has an obligation to support you financially both in the moral and legal codes. If you failed to insist on it, that was your fault. I must also hasten to add, however, that in very many cases even though one takes the necessary steps to obtain support, it is very difficult to find some deserters and make them pay.

#### Why Did He Return?

There is another aspect to the matter. Are you willing to take your husband back? In view of what you must have suffered over these many years, it is asking you to be heroic. Since you have so little faith in what he says, I wonder if it can possibly work out at all? It would also be interesting to know why he has bothered to return home at this rather late date.

In conclusion, I again urge that you try to seek the assistance of an attorney in order to determine what your real status is. Are you his wife, or has he divorced you? Has he married another woman? Then I would also discuss the matter with one of the parish priests in order to get some kind of perspective on it for the viewpoint of the Church.



WORCESTER, MASS. (NC) - The Worcester diocesan bureau of Catholic Charities is planning a campaign to place infants of colored and racially mixed parentage in white adoptive homes.

Commenting on the plan, Francis X. Naughton of the charities office reported that "one of the most pressing needs in the field of adoption is finding adoptive homes for these children."

"Presently," he said, "children of Negro or mixed racial backgrounds sit in an adoptive no man's land. In most instances, Negro or racially mixed families cannot afford to adopt them and white families do not want to adopt them."

"Therefore," he explained, "more often than not they wind up in temporary homes situations without ever being adopted."

Naughton said that the Worcester bureau has already had some success in placing children of Oriental background in white adoptive homes.

"We have every hope therefore," he said, "that this new effort will be a success here."

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# Fr. Connell Dies; Noted Theologian

WASHINGTON — (NC) — Solemn Pontifical Requiem Mass for Father Francis J. Connell, C.S.S.R., 79, for years one of this nation's best known moral theologians, was offered in the National Shrine of the Immaculate Conception here.

Archbishop Patrick A. O'Boyle of Washington officiated at the Mass. Burial was in the Redemptorist cemetery in Annapolis, Md.

Father Connell died in Providence Hospital here. He had been a patient for a month and had several heart attacks.

Since his retirement from the Catholic University of America here, where he taught for 17 years, Father Connell had resided at Holy Redeemer College, the Redemptorist major seminary close by the university. He is survived by a sister and several nephews and nieces.

## BOSTON NATIVE

Father Connell was born in Boston, Jan. 31, 1888, and attended Boston Latin School and Boston College, from which he was graduated in 1907. After graduation, he joined the Congregation of the Most Holy Redeemer (Redemptorists) and studied at the community's major seminary, Mount St. Alphonsus, Escopus, N.Y.

He was ordained in 1913, then made postgraduate studies in Rome, receiving a doctorate in sacred theology from the Angelicum (Pontifical University of St. Thomas Aquinas). He was professor of dogmatic theology at the Redemptorist seminary in Esopus from 1924 to 1940, when he became associate professor of moral theology at the Catholic University.

In 1949, he was named dean of the school of sacred theology at the university — a post he held until his retirement in 1957. At that time, he became dean for religious communities at the university.

Widely recognized as an

authoritative moral theologian, he was honored by Pope Pius XII in 1954 with the Pro Ecclesia et Pontifice medal. He was president of the Catholic Theological Society of America 1946-47, and the society honored him with its Cardinal Spellman Award for theological excellence in 1947.

Father Connell served as a peritus (expert) at the four sessions of the Second Vatican Council and as a member of the briefing panel for English-speaking reporters. In 1956, he began service as a consultant to the Congregation of Seminaries and Universities.

Father Connell was the author of a number of books, including "Morals in Politics and Professions," "Outlines of Moral Theology," "Father Connell Answers Moral Questions," and "Spiritual and Pastoral Conferences to Priests." He has also written for many Catholic periodicals. He was a frequent lecturer and radio speaker.

Father Connell was associated with the National Catholic Educational Association, serving as president of the seminary department for several years and as a member of the executive board of that association.

# Independent Catholic Press Urged

TORONTO (NC) — The role of the Catholic press in the post-conciliar Church is "incompatible with a press emanating from the chancery office," a leading Canadian Catholic journalist told the Catholic Press Association.

But Douglas Roche, editor of the Western Catholic Reporter in Edmonton, Alta., said this does not mean that the diocesan press must break away from the bishops.

Roche delivered the keynote address at the Catholic Press Association's 57th annual convention here at the King Edward Sheraton

Hotel. "I want to de-officialize the press not to divide but to unify," he said. "It must be made clear that we are not asking for a press that is independent of the authority of the bishops, whose duty it is to see that the defined teaching of the Catholic Church . . . is preserved.

"But the press must be independent in providing reports and forum for discussion of current issues. If it does not achieve this operational independence, the process of maturation will be choked off," he said.

Roche then proposed a number of ways in which the

Catholic press can achieve the necessary independence without cutting its ties with the bishops:

— "A board of directors on every diocesan paper . . . appointed by the bishop and given the responsibility to supervise the content and operation of the paper and to vote confidence or non-confidence in the editor."

Such a board, he said, would "help the paper discard the stamp of the chancery office while protecting doctrinal orthodoxy" would "protect the integrity of the paper against any impressions in the public mind that those in authority desire to

control the flow of news" and would "reflect the post-conciliar fact that here is a paper of the people of God."

Such a move would also prevent the paper from becoming "a personal vehicle for the bishop or the editor."

— Plan "more aggressive ways of attracting bright young men into the Catholic press, for we face a shortage of trained Catholic editors."

— "We should come to grips with the organization of an association of professional Catholic editors."



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# Post Mortems Vary In Sad Demise Of World-Journal-Trib

By MSGR. GEORGE G. HIGGINS

The demise of the New York World Journal Tribune (WJT) on May 6 was bad news for everybody concerned — its publishers, employees, subscribers, as well as for the general public.



Msgr. Higgins

As an avid newspaper reader, I feel a personal sense of loss at the passing of the "Widget," even though I read it only when I happened to be in New York City. Somehow or other, I hate to see the number of daily newspapers declining so rapidly in our major cities. To be sure, there are still three metropolitan dailies in Manhattan, but, a generation ago, there were 12. And the way things are going, there may be only two a year from now.

To make matters worse, the same situation prevails in almost every major city in the United States. For a variety of reasons, the number of independently-owned newspapers is constantly on the decline across the board.

Not everyone will agree that this phenomenon is due to "a variety of causes." On the contrary, a large segment of the general press seems determined to explain it almost exclusively in terms of the allegedly excessive demands being made by the several unions with which the publishers are compelled to bargain. This oversimplified explanation has been applied repeatedly in recent days in the particular case of the New York World Journal Telegram.

## MANY OTHER REASONS

On the other hand, more sophisticated observers are prepared to admit that there were many other reasons for the collapse of WJT. Even the New York Times, which, in recent years, has been relentless in its criticism of the newspaper unions, frankly admits that labor problems were not the sole cause of the "Widget's" demise.

In fact, says the Times, "few observers felt it was even destined to make a profound mark in metropolitan journalism. Its chief defect was that the pooling in a single paper of editorial styles as divergent as those that characterized the Whitney, Hearst and Scripps-Howard communications empires was bound to result in a lowest common denominator, devoid of either sparkle or crusading vigor. It was a paper that neither inspired nor offended, long or columns and short on news, but essentially characterless."

Time magazine, Newsweek, and other periodicals have made substantially the same point in their obituary notices on the passing of WJT. They agree, in other words that there was no one single cause of the patient's death, or, to put it another way, that labor and management must share the blame for its collapse.

Whatever of that, it is rather discouraging to learn that the President of one of the major newspaper unions is reported to have said, in demanding a 21% wage increase over three years that WJT could either "pay or shut down." If this is an accurate statement, the man who made it will undoubtedly live to eat his words. And even through he and the members of his particular union may think that they can afford to be so cocky, the labor movement as a whole might have to pay a heavy price for their intransigence.

What about the 2,800 employees of the Widget? I wonder how they feel about its being "shut down." Some of them (principally those who belong to the particular union referred to above) can probably find comparable employment in other industries. Many of the others, however, will have to leave the profession for which they have been trained and will have to scrounge around, as best they can, for any old kind of employment in totally unrelated industries.

I feel very sorry for them. They will not starve to death, of course, but no man (and least of all a professional newspaper man) can live by bread alone.

## Pope Says Honor Holy Spirit By Venerating The Madonna

VATICAN CITY — (NC) — On the feast of Pentecost, Pope Paul VI urged thousands gathered in St. Peter's Square to honor the Holy Spirit by venerating Mary.

The day after the Pope returned from Fatima, he appeared at a window above St. Peter's Square at Sunday noon to bless the assembled crowds. To them he said:

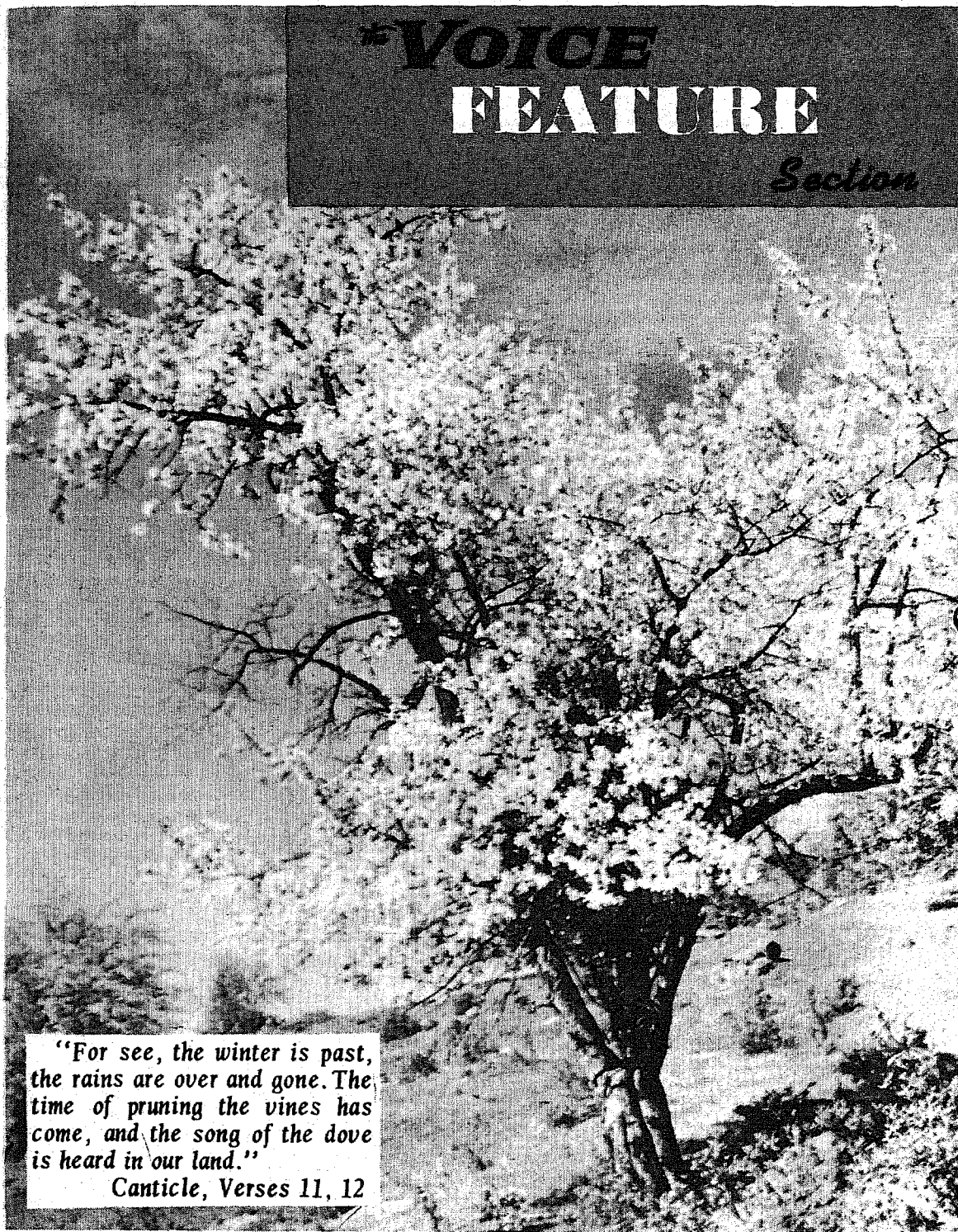
"Having returned from Fatima, we bring you the blessings of the Madonna, blessings which seem to us to consist principally of good inspirations which must guide each of us and all of society towards the good paths of peace and justice.

"The good inspirations which we feel come to us, in the ultimate analysis, in many ways from the Holy Spirit, whose great feast we celebrate today, the feast of Pentecost. And for this reason we invite you to honor the Holy Spirit through the Madonna, who was filled by the Holy Spirit and from whom comes the divine motherhood. We honor the Holy Spirit in the individual persons who have received Him and in your persons who have been elevated by Him to the Christian life."

The evening before, the Pope appeared at his window after his return from Fatima to bless the crowd of thousands who had gathered to welcome him back to Rome. Some of the crowd carried torches and St. Peter's Square was lit with brilliant television lights.

The Pope told the cheering crowd that had greeted his arrival in the square enroute to the Vatican Palace that "we asked Our Lady about the roads to peace. And it was as if she had replied that peace was an attainable goal."

Commenting on the pilgrimage, the Pope said that it was "a marvelous day. These hours will remain with us always."



VOICE  
FEATURE

Section

"For see, the winter is past,  
the rains are over and gone. The  
time of pruning the vines has  
come, and the song of the dove  
is heard in our land."

Canticle, Verses 11, 12

# Avant Garde Of Yesterday Mere 'Squares' In Church Of Today

By JOHN COGLEY

The man with fresh ideas, challenging old patterns of thought and ways of acting, should not await bouquets. Even after the ideas are widely accepted and the changes he originally put forth are adopted, he should not expect favorable notices from former critics. For if he keeps on thinking, they will still be there yipping at his heels.

In every society, not least of all the Church, yesterday's revolutionary thought is today's cliché and tomorrow's sacred heritage. By the time the conformist gets around to accepting them, he forgets that he once fought them tooth and nail and turns his energy against the next development.

Within American Catholicism, an example is supplied by the history of the liturgical movement. Not many years ago, the Benedictines of Collegeville and priests like Father H. A. Reinhold were dismissed as crackpots for putting forth ideas later adopted by the Church Universal. Anyone who suggested a decade ago that the Friday abstinence should be abolished would feel the full weight of a massive counterattack. Nor does one have to be ancient to recall the days when participation in the ecumenical movement was deemed worthy of full censure. In the early 1950's the Catholics of Chicago were forbidden by edict to have anything to do with the World Council of Churches meeting in suburban Evanston.

And how long ago is it since the now-courted Father John Courtney Murray, the nation's leading Catholic theologian, was under a massive cloud because of his writings on religious liberty — an idea later canonized by an ecumenical council?

The attacks against the ideamen and innovators in the past were usually based on one or more of three charges.

The first was that they were



JOHN COGLEY

not "thinking with the Church", that is, the first Vatican Council or Trent. Taken in a certain sense, the claim was true. But time has shown that they were thinking for the Church. Now the Church is thinking with them.

The second charge was that though they may not have been guilty of formal heresy, their teachings smacked of a less-than-admirable concern for tradition.

The same charge has now been turned around. Father DePauw and his unreconstructed Traditionalists are now on the receiving end for not falling in line. Father DePauw and his followers, alas, keep having those pre-conciliar thoughts in these post-conciliar days, as certain others once kept having post-conciliar thoughts in pre-conciliar days.

The third ancient charge was that the innovators were over their heads; they did not realize the implications of what they were saying and writing.

"Pseudo-intellectuals," "self-appointed theologians," and "modernists" were common terms of reproach. The Catholic listening to voices outside the Church was accused of toadying to Protestants, secularists, agnostics even atheists, and usually a bad motive was thrown in: he was seeking fame, fortune, or financial gain.

Today, students of the Council are ready to acknowledge the

Church's debt to Protestant theological thinkers. The Fathers of the Council put their seal of approval on religious liberty hundreds of years after it was adopted by secular liberals. The key word of the historic meeting was *aggiornamento*, which meant that the Church set out to catch up with the long-denounced "times" that were shaped not by Catholics but by the "others."

**CAN'T STOP THINKING**  
Thinking is still going on in the Church. You just can't stop it, innovations will continue to be suggested. Shocking new ideas will continue to be put forth. The thinkers can expect the same old reactions, but the idiom of denunciation has changed.

The original idea is still threatening. The forerunners of Vatican III are not charged with failing to "think with the Church" these days. Rather, they are "going too far" by exploring uncharted territories.

They are not accused of courting heresy at a time when yesterday's "orthodoxy" is in such disrepute. Rather, they lack balance and a sense of honor; they take themselves too seriously.

Finally, they are not "pseudo-intellectuals" any more. No, intellectuals are "in." But they just do not have the facts, m'am. If even non-pseudo-intellectuals expect to be taken seriously, where are their tables, charts, percentages — what proof do they have? Do you want to know about clerical celibacy, Catholic intellectual life, the impact of the Church on the world and of the world on the Church? Feed the computer, baby, it's all there.

And what would the computer have turned up before the Second Vatican Council? The nearest attempt to using it was made by a management consultant firm. They learned that the Catholic Church, along with Standard Oil, was a model of efficiency. If anyone took that seriously there would have been no Vatican Council.



# As Protestant Leader Sees It

By THE REV. LUTHER C. PIERCE

How does a Protestant leader view the ecumenical scene in South Florida? To get an answer to this question The Voice asked the Rev. Luther C. Pierce, Executive Secretary of the Greater Miami Council of Churches, to share his thoughts with us on the subject.

Last month, my annual report to the Governing Body (the Delegates appointed by the member churches) of the Greater Miami Council of Churches contained this statement: "Progress is evident in our ecumenical growth. It is slow, but better slow and sure than fast and uncertain. Elements of our program for the year ahead will aid us along this path of Christian unity, and we should look forward to them. Certainly, the division created by our human frailties that are so rampant in our midst bring sorrow to the heart of our Lord. Guided by the truths of the Scriptures and the Holy Spirit, we must move to overcome them, to learn to truly love one another."

"An extension of these thoughts, which must eventually be faced, concerns our future relationships with the Roman Catholic Church. In many areas of our nation, Catholic dioceses and congregations are moving into council of churches membership. I do not see it as an immediate possibility here, because we are not ready for them. However, there are more and more areas in which we do work cooperatively, and this is the laying of the proper foundation."

Our Greater Miami Council of Churches has been too much of a Protestant organization, to the point where even Episcopalians have not always felt comfortable with it. The fact that nobody has challenged this portion of my report may be indicative of a changing attitude, so that the day when the Council can be true to its stated goal of being the means whereby the churches of our area may "seek to make manifest their spiritual unity in Jesus Christ" may be closer than my words would indicate. (to quote our By-Laws) There are many scandals of disunity which the present membership of the Council must overcome, and, hopefully, those reforms may be further along than I think. This is not a proposal that Catholic churches apply for membership, for I do not believe we are ready, with a few exceptions, I also do not think that Catholic churches are ready to apply either.

A recognition of these realities is no reason for leaving the situation in its status quo. Instead, it might well be a challenge to make some moves forward at this time. Currently, most of the cooperative works of the Catholic and Protestant communities are between clergy, with the organizational structures involved remote from the congregations — the Council and the Diocese.

Now it is past time when neighborhood congregations begin to work together, to get to know one another, to find areas of common concern in which they can jointly become creative. Above all, Catholics and Protestants — the laity — must learn to know each other, to discover the fact of a common loyalty to Jesus Christ as living Saviour and Lord, to understand how each other thinks, and why.

So far to a great extent, Christians have left their Christianity out of daily life. A sharing of the institutional facts of life can lead to great understandings, mutual respect, a strengthening of faith, and more ability to put into practice the Christian concepts taught by the Church. The community is so large that I cannot keep up with everything going on within it. However, I have heard of very few instances where Catholic and Protestant congregations do more than admit the other exists. There are many more reports of church and synagogue exchange programs. The latter are fine and necessary, and by their very happening throw shame on us for ignoring these explorations within our own Christian circles.

There is one program which is worth noting, and I speak of it from considerable personal knowledge. The Senior Centers of Dade County, Inc., is a United Fund Agency which also receives tax support. It operates five splendid Centers and has what is called a Central Center program at the Metropolitan Senior Center, 1407 N.W. 7th Street. Members from all five centers are eligible to participate.

Religion has been left out because of church-state problems, even though individual congregations showed interest. For the past several months, however, we have had a religious program, presenting each Thursday evening a personalized Man-To-Man program of religious dialogue. The pro-

## CAN THE CHURCHES WORK TOGETHER?

### An Adventure In Ecumenism!

gram has now evolved to the point where a sponsoring committee has been organized to guide the dialogue and create new programs. The Thursday evening panelists have been mostly laymen, and they have done a splendid job. The committee is made up of lay persons enlisted from neighborhood congregations, including synagogues, for this particular program must be inter-faith as well. Catholic churches involved are St. John Bosco, St. Michael the Archangel, and Sts. Peter and Paul. Protestant churches involved include Flagler Street and Riverside Baptist, St. Peter's Lutheran, Allapattah Methodist and New Covenant Presbyterian.

Two Jewish congregations are working in the committee — Beth El and Beth David. The idea is to work toward involvement in depth as these congregations meet the exciting challenge of working with senior citizens through their centers. I predict that this project will one day become a model for duplication in other areas of ministry and that those who are pioneering it will find their lives enriched beyond measure.

The most famous of all joint efforts in the field of religion is the Man-To-Man television program, seen on Channel 2 each Tuesday evening at 9:30. I assume that its format is so familiar that I will not attempt to describe it further. Unique and important is the three-way sponsorship of this program, with the Diocese, the Council and the Rabbinical Association all equally involved. It has been this way from the beginning and has worked very well. Each group names two persons to the advisory committee, which meets monthly to set program subjects and talk over production ideas.

Regular participants are assigned by the three sponsors, with the advisory committee naming guests as the situation may warrant. The success of the program can only be described as fantastic. Can you imagine a program of religious conversation being one of the most popular programs on any television station in this area?

#### ECUMENICAL HUNGER

When it was initiated, nobody dreamed of this kind of response. That we have it is indicative of the high caliber of people living in Greater Miami and South Florida, and the hunger that is within them for a truly ecumenical experience. Here we see demonstrated the great longing for love and understanding that exists in the human heart — spiritual unity in its finest expression.

I cannot leave the subject without a word of tribute to Father Donald F. X. Connolly. His brilliance has added to its quality beyond measure.

Interama is the most exciting thing ever to come to Greater Miami. Most of us are still only dimly aware of its potential, and are very vague as to what it is all about. We are all in for some very pleasant surprises in the months immediately ahead. One of these surprises will be in the religious participation. Religious leaders have long been aware of this "sleeping giant" and are preparing to be present on open-

(Continued on Page 25)

## HOW BROWARD WOMEN

By BETTY CRONIN

Sister Mary Aquinas stood before the 350 women assembled in Palm Beach County for the 1966 MDCCW Convention and, in a soft voice, appealed to the women of the Council for help for the children in the migrant camps along the range line. Many women from the Broward Deanery heard this appeal and took her message back to their various parishes, where the groups responded in many different ways.

Outstanding in their response to the need of these migrant children were the members of Nativity Parish in Hollywood. Under the guidance of Jean Pazekas, Catholic Charities Chairman of Nativity Guild, members collected over 60,000 pieces of clothing which they washed and ironed and mended before delivering them to Sister Aquinas. This in itself would seem to be a won-



derful showing for a parish guild, but this was only an initial effort.

Having visited migrant camps and having been faced with the facts at first hand that babies were wrapped in newspapers; families slept on floors — eight and ten to a room; one can of beans could mean a dinner to five people; and everywhere men, women and children were without clothes and shoes and blankets, Jean came back and redoubled her efforts to produce positive results and these are the results.

#### COMMUNITY PROJECT

Realizing that it would be virtually impossible for one parish to undertake a project of this magnitude alone, it was turned into a community project — a real demonstration that ecumenism can and will work.

Enlisting the support of B'nai B'rith, Civitans, Knights of Columbus, McArthur Tri Hi-Y and anyone else who would stand still long enough to listen to her story, Jean proceeded to collect over six and a half tons of clothing, including hundreds of pairs of shoes.

These have all been sent to the various camps in this area, with over a ton flown to Im-Mokulee by Jim Montgomery and Steve Fazekas. Some 50 complete beds, 25 baby cribs and numerous other items of furniture were delivered to and set up in the migrant huts. Over 12,000 cans of food were collected for these forgotten people with the help of such organizations such as Oakridge School, B'nai B'rith, and the Pennsylvania and New Jersey Clubs of Hollywood.

Most of us consider ourselves fortunate to get through the normal festivities of the Christmas season. Not so with the ladies of Nativity — ever filled with ambition and the willingness to pitch in and work — they undertook the project of having a party for 1,000 migrant children to be held at Marymount College. However, what started as a "small" party mushroomed into a party for 3,500 children. Through the generosity of many Hollywood merchants and organizations, each child received from Santa Claus a new toy, fruit and candy. One little girl was discovered crying her eyes out because her lovely new dolly managed to lose her head at the

party — but another dolly was found for her and tears turned into smiles.

Even after such outstanding accomplishments as these, one more glaring need was still evident, and so Jean Fazekas turned her attention to the problem of how to secure a chapel for the Pompano Labor Camps — a chapel with an English-Spanish speaking priest to serve these neglected people in our affluent state.

#### BUILDING DONATED

Attempt after attempt failed, and then a Hollywood resident donated a three-unit frame apartment building to Jean for use as a chapel and she arranged with a Hollywood house-moving firm to transport it to the labor camp.

However, the house is too large to be used as a chapel, so it has been turned over to the Broward County Migrant Council and will be used for the Jerry Kimball Memorial Halfway House. So, the labor camps are still without their chapel — but they do have Jean working on their behalf and she is still seeking a means of securing a chapel. As of now, she has some concrete blocks donated for this building — but not nearly enough — but then she's not nearly finished.

Have you ever wondered where the left-over chocolate bunnies go after Easter? This year Elizabeth Hand of St. Anthony's Woman's Club, an employe of Britt's, arranged for the unsold Easter candy and baskets to be

(Continued on Page 25)

# BOOKS FOR BROTHERHOOD

This list includes books of general interest in the field of intergroup relations. They were selected on the basis of their contribution to the search for community in the pluralistic society, and for their concern with interreligious, interracial, ethnic, economic and political challenges to achieve a healthy public order. The list was compiled under the auspices of the National Conference of Christians and Jews.

**Adult List:** Selected by Arthur Hertzberg, Rabbi, Temple Emanuel, Englewood, N.J.; John Leo, Associate Editor, Commonweal; Elizabeth D. Norris, Librarian, YWCA, New York City; A. Alan Steinbach, Editor, Jewish Book Annual; Doris Viacava, Librarian, Iona College, New Rochelle, New York; Margaret B. Young, Board member of Child Study Association and National Committee for the Day Care of Children.

**The Barrios of Manta**, by Rhoda and Earle Brooks. New American Library, 1965. \$5.95.

Challenged and inspired by its ideals, a young Illinois couple joined the Peace Corps in 1962, and worked for two years on a community development project in Manta, a small fishing village in Ecuador. Together they relate both their rich and frustrating experiences during the memorable period of service.

**Call Me Neighbor, Call Me Friend: The Case History of the Integration of a Neighborhood on Chicago's South Side**, by Phillip A. Johnson. Doubleday, 1965. \$4.50.

This first-person account by the Lutheran minister of Salem Church in Chicago will serve as a guide to churches and individuals working to maintain an integrated neighborhood.

**Children of the Uprooted**, Edited by Oscar Handlin. Braziller, 1966. \$8.50.

A collection of essays and excerpts from books published between 1887 and 1964, by Americans testifying at first-hand about the immigrant experience. Excerpts also provide an excellent anthology of fiction and non-fiction, prose and a bit of poetry.

**The Documents of Vatican II**, Edited by Walter M. Abbott. Herder & Herder, 1966. \$10. Paperback edition published by Guild Press, Association Press, America Press. 95¢.

The first English translation of all the declarations and decrees of the Second Vatican Council of the Roman Catholic Church. Especially helpful are analyses of each document by well-known Catholic, Protestant and Orthodox scholars.

**Jews in America: A Short History**, by Ruth Gay. Basic Books, 1966. \$4.95.

An excellent popular account of the American Jewish experience. Includes detailed portraits of the three "waves" of Jewish immigrants to the shores of America and sharply contrasts the European past with the life style of the Jews in America.

**Louis Marshall, Defender of Jewish Rights**, by Morton Rosenstock. Wayne State University Press, 1965. \$8.95.

In his well-documented history of Jewish affairs during the first two decades of this century, Dr. Rosenstock shows how Louis Marshall, second President of the American Jewish Committee, fulfilled his role as defender-at-large for the Jewish people — his intervention in the Leo Frank case, his work against post-war Bolshevik charges,

and his fight for the abolition of immigration restrictions and discriminatory college admissions.

**Manchild in the Promised Land**, by Claude Brown. Macmillan, 1965. \$6.95.

A raw portrayal of a boy growing to manhood in the streets and alleys of Harlem. The author talks about the "experience of a misplaced generation, of a misplaced people in an extremely complex, confused society."

**No Greater Love: The James Lee Story**, by Duncan Howlett. Harper & Row, 1966. \$4.95.

The story of a white Boston minister who responded to the call of Dr. Martin Luther King and went to Selma to make a stand for civil rights. Within a few days of his arrival he was killed. This factual biography reveals a man whose personal life had been the epitome of the ideals of the civil rights movement.

**Outsider in the Vatican**, by Frederick Frank. Macmillan, 1965. \$7.50.

Here is an unusual account of the Vatican Council though not a Catholic, was drawn to Rome by Pope John's spirit of hope and faith. The result is a personal and sympathetic — though not uncritical — view of these historic religious proceedings. Illustrations by the author.

**Racism and the Christian Understanding of Man**, by George D. Kelsey, Scribners, 1965. \$4.50. Also available in paperback at \$2.95.

By making a faith of racism, Christians have managed to practice two religions at the same time. The author explains how this conflict developed and suggests that the solution to the Christian's idolatrous worship of racism lies in his own Christian faith.

**The Revolution of Color**, by Thomas Patrick Melady. Hawthorn, 1966. \$5.95.

Viewing the problem of race relations in global rather than domestic terms, the author discussed the meaning of the virtual end of the white man's colonial domination of the man of color.

**The Shame of a Nation**, by Philip M. Stern and George de Vincent Obolensky, 1965. \$5.00.

The photographs of George de Vincent combine with the commentary, produce a shocking portrayal of Americans who live far below the minimum subsistence level. The authors traveled some 27,000 miles into neglected and forgotten areas, both rural and urban, to compile this documentation on the hopelessness, frustration and resignation which face the poor of our nation.

**The Slaves We Rent**, by Turman Moore. Random House, 1965. \$4.95.

A penetrating analysis of two million migrant farm workers in affluent America. One of the best books on the subject.

**The Star and the Cross**, Edited by Katherine Har-

## Best Sellers

### FICTION

Title and Classification	Author
The Arrangement (Ib)	Kazan
Secret of Santa Vittoria (III)	Crichton
Capable of Honor (IIa)	Drury
The Captain (IIa)	de Hartog
The Birds Fall Down (IIa)	West
All in the Family (IIa)	O'Connor
Valley of the Dolls (IIb)	Susan
The Eighth Day (IIa)	Wilder
The Mask of Apollo (Ib)	Renault

### NON FICTION

Madame Sarah (I)	Skinner
Everything but Money	Levenson
The Jury Returns (IIa)	Nizer
The Sleeping Prophet (IIa)	Stearn
Inside South America (I)	Gunther
Division Street: America (IIa)	Terkel
The Arrogance of Power (I)	Fulbright
Disraeli (IIa)	Blake

Note: After the reference to the book reviewed there is given a numerical symbol indicating the moral classification of the book. These are the groups to which the symbols refer:

- I. Suitable for General Reading.
- II. Suitable for Adults Only Because of:
  - a. Content and Style Too Advanced for Adolescents.
  - b. Immoral Language or Incidents Which Do Not Invalidate the Book as a Whole.
- III. Unsuitable for General Reading not Permissible for Discriminating Adults.
- IV. Not Recommended for Any Class of Reader.

(Furnished by the University of Scranton, Scranton, Pa.)

grove, R.S.C.J. Bruce, 1966. \$6.75.

A significant contribution to the current and growing Jewish-Christian dialogue. This carefully edited collection of essays pairs off the views of distinguished writers from both persuasions on such questions as anti-Semitism, Christian apathy during the Nazi era and the Vatican Council's statement on the Jews.

**The Strange Career of Jim Crow**, by C. Van Woodward. (Second Revised Edition) Oxford University Press, 1966. \$4.50. Also available in paperback at \$1.50.

An updating of the well-known 1955 book which has become a classic account of racial segregation in America. New expanded edition covers the revolutionary changes that have taken place in the past ten years.

**They Call Us Dead Men**, by Daniel Berrigan, S.J. Macmillan, 1966. \$4.95.

A collection of remarkable essays by a Jesuit priest-poet who is deeply concerned with the role of the Church in the modern world. Essays discuss poverty, marriage, technology and new forms of faith from a

Christian ecumenical perspective.

**To Do Justice: The Heroic Struggle for Human Rights**, by the photographers and editors of "Black Star." Black Star Publishing Company, 1965. \$1.00.

A pictorial essay, using many now-famous photographs, dramatically recounts the civil rights revolution. The readable text, which includes Martin Luther King's "Letter from a Birmingham Jail" and his "I have a dream" speech, traces the outstanding events of the struggle, making this a useful book for almost any age group. Copies may be obtained from the International Union, UAW Education Department, 8000 Jefferson Ave., Detroit 14, Michigan.

**To the Peace Corps With Love**, by Arnold Zeitlin. Doubleday, 1965. \$4.95.

A delightful account of a

### Joint Bible Efforts Lauded

LONDON —(RNS)—The "growing cooperation" between Protestant and Roman Catholic Churches in Bible production was lauded here by the Rev. John Watson, general secretary of the British and Foreign Bible Society.

"Let me add that cooperation with Roman Catholics is not something we have only now begun to think about," Mr. Watson said. "Already in 17 languages across the world Roman Catholics are using, with the permission of their bishops, translations produced by the Bible Societies. Moreover, there are some 20 other translation projects of the Bible Societies in which Roman Catholic scholars are at the moment working with Protestants."

### Encyclopedias To Protestants

PHILADELPHIA (NC)—Archbishop John J. Krol presented eight sets of the New Catholic Encyclopedia to Protestant seminaries at the annual meeting of the Greater Philadelphia Council of Churches.

The presentation followed Archbishop Krol's address on the church-related school in an ecumenical perspective. The occasion marked the first time a Roman Catholic prelate has spoken at a meeting of the Protestant group.

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two-year teaching stint with the Peace Corps in rural Ghana, by a journalist who is both warmly observant and gently critical.

**Yes I Can**, by Sammy Davis, Jr. Farrar, Straus & Giroux, 1965. \$6.95.

A self-portrait of one of the most versatile and extraordinary entertainers of our time, who became a controversial figure by living his life not only as a Negro but as a man.

### OF MORE SCHOLARLY INTEREST

The following books are recommended for further study or reference to persons wishing to investigate the deeper implications of present-day intergroup relations.

**The American Negro Reference Book**, Edited by John P. Davis. Prentice-Hall, 1966. \$19.95.

A one-volume resource book on virtually every aspect of American Negro life. Volume includes special articles, tables and charts; topics are current yet historically meaningful.

**The History of Anti-Semitism. Volume One**, by Leon Poliakov. Vanguard, 1965. \$7.50.

This volume, the first of four in a large-scale history

of anti-Semitism, covers the period from the time of Christ to the Middle Ages. The author tries to understand why anti-Semitism has persisted for so long, flourishing in some countries and not in others. A survivor of Nazi camps, Mr. Poliakov is a well-known historian of the Nazi era.

**The Petitioners**, by Loren Miller. Pantheon, 1966. \$8.95.

A full chronicle of the Supreme Court decisions in respect to the rights of Negroes, slave and free between 1789 and 1965. A picture of our changing society as seen from the viewpoint of those who were systematically excluded from it, and who had to become petitioners to change its course.

**Torah and Gospel: Jewish and Catholic Theology in Dialogue**, Edited by Philip Scharper. Sheed & Ward, 1966. \$6.00.

An important collection of papers that were read at a Jewish-Catholic symposium in Pennsylvania. Scholarly rabbis and priests explore in depth a number of crucial theological and historical questions involved in the relationship between Jews and Catholics.

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Wherever Catholic Books Are Sold



# Jesus Was Also A Man

By FATHER DAVID RUSSELL

If you asked Catholics who is Jesus Christ, no doubt many would quickly respond, "He is God." Who could argue with such an answer?

Yet the fact is that this would only be half an answer, or half the truth. Jesus Christ is not simply God, but He is also man. In our day there may be a need to recapture the sense of the full humanity of Jesus Christ.

Much of the religious art we have grown up with has been little help to us in appreciating the humanity of Jesus. Some of it gives the idea that Christ is a bearded lady; figures of Christ are often sentimental and feminine. The full reality of His human nature all too often lacks impact.

The fact is that Jesus got tired, He got angry, He experienced joy. He was as much and more a man as any person reading this. Look at yourself, your body, your thoughts, your temptations, and then look at Christ. Because He was God He was no less man, no less human. Everything that is human, except sin, belongs to Jesus Christ. Everything! We must say this unless we want to say that Jesus was half a man.

But just as we look at ourselves to understand how Jesus was a man, so we must look at Jesus to understand how we should be man. For His humanity is the measure of our own humanity, since He is the perfect man.

## TURN TO CHRIST

This is important in our day, which is seeking after a true humanism and desires the perfection of mankind.

## NOW -- Christianity



The Christian should tell the world to look at Christ if it wants to understand the goal of its own humanism. The world must look at Jesus Christ if it wants to understand what it means to be man.

God became man. Ever since God became man, man has become the measure of all things. That man is Jesus Christ.

Christians are expected to follow the Master, to imitate their Lord. That means that they must imitate His humanity by perfecting their

own. To the degree that any man is less a man, to that degree he fails to imitate Jesus Christ, and thus fails to be fully Christian.

There is no such thing as a Christian angel. To our knowledge God never became an angel. Since God did not become an angel, in some way it is a greater thing to be a man than it is to be an angel. Angels have no bodies, no human nature, but God does have a human nature and that nature with the

divine is called Jesus Christ.

It would be a great mistake for us, then, to try to be Christians by being angels. Rather our task is to rejoice in our own humanity, because God has so intimately wedded himself to humanity that this day God says, "I am a man."

The resurrection of Jesus in no way destroyed His humanity. Resurrection led His humanity to His ultimate goal of union with God His Father. Just as Christ was human when He ate and slept and walked and talked in Palestine, He is human today. It is no wonder that God our Father has such a mercy on mankind since His own Son this day is human.

Jesus ever intercedes with His heavenly Father for each man. Jesus knows what it means to be man because He is man. He understands us because He understands Himself. He knows what it means to be weak, to be tempted, to be ignorant. He tells us He was tempted. He told His disciples He did not know certain things.

Jesus loves man. He must, since He is a man, one of us. It is no wonder that He told us, "I am the way," to the Father.

## Forty Hours Devotion

Week Of May 21 Assumption, Pompano Beach.

St. Hugh, Coconut Grove St. Monica, Carol City Week of May 28

St. Ann Mission, Naranja.

St. Anthony, Fort Lauderdale.

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## MISSAL GUIDE

May 21—Mass of Trinity Sunday, 1st Sunday after Pentecost, Gloria, Creed, Preface of the Trinity.

May 22—Mass of the 1st Sunday after Pentecost; no Gloria or Creed, Common Preface.

May 23 — Mass as of yesterday.

May 24 — Mass as on Monday.

May 25 — Mass of Corpus Christi; Gloria, Se-

quence, Creed, Preface of the Blessed Sacrament.

May 26 — Mass of St. Philip Neri, Confessor; Gloria, 2nd Collect of St. Eleutherius, Pope, martyr, Common Preface.

May 27 — Mass of St. Bede, Confessor, Doctor; Gloria, 2nd Collect of St. John I, Pope, martyr, Common Preface.

May 28 — Mass of the Second Sunday after Pentecost; Gloria, Creed, Preface of the Trinity.

## Mother Of Priest Dies

PHILADELPHIA — Solemn Requiem Mass was sung in Good Shepherd Church here by Father John J. Donnelly, pastor, St. Monica parish, Opa Locka, Fla., for his mother, Mrs. Marie Donnelly, who died suddenly last Saturday after a heart attack.

Father James Kelly, assistant pastor, Good Shepherd parish, was deacon; and Father Hugh Flynn, pastor, St. Helen parish, Vero Beach, was subdeacon of the Mass for Mrs. Donnelly, who was a native of this city and 66 years of age at the time of her death.

In addition to Father Donnelly, she is survived by another son, James; and four daughters: Mrs. Charles Tully, Mrs. Charles Crooks, Mrs. Gene Casey and Mrs. Joseph Bertolino, all of this city.

Burial was in Holy Cross Cemetery.

## Patriarch Lauds The Encyclical

Vatican city (NC) — Orthodox Ecumenical Patriarch Athenagoras I of Constantinople, (Istanbul) has sent personal congratulations to Pope Paul VI for his new encyclical, Development of Peoples.

## Prayer Of The Faithful

Trinity Sunday

MAY 21, 1967

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Trusting in the guidance of the Holy Spirit we petition the Father for our needs and the needs of all men.

LECTOR (1): For Pope Paul, our Bishop, Coleman F. Carroll, our Pastor, N., and all priests and religious, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (2): For the leaders of nations, that they may actively seek a just solution to the war in Vietnam, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (3): For our President and Congress, that they may promote greater justice with regard to the financial burdens of private schools, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (4): For our Governor and State Legislature, that they may respect our American tradition which makes it a crime to take an innocent life, even of a person not yet born, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (5): For the region of South Florida, that it may soon receive an abundance of rain, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR (6): For all of us in this assembly of the People of God, that under the guidance of the Holy Spirit we may seek to promote peace and social justice within our community, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Oh God, who sent the Holy Spirit to your Apostles, answer the prayer of your people. Just as you have given us faith, bestow peace upon us. Through Jesus Christ, your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.

PEOPLE: Amen.



## REFUGEES: GET THEM JOBS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

A "Our food is gone and we are hungry," he told Monsignor Nolan in Jerusalem. "I've looked everywhere for a job." . . . Seventeen years old, a Palestine refugee, he had come to our office for one week's food (\$2.50) for his mother and younger sisters. His mother, a widow, is blind. . . "If I had a job, we could keep the family together," he said. "Without a job, what will I do?" . . . Meanwhile in Bethlehem, 30 minutes away, eight young refugees on Pontifical Mission scholarships (\$275 each) were completing their training as carpenters, electricians, tailors and mechanics in the famed Salesian Fathers' school. They now have jobs, and they'll never need our help again. . . For only \$275 altogether (\$23 a month) you can give a deserving young man the self-help craft he needs to take care of himself for life. We'll select him carefully, ask him to write to you, and you may meet him if someday you go to the Holy Land. Training him can be your way of winning the war on poverty overseas, as the Holy Father urges. . . Our goal this year is 100 new scholarships (\$27,500). Will you give one, or more than one? Name the scholarship(s) for someone you love, or in memory!

WATCH FOR THIS WEEK'S LETTER Remember the Palestine refugees? They're the people (they now number 1.3 million) who lost their farms and jobs in Palestine as a result of the Arab-Israeli war 19 years ago. For those still cooped up in UN camps, the Pontifical Mission this week by mail tells about them, the children in particular, asking your help in the Holy Father's name.

- \$1,500 puts new equipment in Father Roberts' home for deaf-mute youngsters in Lebanon.
- \$125 buys the sewing-machine a young girl needs to support herself.
- \$120 feeds a needy family all year. \$10 is food for a month.
- \$2 gives baby a warm blanket.

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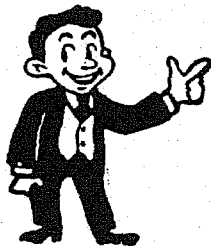


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# Are Teeners Getting Away From God?

By FATHER DONALD F. X. CONNOLLY

I am pretty sick and tired of adults' accusing teenagers of everything that is wrong. If you believe some older people, there's not a decent teenager in all the country. Maybe five per cent of the teenagers get into trouble that is serious, and the rest may get into a little bit of difficulty once in awhile. But so far as I am concerned, not a single teenager is getting away from God. The reason is that God won't let them go. He loves them too much.

This is not to say that every teenager prays enough every day or goes to Church as often as he or she should. And it is not to say that teenagers know all they should about religion. Some of them may leave a lot to be desired so far as their conduct is concerned, too.

But I blame a great deal

of this on the fact that many teenagers do not have God explained to them properly. They are not aware of the tremendous intellectual proofs that solid religious convictions have; they have not been exposed sufficiently to what the greatest minds of civilization have to say about religious values.

## GIVE THE REASON

Too many adults just order teenagers around without explaining why the orders are really for the teenager's own good. The so-called "rebellion" in teenagers is really their resentment in not being respected as persons who have a mind and are able to think. Give a teenager the reason you want something done and you will have the most generous, dedicated, and willing worker you could want.

The main reason I do not think that teenagers are getting away from God is that



they still have, as they always did, the ability to love. And they want to be loved and respected by others in return.

The Bible says that God is love. So, teenagers are well equipped to be friends with God, if God is only explained to them intelligently.

## QUESTIONS

Q. — Isn't God "too big" to really care about us individually?

A. — No. The biggest problem I see with teenagers and God is that teenagers often become too discouraged about themselves as they work towards maturity. I wish they'd relax a little more about themselves. They would, too, if they realized that God loves them very, very much. He will be with them so long as they live; and he will be hoping all along that they will take the time to study and learn about Him, so that they can love Him as fully as they are capable of doing.

God doesn't bother to read sports pages nor report cards. All He wants to know is if you love Him with all your heart. If you do, He can fulfill His own everlasting dream about you: that He can greet you one day at the gates of heaven when both of you will be wearing great, big smiles.

Q. — If we have committed a sin and are really sorry for it, why do we have to go to confession?

A. — If it were not for confession, you could have a creeping doubt about whether or not God had actually forgiven you. Past sins would come nagging back, and an accumulated guilt feeling would prevent you from enjoying life fully. Our Lord knew this about our psychological makeup, so He instituted an external way in which we could have objective knowledge that He had truly forgiven our past sins. He told the apostles, and the priests who are their successors, that whatever sins they forgave would be really forgiven. They cannot be judges like that without hearing the case; that is why you state your sins and promise of amendment in the confessional.

Q. — Will it ever be possible to fulfill the Sunday Mass obligation on Saturday instead?

A. — The American Bishops just recently decided that any individual bishop could ask Rome for this very dispensation, if he thought it would be helpful for the people in his diocese. Why don't you let your views be known to your local bishop? He would be happy to hear from you, I am sure.

# Youth Named Merit Scholar

FORT LAUDERDALE — Paul F. Gehl, a senior at St. Thomas Aquinas High School, has been named a merit scholar among 14,000 finalists who ranked in the top one-half per cent of students who took the National Merit Scholarship Qualifying Test.



PAUL GEHL

The son of Mr. and Mrs. Frank H. Gehl attained scores to place him in the top 2400 scholars of the nation. He plans to attend John Carroll University, Cleveland, O., where he will study for a bachelor arts degree in

classical studies. Desiring a career in education on the secondary level, Paul will major in history with special emphasis on Latin and Latin Literature. He has also been named a John Carroll Merit Scholar and has received a scholarship from the university.

His older brother Stephen, who was a National Merit finalist while attending Aquinas High, is a sophomore at the University of Notre Dame. Earlier this year he was awarded an International Nickle Co. scholarship.

Paul is a member of the National Honor Society, Junior Exchange and is copy editor of the St. Thomas Aquinas High yearbook.

# Collegian Wins Essay Contest

Yvonne Marie Crane, a Barry College senior, has been selected as the winner of the Judeo-Christian American Jewish Committee Interfaith Essay Contest.

The daughter of Mr. and Mrs. Robert H. Crane of Balboa, Panama Canal Zone, will receive a \$250 award during an Honors Day ceremony at the college on Wednesday, May 24 when Herbert L. Sobel, donor, will make the presentation with representatives of the American Jewish Committee.

A member of the Dean's Conference and Lambda Sigma Honor Society, Miss

Crane is an English major who has been appointed a graduate assistant in the Department of English at the University of Dayton.

## Meeting Set

A special meeting of all officers and parish presidents of the South Dade Deanery of Holy Name Societies will be held at 8:30 p.m., Monday, May 22 at Epiphany parish auditorium, 8235 Red Rd. South Miami.

Plans will be discussed for the South Dade Deanery Rally and the diocesan Holy Name Convention scheduled to be held in October.

# Youth Helping Youth In Educational Plan

Youth is serving youth at St. Patrick School, Miami Beach, where seven senior high boys are participating in a experimental educational program to assist first grade boys in overcoming reading difficulties.

Under the direction of Sister James Robert, O.P., first grade teacher and senior English class instructor, Sister Donald Patrice, O.P., Michael del Percio, Mario Cambo, Felipe de la Hoz, Terry Nugent, Patrick Sullivan, Joseph Rothenberg and Richard Theriault hope to be instrumental in fulfilling the projected aid of "improvement under male influence," a topic discussed at the recent convention of the National Catholic Education Ass'n.

Prior to the beginning of the reading program, research papers were developed to provide a concentrated background on the psychology of learning, the development of the child, the role of the teacher and the importance of environmental factors. Teachers and students meet periodically to evaluate the program and it is at this time that necessary guidance is given.

## Program For Deaf Children

A special group and private therapeutic program for children who are deaf and hard of hearing will begin Monday, June 19, at the Hearing and Speech Center of Florida, a United Fund agency.

Pre-school and nursery children between the ages of three and six years will be accepted in the new classes which will aid in preparing them for school.

The Center is located at 1540 W. Flager St.

Student teachers have already indicated a desire to continue the program, making such observations as "In my opinion this reading program for the first grade has been a noticeable success thus far. My student has definitely escalated his level of reading." "One thing I notice clearly every day is that these little youngsters need plenty of attention." "There is a great satisfaction in teaching these little children." "One thing I've learned is that when I am a father, I'll have a better understanding of the young child and be able to help him more."

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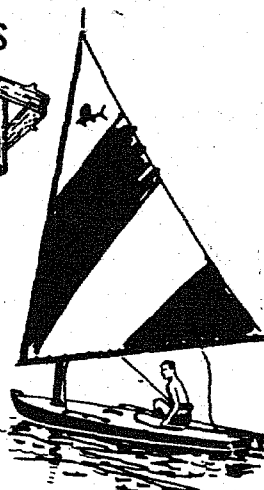
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## 5-8 Athlete Wins Place In Glory Hall

Jimmy Nester, Chaminade High's amazing little athlete, completed his high school career in a blaze of glory.

Only five feet, eight inches tall and weighing just 165 pounds, Nester had been a standout for the Lions in football, basketball and baseball. This year he added track to his list of accomplishments and wound up his performances by winning the state's Class A long jump championship last week.

Nester, already headed for the University of Rhode Island on a football-basketball scholarship, won the championship at the University of Florida with a leap of 21 feet, nine inches.

Just two weeks before, he was still playing baseball as he pitched the Lions to the semifinals of the Class A Group 8 tournament.

While Nester was savoring the glory of being Chaminade's first state track champion, other diocese athletes were finding the going tough.

Jim Jones, Archbishop Curley's highly regarded prospect in the Class AA competition, could salvage only a third in the 440-yard dash after also qualifying for the state finals in the 100 and 220.

Jones came in third in the 440 with a 49.3 clocking after failing to make the finals in the other two events. In the morning prelims, he ran the 100 in 10.2 and the 220 in 22.5, both well off his best times during the season.

Christopher Columbus High's sophomore distance ace, Mike Sweeney, also failed to score in the two-mile run.



In the Class A meet, German Fuentes of Miami LaSalle was the only other scorer, taking second in the high jump with a leap of 5-11. Fuentes has just missed tying for the title at 6-2 as he clipped the bar off as he went down after first clearing.

In the state's two swimming meets, Columbus was the only school to score in Class AA as John Kaay finished sixth in the finals of the 200-yard free-style and the Explorers finished sixth in the 400-yard free-style relay.

In the Class A meet, Cardinal Newman of West Palm Beach received fourth place finishes from Downey in the 200-yard medley relay in the boys competition while the Newman girls finished third in the team standings, thanks to a third place in the 200 medley and 400 free-style by Clark, a fifth in the 100 breaststroke by Cleary and a fourth in the 200 medley relay.

Cardinal Gibbons of Fort Lauderdale also scored in the Class A girls swim meet as Brennan took third in the 100 free-style and a fifth in the 50 free.

The swim and track championships wound up the sports year for the diocese teams, a year that saw Archbishop Curley High and Chaminade reach the state semi-finals in the Class AA and Class A championships, respectively, while Cardinal Gibbons High won the Class B group baseball crown.



FUTURE PRIESTS studying at the Major Seminary of St. Vincent de Paul, Boynton Beach, assist Sisters of St. Joseph of St. Augustine, in conducting religion classes for migrant children at Our Lady Queen of Peace Chapel, Delray Beach.

## Academy, Founded 114 Yrs. Ago, To Close

SANTA FE, N.M. (NC)—Historic Loretto Academy here will close its doors at the end of the 1968-69 school year. The academy, founded 114 years ago, is said to be the first girls' school in the far West.

Sister Mary Florence,

provincial of the Sisters of Loretto, who staff the academy, said the decision to close was made "with great reluctance." The academy's future has been doubtful for several years because of serious financial problems, including annual losses averaging \$12,000.

The fate of the so-called "miraculous staircase," part of the academy's chapel and considered by experts to be one of the finest examples of Gothic church architecture in the country, will apparently be left to the buyer of the property.

## Campers Registering

Registration is being accepted for the third annual Summer Day Camp and a new kindercamp in SS. Peter and Paul parish.

Boys and girls between the ages of eight and 14 are eligible to enroll in the day camp, which will be conducted between 8:30 a.m. and 4:30 p.m. Mondays through Fridays from June 14 to Aug. 18.

Children between the ages of five and eight will be enrolled in the kindercamp under the direction of the Dominican Sisters who staff the parochial school kindergarten.

The day camp program will include arts and crafts, sports, and swimming. A hot lunch, mid morning and afternoon snacks and health and accident insurance are included in the fee. There is a 50 per cent reduction for each child in the family after the first one is registered.

Kindercamp classes will be conducted from 8:30 a.m. to noon on weekdays.

Children for both programs may be registered at the parish rectory, 900 SW 26th Rd.

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Good Counsel Camp is a veritable little city consisting of some 30 buildings — campers' cabins, dining hall, chapel, recreation pavilion, handicraft lodge, rifle range, infirmary, shower buildings, canteen, laundry, etc. All buildings are constructed of concrete block and brick, heart cypress and pine.

In addition to the "regulars" such as swimming (we have a pool, lake, river and spring for this) riflery, handicraft, archery, Good Counsel Camp offers special training in boating and canoeing. Long trips up to 20 to 50 miles are offered to the advanced boater. Special "safaris" via jeep through the great forests and game preserves — exploration trips on the mysterious Withlacoochee River — overnight trips to Tomahawk lodge on Rainbow Springs are a few of the "Specials".

**GOOD COUNSEL CAMP PROVIDES TWO SEPARATE SESSIONS EACH SUMMER**

**WOODCRAFT SESSION** — This session consists of four weeks of real outdoor life with the special emphasis placed on woodcraft, water sports, riflery, handicrafts, hiking and nature study. This session is open **only to boys** between the ages of 8-15.

**CATECHETICAL SESSION** — This session consists of two weeks of wonderful camp life with the special emphasis placed on catechetical instruction. The program includes three classes each morning conducted by the Sisters. The afternoons are devoted to water sports, handicrafts, hiking and games. This session is open to **both boys and girls** between the ages of 8 and 15.

**CAMP DATES & RATES-1967**

**SUMMER SESSION**

WOODCRAFT SESSION: Sunday, June 11, to Friday, July 7.  
CATECHETICAL SESSION: South Florida Section Sunday, July 9, to Friday, July 21. North Florida Section Sunday, July 23 to Friday, August 4.

**CAMP RATES**

WOODCRAFT SESSION: Four weeks \$200. (\$25 discount if application is received and accepted before June 1st. Special rates also apply if more than one from a family attends camp.) Good Counsel Camp follows the practice of using an All Inclusive rate. That is to say, the above sum includes EVERYTHING — laundry, candy and ice cream allowance, stamps, letters, complete health and accident insurance, awards, badges, ammunition and fishing equipment. No other spending money is necessary, nor are there any additional fees.

CATECHETICAL SESSION: Two week period \$75. (\$10 discount if application is received and accepted before June 1st. Special rates also apply if more than one from a family attends.) The above rates include health and accident insurance, candy and ice cream allowance, stamps and letters. No additional money required.

**CAMP STAFF**

Rt. Rev. Msgr. Geo. W. Cummings, M.Sc., M.A. Camp Director  
Gail M. Osterhout, M.D. Camp Physician  
Cecile Berkley, R.N. Camp Nurse  
Francis Meyer, M.S. Camp Dietitian  
Bernard Schneider, B.A. Camp Chaplain  
Jack Rollins, B.A. Robert Traupman, B.A.  
William Dumas Jaime Santos, B.A.  
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James Bellinger Katherine Welsh  
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Note: Camp may be reached by way of the Sunshine State Parkway. Turn off at the Wildwood exit. Camp is only 20 miles west of Wildwood. The Seaboard Railroad train "The Silver Meteor" comes through all southeast towns and stops at Wildwood. We will arrange pickup and transportation to all campers coming by train.

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# Sweden's Ingmar Bergman; Theology For The Movies

Catholic Press Features

NEW YORK — Rapidly taking a place alongside the works of Harvey Cox, Teilhard de Chardin, Dietrich Bonhoeffer, Karl Rahner and other theologians are the works of a man who has done his theological probing with a movie camera.

"The Theology of Ingmar Bergman," a set of six films by the famed Swedish director, is receiving wide circulation on college campuses and with church groups, according to the films' American distributor, Janus Films, Inc.

The six pictures in this anthology — all dealing with man's quest for God — are "Through a Glass Darkly," "Winter Light," "The Silence," "The Virgin Spring," "Wild Strawberries" and, perhaps Bergman's most popular film, "The Seventh Seal."

## SOMBER IDEAL

As the son of a strict Evangelical Lutheran clergyman, Bergman grew up with a somber idea of God — an upbringing that is reflected in his films, along with a murky, seemingly obscure use of symbols to tell his story.

"Explanations" of Bergman's films are frequent, the latest one by the Rev. Mr. Richard Blake, S.J., a scholastic who is teaching film and religion at Archbishop Keough High School in Baltimore.

In the latest issue of "Drama Critique" published by the National Catholic Theatre Conference, Mr. Blake observes that in most of Bergman's "theological" films, the principal characters are on a journey of one kind or other and that this plot device is a common one in the religious literature.

"From the days of Moses, religious thinkers have . . . turned to the journey as a perfect description of man's transitory state in this world," Mr. Blake wrote. "Followers of Yahweh made

their exodus, a journey to an unknown place for an unknown reason, and by this wandering the nation of Moses realized its identity as the chosen people of God. St. John of the Cross described man's quest for God in terms of an 'Ascent of Mount Carmel.'"

Mr. Blake gave most of his analysis to "The Seventh Seal," the film with a medieval setting. A knight (played by Max von Sydow, who later portrayed Christ in "The Greatest Story Ever Told") returns from the Crusades to find his native Denmark scarred by the black plague. He meets Death in human form and engages him in a running game of chess in order to stall for time while he searches for the meaning of his life and ponders the existence of God.

Through the course of the film, the knight carries on an intellectual discussion with his squire, who is certain there is no God. The knight seeks to become just as certain that there is a God. The plague requires them to perform various acts of compassion — but it is the squire who acts, while the knight is too busy contemplating philosophical mysteries.

He deviates from this only to share a meal of strawberries and milk with a husband and wife and their child, and becomes so taken with their simplicity that he tries to hide them from the sight of Death. Yet, this proves to be the key to Bergman's mes-



GAME OF CHESS is played with Death by a knight, MAX VON SYDOW, to stall for time to seek the meaning of his life in "The Seventh Seal."

## This Week's Film Ratings

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

### CLASS A, SECTION I Family

The Gnome-Mobile

### CLASS A, SECTION II Adults, Adol.

The Flim-Flam Man

### CLASS A, SECTION III Morally Unobjectionable for Adults

King of Hearts

### CLASS A, SECTION IV Morally Unobjectionable for Adults with Reservations

The Family Way

### CLASS B Morally Objectionable in Part For All

sage. In an earlier issue, the "Drama Critique" featured a commentary on Bergman's "trilogy"—"Through a Glass Darkly," "Winter Light" and "The Silence"—by Prof. Hugh Harter of Loyola University in Chicago.

In the first two films of the trilogy, the main characters "are obsessed with their search for God," Prof. Harter wrote.

"In the first two films of the trilogy," Prof. Harter observed, "Bergman poses and reiterates the question of God's existence and His ways to man, if any. He also carefully explores man's re-

lation to his fellow man, the individual's loneliness,

"Is 'The Silence,' as the third film of this trilogy, an answer to the problems raised in the previous films? Perhaps. More possibly we can consider it as a further,

and more brutal, commentary on man's condition, oppressive hell on earth — displaced man, alienated man who cannot communicate with God or man, who feels futile and lost, withdrawn into himself."

## THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

# Ratings Of Movies On TV This Week

### FRIDAY, MAY 19

- 8:30 a.m. (12)—Florentine Dagger (No Classification)
- 9 a.m. (4)—Please Believe Me (Adults, Adol.)
- 4:30 p.m. (4)—Gunsmoke in Tucson (Adults, Adol.)
- 7 p.m. (10)—They Came to Cordura (Morally Unobjectionable For Adults)
- 9 p.m. (4)—Because They're Young (Adults, Adol.)
- 11:15 p.m. (11)—Bordertown (Adults, Adol.)

### SATURDAY, MAY 20

- 1 p.m. (7)—The Human Factor (No Classification)
- 1:30 p.m. (11)—Dive Bomber (Family)
- 2 p.m. (4)—Invasion U.S.A. (Morally Objectionable in Part For All)
- REASON—Suggestive sequence.
- 2:30 p.m. (10)—Wagons Roll at Night (Adults, Adol.)
- 2:30 p.m. (12)—Whiplash (Morally Objectionable in Part For All)
- REASON—Suggestive sequences; tends to present divorce as desirable.

- 6 p.m. (10)—Follow The Fleet (Family)
- 9 p.m. (2-5-7)—The Joker is Wild (Morally Objectionable in Part For All)
- REASON—Suggestive costumes and song; light treatment of marriage.

- 11 p.m. (10)—Air Force (Adults, Adol.)
- 11:30 p.m. (12)—Colorado Territory (Morally Objectionable in Part For All)
- REASON—This film tends to condone and glorify criminal character; suggestive costumes and situations.

- 1 a.m. (10)—Mummy's Curse (Adults, Adol.)
- 2:35 a.m. (10)—The Keyhole (No Classification) Strange Affair (Adults, Adol.) Mystery of the White Room (Adults, Adol.)

### SUNDAY, MAY 21

- 10:30 a.m. (2)—Magic Fire (No Classification)
- 12 Noon (4)—Conquest of Mycene (No Classification)
- 12 Noon (7)—Tyrants of Lydia Against the Sons of Hercules (Part II) (No Classification)
- 2 p.m. (5)—The Truth About Women (No Classification)
- 2 p.m. (7)—Rio Grande (Family)
- 2 p.m. (10)—Santa Fe Trail (Family)
- 2 p.m. (12)—Confidential Agent (Morally Objectionable in Part For All)
- REASON—Tends to condone the hero's taking the law into his own hands.
- 3:30 p.m. (7)—Attila (Adults, Adol.)
- 11:00 p.m. (10)—The Man With The Golden Arm (Morally Objectionable in Part For All)
- REASON—This film is of low moral tone throughout because it tends to minimize the moral obligations of all the principal characters. It treats in terms of morbid sensationalism with narcotic addiction, in so doing fails to avoid the harmful implications relative to this moral and sociological problem. It also contains suggestive costumes, dialogue and situations.
- 11:15 p.m. (7)—I Died a Thousand Times (Adults, Adol.)
- 11:35 p.m. (12)—Possessed (Adults, Adol.)

### MONDAY, MAY 22

- 8:30 a.m. (12)—It's Great Feeling (Adults, Adol.)
- 9 a.m. (7)—The Raw Edge (Morally Objectionable in Part For All)
- REASON—Suggestive sequences; excessive brutality.
- 4:30 p.m. (4)—100 Men and a Girl (No Classification)
- 6 p.m. (10)—This Woman is Mine (Adults, Adol.)
- 7:30 p.m. (7)—The Next Voice You Hear (Family)
- 11:15 p.m. (11)—Underground (Morally Objectionable in Part For All)
- REASON—Tendency to present the suicide as justifiable; excessive brutality and gruesomeness.

### TUESDAY, MAY 23

- 8:30 a.m. (12)—British Agent (No Classification)
- 9 a.m. (7)—Tulsa (Family)
- 4:30 p.m. (4)—Beyond a Reasonable Doubt (Adults, Adol.)
- 6 p.m. (10)—Betrayal From the East (Adults, Adol.)
- 8 p.m. (4)—Dunkirk (Family)
- 9 p.m. (7)—For Love or Money (Morally Objectionable in Part For All)

- 11:15 p.m. (11)—Whiplash (Morally Objectionable in Part For All)
- REASON—Suggestive sequences; tends to present divorce as desirable.

### WEDNESDAY, MAY 24

- 8:30 a.m. (12)—The Irish in us (No Classification)
- 9 a.m. (7)—World In My Corner (Family)
- 4:30 p.m. (4)—Paula (Adults, Adol.)
- 6 p.m. (10)—Guns of Fort Petticoat (Family)
- 9 p.m. (10)—Mr. Hobbs Takes a Vacation (Family)
- 11:15 p.m. (11)—Wings of the Navy (Family)

### THURSDAY, MAY 25

- 8:30 a.m. (12)—Fashions (No Classification)
- 9 a.m. (7)—The Citadel (Part II) (Adults, Adol.)
- 4:30 p.m. (4)—California Conquest (Family)
- 6 p.m. (10)—Pearl of the South Pacific (Adults, Adol.)
- 9 p.m. (4)—Sail A Crooked Ship (Morally Unobjectionable For Adults)
- 11:15 p.m. (11)—April Showers (Adults, Adol.)

### FRIDAY, MAY 26

- 8:30 a.m. (12)—Gambling Lady (Morally Objectionable in Part For All)
- REASON—Light treatment of marriage.
- 9 a.m. (7)—The Citadel (Part II) (Adults, Adol.)
- 4:30 p.m. (4)—Keep 'Em Flying (Adults, Adol.)
- 7 p.m. (10)—Jolson Story (Family)
- 9 p.m. (4)—Five Finger Exercise (Adults, Adol.)
- 11:15 p.m. (11)—Bordertown (Adults, Adol.)

## TV CATHOLIC PROGRAMS IN DIOCESE

- ### TELEVISION (Sunday)
- 9 A.M. TELAMIGO — Chr. 7 WCKT — Spanish language inspiration discourse.
  - THE CHRISTOPHERS — Ch. 5, WPTV (West Palm Beach)
  - 11 A.M. THE CHURCH AND WORLD TODAY — Ch. 7, "Problem of God" speaker will be Very Rev. Msgr. Joseph O'Shea.
  - 11:30 A.M. CATHOLIC HOUR — Ch. 7 WCKT — "The Struggle" . . . a four-part series of vignettes on the question: "Can Human Life be regarded as meaningful?" Today-part-two "An Abundance of Perspectives," dealing with man's difficulty in finding the true meaning of his life. Eugene Roche, host. Actors are: Frederick Rolfe, Martin Sheen, Eleanor Phelps and Caroly Coates.
  - 12 Noon MASS FOR SHUT-INS — Ch. 10, WLBW-TV
  - 12 Noon PANEL DISCUSSION — Ch. 5, WEAT-TV. Local priests, rabbis and ministers discuss "The Fruit of the Grape-Sweet or Sour."
- ### (Tuesday)
- 9:30 P.M. MAN-TO-MAN-WITHS, Ch. 2 — Interfaith discussion with a priest, a minister and a rabbi. Moderator, Luther C. Pierce, member of Ch. 2 program committee.
- ### RADIO (Sunday)
- 6 A.M. THE CHRISTOPHERS — WGMA 1320 Kc (Hollywood).
  - THE SACRED HEART PROGRAM — WGBS, 710 Kc. 96.3 FM.
  - 6:05 A.M. THE SACRED HEART PROGRAM — WHEW 1600 Kc. (Riviera Beach)
  - 6:30 A.M. THE CHURCH AND THE WORLD TODAY (REPEAT) — WGBS, 710 Kc. — Rebroadcast of TV program.
- ### (Monday)
- 7 A.M. THE HOUR OF THE CRUCIFIED — WIRK, 1290 Kc. (West-Palm Beach)
  - 7:05 A.M. NBC RADIO CATHOLIC HOURS —
  - WIOD, 610 Kc. 73 FM — "Confirmation — The Sacrament of Christian Witness" A look at the sacrament which prepares the young Christian to be a witness for Christ in the world.
  - 7:30 A.M. THE SACRED HEART PROGRAM — WFLM-FM, 105.9 Mc. (Fort Lauderdale).
  - 8:30 A.M. THE SACRED HEART PROGRAM — WCCF, 1580 Kc. — Punta Gorda.
  - 8:30 A.M. UN DOMINGO FELIZ (Spanish) WFAB, 990 Kc.
  - 8:45 A.M. THE HOUR OF ST. FRANCIS — WJCM (Sebring). Same as 8:45 p.m.
  - 9 A.M. THE CHURCH AND THE WORLD TODAY (FM REPEAT) — WFLM-FM 105.9 FM (Fort Lauderdale). FM rebroadcast of TV program.
  - THE SACRED HEART PROGRAM — WGMA (Hollywood)
  - THE HOUR OF THE CRUCIFIED — WZZZ, 1515 Kc. (Boynton Beach)
  - 9:05 A.M. CATHOLIC NEWS — WIRK, 1290 (West Palm Beach)
  - 9:30 A.M. THE HOUR OF THE CRUCIFIED — WIRA, 140 Kc. FM 95.5 Mc. (Fort Pierce).
  - 10:15 A.M. THE HOUR OF ST. FRANCIS — WNOG (Naples). Same as 8:45 p.m.
  - 10:30 A.M. THE HOUR OF THE CRUCIFIED — WWIL, 1580 Kc. (Fort Lauderdale).
  - 5:05 P.M. CATHOLIC NEWS — WNOG, 1270 Kc. — (Naples). (See Next Listing).
  - 6:05 P.M. CATHOLIC NEWS — WGBS, 710 Kc. — 96.3 FM — Summary of International Catholic News from NCWC Catholic News from The Voice.
  - 8 p.m. MAN-TO-MAN-WGBS, 719 Kc. 96.3 FM — Rebroadcast of TV program.
  - 8:45 P.M. THE HOUR OF ST. FRANCIS — WKAT, 1350 Kc. "Angel in the House."

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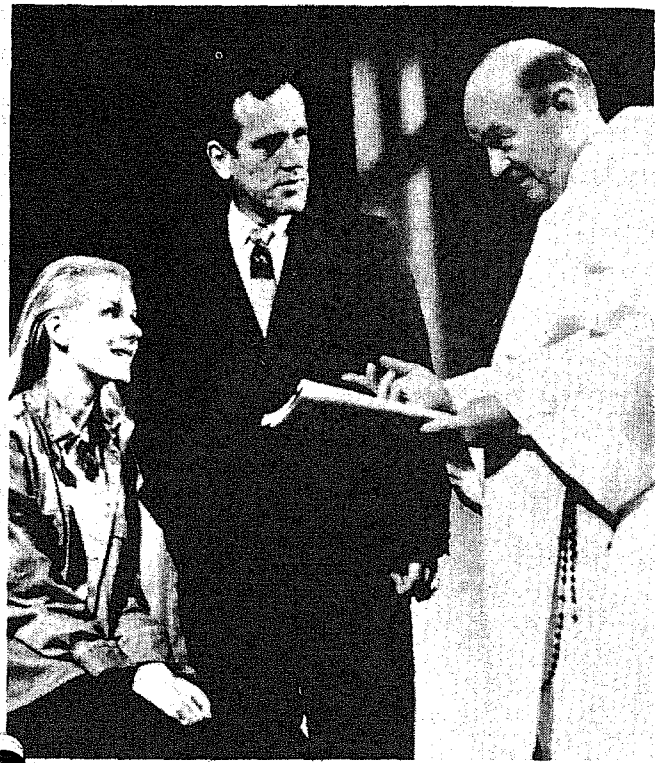
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FATHER TOM CAREY goes over a script with Blackfriars' players. (NC Photos).

# Preaching Power Of The Stage

By Doris Revere Peters  
(NC News Service)

NEW YORK—A pair of preaching friars concluded the stage could be more effective than the pulpit in guiding society. It took some daring and some years to do something about it—but they did.

Father Thomas Carey, O.P., and the late Father Urban Nagle, O.P. in 1931 obtained permission to found the Blackfriars' guild in Washington, D.C. Six years later Father Carey began the Blackfriars' Institute of Dramatic Arts at the Catholic University of America — which now is the university's widely acclaimed speech and drama department.

In 1940 both priests came here to the heart of the theatrical world, bent on establishing what now is considered to be the only Cath-

olic experimental theater in the world.

In the ensuing 27 years more than 60 original plays have been produced by the guild. The Blackfriars' stage at 320 West 57th St. is open to the efforts of any playwright whose work can meet the guild's artistic and spiritual specifications. In the 27 years there have been diversified presentations ranging from farce through comedy, tragedy, musicals and documentaries.

The present attraction is "The Happy Faculty", a comedy and first play of Joan and Phil Norse. Mrs. Norse is a theater critic whose syndicated column appears in a number of Catholic papers.

Although the Blackfriars is devoted to producing original plays of artistic merit which reflect the

spiritual nature of man and to find and train playwrights who can write with feeling and insight, it also affords actors, directors and technicians an opportunity to practice their art.

In recent years, however, it has become much more difficult to finance such an operation as the guild. When Blackfriars started in New York in 1940, there were only a half dozen "off Broadway" theaters. Today, there are more than 100 such ventures—all looking for a theater to call home. This has put a premium on little theaters in the city. Buthardworking and intense Father Carey has held on to his dream these 27 years despite many obstacles.

In an area where experimental theater isn't exactly prospering he has managed to not only keep it going but to keep it one of the busiest in New York—able only to present about 5% of its applicants.

The modest priests who has started many a star on his way to the top, shies away from credit, bestowing it on his co-workers. With

the exception of a small production staff, all work at Blackfriars is on a volunteer basis.

"And we couldn't possibly get along without these wonderful people who have devoted countless hours of hard work over many years," Father Carey said.

Interviewed backstage Father Carey said: "Of the many contemporary forces affecting the minds and hearts of men none is more powerful than the field of entertainment. This includes movies and television but above all the theater which is the parent of all the dramatic forms. Blackfriars seeks to restore to the theater the spiritual perspectives which are necessary to the health and vigor of a great popular art."

# Haunting Dream About 'Persona'

By JAMES W. ARNOLD

After exposure to Ingmar Bergman's latest movie, "Persona," I tried to sleep, but I was haunted by a recurring dream in the shape of a film:

Black screen: Sound of weeping, waves dashing against a shore.

Out of focus: Little boy, bouncing a ball.

Suddenly in focus: He looks at the camera. (The ball rolls off, but we can hear it bouncing.) He reaches for the lens as if to caress it.

From behind boy: We see he is actually reaching for a Snickers bar, but on the package is a picture of his mother. She looks awful. Suddenly her lips begin to move. She is saying something melancholy in Swedish. The titles translate: "Meaningless. Nothing." Over and over. Camera

moves in on her lips.

Screen goes white: Voice says, "Ingmar is a fake." Second voice says, "Ingmar is searching." Third voice says, "Who cares?" All voices together: "That's exactly what's wrong."

Main titles: Interrupted occasionally by quick cuts to a spider, a boy bouncing a ball, napalm victims in Vietnam, a rape scene, a Snickers bar.

Voice behind: "Last year I was at Marienbad. This year I am not certain."

Closeup of first girl: "What was that you said?"

Closeup of second girl: She smiles.

Ten minutes closeup of first girl: Tells story of her first affair. It was meaningless.

Second girl: "We are very much alike."

Their faces merge: In fact, we can't tell them apart.

Man with pipe: "The trouble is I already have the message. How many ways can you say life is miserable? It's not that miserable, even in Sweden." His pipe begins to blow soap bubbles.

Night scene: First girl goes to bed. Turns off light; screen is dark for five minutes. She switches on light and phonograph with broken record: "Forgive me but . . . Forgive me but . . ." She looks tenderly at faded photograph, then turns to camera. Slowly, for five minutes, the screen goes dark. We hear the sound of weeping. Scene, the seashore: The two women are knitting and humming.

Voice behind: "Doris Day wears false freckles. . . I go to the hills for the Sound of Money."

Closeups: The women exchange glances and grasp hands, tightly. Camerapans over the random rocks and waste of the shore.

Scene, night, interior: Women are drinking. Second girl smiles. First girl says, "At last I've found someone who listens to me."

Later, bedroom, filled with fog: Girls stand together, looking in mirror. Outside, it's raining. The only sound is the drip-drip of a downspout.

Closeup, man with cigar: "But will they like it in Topeka?"

Scene in car, first girl alone, driving: A letter is on the seat. After five minutes, she stops car and begins to read. It says: "What do you know about mercy?"

On the radio, a song: "My cup runneth over. . . with love."

Screen begins to split: Image of spider, Christ's passion, slapstick comedy, Nazi massacre of Jewish children, Snickers bar.

Forms out of focus, in slow motion: Gradually take the shape of the two women running along beach.

First girl, desperately: "Talk to me; say something, anything."

Second girl: Pacing, lights cigaret. (It is too long for her cigaret case.) "I was,"

she says, "a lousy mother."

Night interior, girls at table: Ten minute closeup on second girl as first girl tells her why she is cold, loveless, guilty. Scene is repeated with ten minute closeup on first girl.

Voice behind: "Now tell me which is the nurse, which the patient."

First girl: "I'm not you! I'm me!" She takes a bus home. On the beach, camera pans decaying statues, random desolate rocks.

Scene, hospital room, girls in silhouette: "Repeat after me," says first girl. "Nothing." Second girl repeats, "Nothing." Screen fades to white, with drip-drip of faucet in background.

Closeup, matron at PTA meeting: "It's the sick sex that brings them in."

Voice behind: "Better to search with Ingmar than to go Boy Scout camping with Disney. I think."

Far behind: Julie Andrews sings "A Spoonful of Sugar."

Closeup: First girl stares at camera and smiles.

Boy is seen: With bouncing ball. He lies down on what looks like a slab in a morgue. Camera dollies in to pick out, on the floor, the crumpled wrapper of a Snickers bar.

Sudden cut to black.

## Quickie Film Review

Class A, Family

**THROUGHLY MODERN MILLIE** — The Roaring Twenties are spoofed camp-style in Ross Hunter's latest and most lavish color production, Julie Andrews and Mary Tyler Moore seek, careers and romance in New York with the help of handsome John Gavin and debonair James Fox. The antics of Carol Channing as a rich ex-chorus girl, and Bea Lillie as a wacky white slaver keep the film moving. A dozen songs, old and new, help characterize the outlandish period. George Roy Hill's direction freely combines comic styles, often to good effect. An irreverent lark — with definitely something for everybody.

Class A, Adults, Adol.

**TO SIR WITH LOVE** — Sentimental drama about would-be engineer from British Guinea by way of California who winds up teaching difficult "mods" in a London Cockney slum school; based on little-known but distinguished diary-novel by E. R. Braithwaite. As "Sir," Sidney Poitier dominates classroom and film itself with his extraordinary presence. Some pat solutions for real problems, and student transformations seem over-swift, but fine supporting cast (with Suzy Kendall) show life, love and teenagers much the same in a British "blackboard jungle." In color, Directed by James Clavell.

Class A, Morally unobjectionable for Adults.

**THE WAR GAME** — Short (47 minutes) black and white documentary feature designed to show effect of nuclear warfare on the population of a country and to encourage discussion of this chilling possibility. Features non-professionals in realistically simulated scenes, effectively photographed by handheld cameras at British evacuation centers. Makes use of TV techniques of interviews, narration and titles. Written, produced and directed by young Peter Watkins for the British Broadcasting Corporation and British Film Institute. Theatrical showing also result of public demand. NCOMP sanctions purposeful viewing by students and teachers as groups.

Class B, Morally Objectionable In Part For All.

**AFRICA ADDIO** — Cruelty, violence, blood, gore and human indignity in a two-and-a-half hour color documentary that claims to enlighten viewers concerning the "birth pangs" of emerging African nations. One-sided theme features wholesale slaughter of human beings and animals. Offensive, revolting.

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# Cubanos Observarán 20 de Mayo Orando Mañana: Misa en la Explanada del Monumento a la Caridad

## La VOZ

Suplemento en Español de **THE VOICE**



EN LA CONSTRUCCION de la capilla provisional para el monumento a la Virgen de la Caridad, el PADRE LUIS PEREZ organizador del acto de mañana, revisa los planos que le muestra el contratista ARMANDO ALEJANDRE, en presencia del capataz de la obra, HIPOLITO MOREJON.

### 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, 1 and 5:30, Melrose School, 11:30.  
**ST. PETER and PAUL**, 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.  
**ASSUMPTION ACADEMY**, 1517 Brickell Ave. 12 P.M.  
**ST. JOHN BOSCO**, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M.  
**GESU**, 118 N.E. 2 St. 5:30 P.M.  
**ST. MICHAEL**, 2933 W. Flagler. 10:45 A.M.  
**ST. HUGH**, Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M.  
**ST. TIMOTHY**, 5400 S.W. 102 Ave. 12:30 P.M.  
**ST. DOMINIC**, N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M.

**ST. BRENDAN**, 87 Ave. y 32 St. S.W. 6:45 P.M.  
**ST. AGNES**, Key Biscayne. 10 A.M.  
**LITTLE FLOWER**, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.  
**ST. FRANCIS DE SALES**, 600 Lenox Ave., Miami Beach 6 p.m.  
**ST. JOHN THE APOSTLE**, 451 E. 4 Ave., Hialeah. 6:30 P.M.  
**INMACULADA CONCEPCION**, 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M.  
**MILAM SCHOOL**, W. 16 Ave. y 60 St., Hialeah. 10 a.m.  
**ST. PHILIP BENIZI**, Belle Glade. 12 M.  
**ST. MARY**, Pahokee. 6:30 P.M.

Mañana sábado, una multitud de cubanos se reunirá para orar ante la imagen de la Virgen de la Caridad, en la conmemoración de la Declaración de Independencia de Cuba, pidiéndole su intercesión por la pronta liberación de su patria del comunismo.

La jornada tendrá lugar en la amplia explanada a la orilla del mar en la que se levantará el Monumento a la Virgen de la Caridad, iniciativa del Obispo Carroll.

A las 6:30 p.m. una procesión acompañará a la imagen de la Virgen desde la puerta de entrada a los colegios Inmaculada-La Salle, hasta la explanada en la que se está construyendo la capilla provisional y oficina recaudadora para el monumento de los cubanos a la Virgen.

#### MISA CONCELEBRADA

A las 7 p.m. el Obispo Carroll y seis sacerdotes cubanos ofrecerán una misa concelebrada de campaña ante un improvisado altar que tendrá por marco el mar, mar a través del que tantos cubanos han llegado a tierras de libertad escapando del terror en su patria, mar en el que la misma Virgen apareció a tres pescadores cubanos, en la Bahía de Nipe en el siglo XXVII, dando desde entonces su protección al pueblo cubano.

#### HABLARA EL PADRE TESTE

Para predicar el sermón de esta misa conmemorativa del 20 de Mayo, vendrá a Miami un sacerdote cubano que alcanzó amplio renombre en Cuba como orador sagrado, el Padre Ismael Testé, el popular fundador de la Ciudad de los Niños, confiscada por el comunismo y alma de aquel programa televisado "Con los brazos abiertos", que tan amplia teleaudiencia alcanzó en su tiempo. El padre Testé viene de Huston, Texas, donde está ejerciendo su ministerio sacerdotal.

Con el obispo Carroll concelebrarán seis sacerdotes cada uno nativo de una provincia de Cuba, para que así estén representadas todas las provincias de Cuba.

Los concelebrantes serán los Padres Daniel Zánchez, nativo de Pinar del Río; Emilio Vallina; de la Habana; Eugenio del Busto, de Matanzas; Ramón O'Farrill, de Las Villas; Ignacio Hualde de Camagüey y Jorge Bez Chabebe, de Oriente.

Como capellanes del señor obispo actuarán Mons. Calixto García Rainery y José M. Juaristi.

La misa conmemora la proclamación de independencia de la República de Cuba hace 65 años, el 20 de mayo de 1902, cuando con el triunfo de una guerra en la que Estados Unidos prestó su colaboración a los independentistas cubanos, la isla del Caribe dejó de ser posesión de la corona española para pasar a formar parte del concierto de naciones libres. Ese día, 20 de mayo, ondeó por primera vez sobre el Castillo del Morro de la Habana la bandera de la estrella solitaria, que mañana se levantará junto a la imagen de la Virgen en la explanada que se extiende entre el Palacio Vizcaya, el Mercy Hospital, y los colegios Inmaculada-La Salle.

#### EL MONUMENTO A LA PATRONA DE CUBA

La Virgen de la Caridad fué proclamada Patrona de Cuba en 1916 por el Papa Benedicto XV, respondiendo a una petición hecha por los veteranos de la guerra de independencia de Cuba. En septiembre del pasado año, cuando se conmemoraba con un grandioso acto en el Miami Stadium el cincuentenario de esa proclamación, el Obispo Carroll lanzó la iniciativa de levantar aquí en Miami un monumental templo a la Virgen de la Caridad, que fuera muestra de la devoción inquebrantable de los cubanos por su patrona, que sirviera de lugar de oración de los desterrados por el destino de su patria y que cuando finalmente Cuba volviera a la paz, quede como recuerdo del paso de los exiliados por estas playas, como símbolo de gratitud a esta tierra que los ha acogido.

En esa ocasión el Obispo aportó los terrenos adecuados para obra de tal envergadura: Una ancha explanada que se extiende junto a la Bahía Biscayne, contigua al afamado Palacio de Vizcaya, uno de los más destacados centros de atracción turística de Miami. En ese momento anunció que había obtenido una donación de diez mil dólares para el fondo inicial y que el resto sería aportado por cubanos exiliados en Miami y otras partes de Estados Unidos y del Mundo.

De inmediato se constituyó un comité que tiene como presidente al comentarista de televisión y redactor de Voice, Manolo Reyes y como tesorero al doctor José Miguel Morales Gómez, ex congresista y hombre de negocios en Cuba y en la actualidad vicepresidente del Boulevard National Bank de Miami.



El Comité se entregó de inmediato a la labor recaudadora de fondos para la obra y ya mañana se podrán apreciar los pasos efectivos, ya que junto a la explanada donde se ofrecerá la misa podrá observarse la construcción de la capilla provisional y oficina recaudadora que se está levantando allí, como paso previo a la construcción del templo y monumento, en cuyos proyectos están trabajando ya arquitectos y escultores cubanos.

#### JORNADA DE ORACION

El acto de mañana ha sido calificado por sus organizadores como una jornada de oración por Cuba, y un comentarista radial, Tomás García Fusté, exhortando al pueblo a participar en el mismo, hizo un paralelo, salvando las distancias, entre este acto de mañana sábado aquí en Miami y el que tuvo como escenario el Santuario de Fátima el pasado sábado, con la visita del Papa Paulo. "Allí tres millones de almas se juntaron para orar por la paz y el triunfo del bien sobre el mal; aquí, miles de cubanos habrán de unirse con las mismas intenciones y la misma devoción a María."

## Ofrecimiento de Flores a María

Un ofrecimiento de flores a la Virgen por parte de los niños cuyos padres pertenecen al Movimiento Familiar Cristiano tendrá lugar el domingo 28, como culminación del mes consagrado a la Virgen María.

El acto tendrá lugar a las 5:30 p.m., en los jardines de la Catedral de St. Mary, ante la imagen de la virgen que allí se levanta. Los niños se acercarán portando flores que depositarán a los pies de la imagen y entonando cánticos en honor a la Virgen.

Un niño y una niña recitarán la consagración a

María, que será respondida por los presentes, los niños y sus familiares. El Padre Aleido Román, vicario coadjutor de la Catedral, pronunciará unas palabras alusivas al acto.

El Movimiento Familiar Cristiano quiere que este acto de devoción a María no se limite a los matrimonios que forman esa organización sino que quiere que el mismo sea una demostración de devoción mariana de toda la colonia de habla hispana, por lo que está invitando a las familias a que acudan con sus hijos.

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### CINE-GUIA

Por Alberto Cardelle  
**TOWER: "Crucero de Verano"**. En esta película de Carmen Sevilla se nos presenta de todo un poco. Aventuras sentimentales, intriga, un poco de espionaje a lo "moderno" y muchas canciones. En algunas ocasiones lo mejor es la fotografía. Clasificación moral: A-2 (Jóvenes).  
**"La Verbena de la Paloma"** Es esta una de las versiones filmicas de la conocida zarzuela española del maestro Bretón. La misma trata, llena de canciones, sobre los enredos amorosos de un viejo boticario teniendo como fondo el Madrid antiguo. Algunas situaciones picarescas. Clasificación Moral: A-2 (Jóvenes).  
**TRAIL: "Infierno en Vietnam"**. Película norteamericana. El oficial Benson, que ha caído en las manos de

los guerrilleros del Cong, se une al grupo que lo ha liberado para poder rescatar al Dr. The, médico vietnamita apresado también por el Viet Cong. Se trata de una película de guerra más atenta al aspecto concerniente a la aventura que a la parte que se refaona con un hecho de mucha actualidad y que está sucediendo cada día. El desarrollo, en conjunto, resulta algo confuso. Exaltación del heroísmo y del valor, a menudo desinteresados, de personas envueltas en el conflicto del Vietnam. Acción caritativa y bondad en el sacerdote. Crueldad y crueldades bélicas. Clasificación Moral: A-3 (Mayores).  
**TIVOLI: "Charleston"**. Película española realizada en 1961 y dirigida por Tulio Demichelli. Clasificación Moral: A-2 (Jóvenes).

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# Clamor del Papa por la Paz en Fátima

FATIMA,

MAYO 13



FATIMA, Portugal. — Temas paralelos, la paz en la Iglesia y la paz en el mundo, fueron enfatizados por el Papa Paulo VI en su sermón en el Santuario de Nuestra Señora de Fátima.

El Papa urgió a sus oyentes a orar por la paz en la Iglesia y en el mundo. Sin paz, advirtió, las consecuencias en cada caso serán graves.

El Santo Padre predicó en la misa que ofreció el 13 de mayo para marcar el cincuenta aniversario de la aparición de la Santísima Virgen de Fátima y el vigésimo quinto aniversario de la consagración del mundo al Inmaculado Corazón de María. Sus palabras fueron escuchadas por una inmensa multitud aquí y por una audiencia internacional que siguió sus palabras a través de la televisión y la radio.

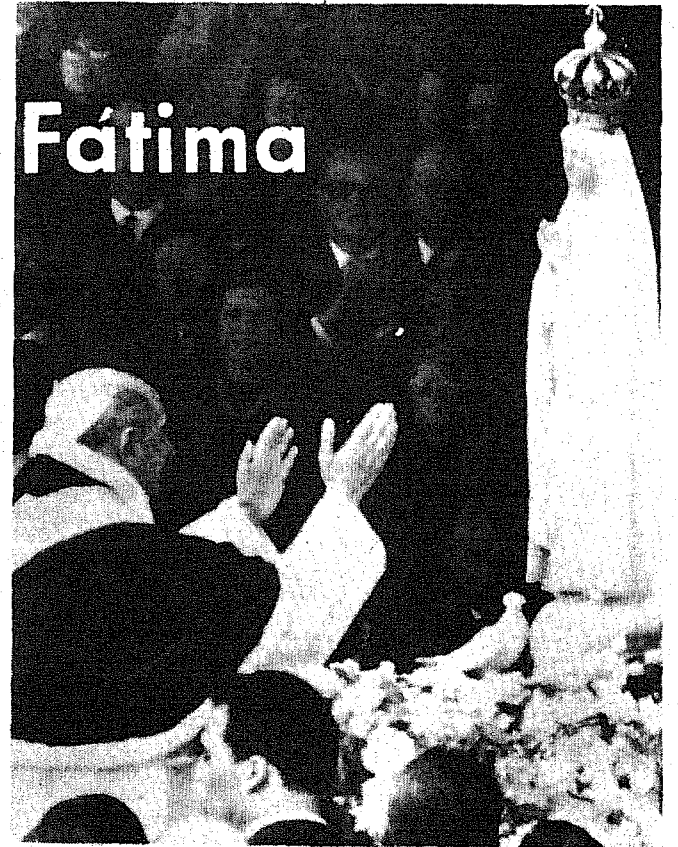
El Papa advirtió sobre la amenaza a la paz en un mundo que "no ha progresado tanto en lo moral como lo ha hecho en lo científico y lo técnico" y donde "gran parte de la humanidad padece todavía un estado de necesidad y hambre."

Con referencia a la Iglesia, el Papa encomió el espíritu de renovación despertado entre los católicos por el Concilio Ecuménico pero advirtió encarecidamente contra "interpretaciones arbitrarias" que podrían reemplazar enseñanzas tradicionales con "nuevas y peculiares ideologías."

Al comienzo de su sermón, el papa dijo que quería incluir a todos en su recordatorio espiritual, la misa aniversario que estaba ofreciendo. Mencionó específicamente a la jerarquía, sacerdotes y religiosos, familias cristianas, seglares, jóvenes, enfermos y sufrientes. "Recordamos también a todos los cristianos, no católicos pero hermanos en el bautismo—agregó—por cuyo momento es esta oración de esperanza por la perfecta comunión en la unidad deseada por Cristo."

"Y lo extendemos hasta incluir a todo el mundo, para que nuestra caridad no tenga límites. Y en este momento lo extendemos a toda la humanidad y todos los gobiernos y pueblos de la tierra."

Refiriéndose a las dos intenciones especiales de este



Paulo VI Ora Por La Paz

peregrinaje, el Papa habló primero de la Iglesia—"la Iglesia, Una, Santa, Católica y Apostólica."

"Queremos orar por su paz interna" . . . "El Concilio Ecuménico—dijo— ha revitalizado el corazón de la Iglesia, ha abierto nuevos horizontes en el campo doctrinal, ha llamado a todos sus hijos a una mayor preocupación, a una más íntima colaboración, a un más ferviente apostolado. Anhelamos que esto se preserve y se extienda.

Pero, continuó, la paz interna de la Iglesia está amenazada por excesos.

Y dijo:

"Qué daño sería el que una interpretación arbitraria y no autorizada por el magisterio de la iglesia, hiciera de este despertar una inquietud disolvente de su tradición tradicional y constitucional, poniendo, en lugar de la teología de los verdaderos y grandes maestros, unas ideologías nuevas y particulares encaminadas a quitar de las normas de la fe todo aquello que el pensamiento moderno, carente muchas veces de la luz racional, no comprende o no le agrada; transformando el ansí apostólica de la caridad redentora en la conformidad con las normas negativas de la mentalidad profana y del modo de ser moderno.

"Que desilusión sería para nuestro esfuerzo de aproximación universal, si no pudiéramos ofrecer a los hermanos cristianos, todavía divididos de nosotros, y a la humanidad falta de nuestra fe en su clara autenticidad y en su original belleza, el patrimonio de verdad y de caridad, del que la iglesia es depositaria y dispensadora!

"Nos queremos pedir a María una iglesia viva, una iglesia verdadera, una iglesia unida, una iglesia santa."

## Pide Obispo Ayuda Para Obra Misional

El próximo domingo, día 21, se efectuará en todas las iglesias una colecta especial a beneficio de las obras misionales dentro de la Diócesis, como son por ejemplo, el apostolado entre los trabajadores migratorios y otros centros de misión en zonas urbanas y rurales. Con ese motivo, el Obispo Coleman F. Carroll ha emitido una carta que dice textualmente:

Mis muy amados en Cristo:

Nuestro Señor Jesucristo ha comisionado solemnemente a su Iglesia a salir a enseñar. La Iglesia tiene que llenar esta misión en la Diócesis de Miami, llevando la palabra de Dios a todos, vivan ya en la ciudad o en los campos agrícolas, sea el color de su piel blanco o negro. La Iglesia—es decir, ustedes y yo—tiene que proclamar las buenas nuevas de Cristo, para que todos puedan gozar de la fe que nosotros poseemos.

Los fieles de la Diócesis pueden ayudar a la Iglesia en su misión aquí en su territorio, contribuyendo a la colecta para la obra misional dentro de la Diócesis. Esta contribución ayuda a proveer los medios materiales necesarios para llevar a cabo el apostolado espiritual.

Exhorto a todo católico a prestar asistencia económica, como signo de su fe y de su deseo de compartir el Evangelio.

Pidiendo a Dios recompensa para vuestro amor a la misión de la Iglesia, quedo,

Sinceramente vuestro en Cristo,

*Coleman F. Carroll* Obispo de Miami



Los trabajadores migratorios de la Misión Nuestra Señora Reina de la Paz, Delray Beach, ofrecieron un homenaje a la Virgen con motivo del mes de mayo, a ella consagrado. En la gráfica los niños en procesión, y la jovencita Norma Vazquez, colocando una corona a la imagen, con ella, Sylvia Salinas, Yolanda Delgado, Myrna y Carmen Martiz. El acto fue seguido por una misa, oficiada por el Padre Jose Luis Paniagua, director de la misión.

## CINCO NUEVOS SACEROTES AQUI

# Un Cubano y un Puertorriqueño Serán Ordenados

Un joven cubano y otro puertorriqueño serán ordenados sacerdotes mañana sábado 20 de Mayo, a las 11 a.m. en la Catedral de Miami por el Obispo Coleman F. Carroll.

Para Orestes Hevia, la

ordenación se efectúa en un día de honda significación como cubano, ya que coincide con el aniversario de la Declaración de Independencia de Cuba, país del que vino como exiliado.

William J. Romero, nació

en Santurce, Puerto Rico y sirvió durante tres años en el ejército de Estados Unidos. Perteneciente a la parroquia de Sacred Heart, Lake Worth, donde viven sus padres, Romero terminó sus estudios de Teología en el St. Mary Seminary, Baltimore y dirá su primera misa el domingo, día 21, a las 11:30 a.m. en la parroquia de Sacred Heart, Lake Worth, seguida de una recepción en el salón parroquial en la que el misacantante impartirá su primera bendición sacerdotal.

Hevia nació en la Habana y estaba estudiando para el sacerdocio en el Seminario

de Santo Domingo Sabio cuando el régimen comunista incautó el seminario. Vióse forzado a venir al exilio, donde continuó sus estudios en el St. Bernard Seminary Rochester, N. Y.

Su primera misa será celebrada el domingo, 21, a las 12:45 del día en la iglesia de la Inmaculada concepción, Hialeah, donde sirvió como diácono el pasado verano. Mons. John J. Fitzpatrick, párroco de Corpus Christi predicará en la misa; Mons. Dominic Barry, párroco de la Inmaculada, será el arcipreste.

En la misma ceremonia

el Obispo Carroll conferirá el sacramento del Orden Sagrado a otros tres nuevos sacerdotes: Thomas J. Engbers, de la parroquia St. George, Fort Lauderdale; Trevor Smith, de Port Elizabeth, Africa del Sur y Donald J. Walk, de la parroquia Epiphany, Venice, Florida.

## Festival Juvenil de Primavera

Un festival bailable de primavera "Le Printemps '67" Cubaney. El precio del cupón está siendo organizado por la Juventud Católica Hispana de San Juan Bosco y tendrá lugar el sábado, 27 de mayo, a las 8 p.m. en el Salón Banyan del Hotel Everglades.

El festival consiste en una cena de gala a las 8 p.m. seguida del baile que estará

amenizado por la orquesta Cubaney. El precio del cupón es de \$4 para los miembros del CYO de San Juan Bosco y de \$5 para los invitados. Las entradas pueden adquirirse a través de los jóvenes del CYO de San Juan Bosco. Más información llamando al Hermano Antonio Fernández, DLS., al 691-8899.

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## Piden Sugerencias Conciliares

Sugerencias, preguntas y recomendaciones están siendo pedidas a los sacerdotes de la Diócesis de Miami por la recientemente establecida oficina del Vicario Episcopal para Asuntos Conciliares. En carta al clero, Mons. John J. Fitzpatrick, Vicario Episcopal, enfatizó que la nueva oficina "puede provocar una gran diferencia en las vidas de todos nosotros, sacerdotes y seglares".

## Piscinas Para el Marian Center

Piscinas de natación están siendo instaladas en el Marian Center para niños retardados, gracias a las donaciones hechas durante la última campaña del Fondo de Desarrollo de la Diócesis ("DDF"). Las piscinas estarán listas para el comienzo de la temporada veraniega.

## Verano en SS Peter & Paul

Ya está abierta la matrícula para el Programa de Verano y el "kindercamp" de la parroquia de SS Peter and Paul. Niños y niñas entre 8 y 14 años pueden matricularse en el campamento de verano que funcionará de lunes a viernes, de 8:30 a.m. a 4:30 p.m. desde el 14 de junio hasta el 18 de agosto. El programa incluye deportes, natación, artes manuales, almuerzos, meriendas, así como un seguro de salud y accidentes incluido en la matrícula. Hay un descuento del cincuenta por ciento para familias con más de un hijo matriculado.

Los niños entre cinco y 8 años podrán participar en el kindercamp bajo la dirección de religiosas dominicas, las clases serán de 8:30 a.m. a 12 m. Para ambos programas la matrícula puede llenarse en la rectoría parroquial, 900 SW 26 Road.

## Programa Para Niños Sordos

Un programa terapéutico para niños sordos o con dificultades auditivas comenzará el lunes 19 de junio en el Hearing and Speech Center of Florida, una agencia del United Fund. Niños en edad preescolar, entre 3 y 6 años, serán aceptados en las nuevas clases que los prepararán para el colegio. El centro está en el 1540 W. Flagler St.

## Alegría de Solteros

"Día de Alegría" será el domingo, 21 para los miembros del Catholic Singles Club (Club de Solteros y Solteras) en el Tropicana Country Club, 5151 NW 79 Ave. El programa que comienza a las 2 p.m. incluye deportes, natación, almuerzo y baile.



# ...et Orbi

## Distribuirán Gratis la Encíclica en Perú

El gobierno peruano editará y distribuirá gratuitamente la encíclica "Populorum Progressio" del Papa Paulo VI, según resolución promulgada por el ministerio de Justicia y Culto. "Tiene por objeto la publicación, dijo el ministro Javier de Belaúnde, "extender el llamado que hace al mundo la Iglesia Católica a favor del desarrollo solidario de la humanidad, la realización integral de todos los hombres y el cumplimiento de los deberes y responsabilidades de los Estados, regiones y personas que hayan alcanzado la prosperidad."

## Instituto Cooperativo

Con el apoyo de la jerarquía eclesial y la donación de un terreno de 1.5 hectáreas de parte de 8 familias panameñas, establecerá su sede permanente en Ciudad Panamá el Instituto Cooperativo Interamericano, que dirige el Padre Pablo Steele, propulsor y organizador del movimiento cooperativista en Latinoamérica. El ICI fue fundado en Chicago en 1963. Su fin es la formación de líderes inspirados en la filosofía del movimiento socio-económico de Antigonish, Canadá, uno de los más grandes e inspirados centros de cooperativismo en el mundo.

## Seglares Dirigen Semanario

El semanario Católico Orientación ha sido encomendado a un equipo de seglares, presidido por Antonio Díaz. Anteriormente estaba dirigido por sacerdotes diocesanos. Todos pertenecientes a la Acción Católica. El semanario está teniendo gran aceptación.



PARA  
USTED:

## "UN DOMINGO FELIZ"

UN PROGRAMMA DISTINTO

# WFAB

La FABULOSA de MIAMI  
DOMINGO, 8:30 A.M.

El mundo occidental desde los comienzos del siglo 18 ha padecido una profunda crisis de fe. Sus orígenes remotos están en la época del Renacimiento y de la escisión religiosa de la Reforma de Lutero, y los próximos en el modernismo científico. Crisis de fe, que parte de un proceso continuo de desmitologización y racionalización del mundo y lleva consigo la pérdida del sentido del misterio y de la trascendencia, y con ello de una visión del mundo que gire en torno de un centro supramundano. Por algún supramundano. Por algo se ha caracterizado la moderna incredulidad como "pérdida del centro", (L. W. Kahn).

Pero el hombre moderno, habiendo perdido su Centro, se encuentra solo en un vacío impresionante, sin poder dar respuesta a sus angus-

tias y sin poder encontrar la paz, pensando de nuevo en que "el mundo desmitologizado sólo podrá salvarse, si la ética y la fe cristianas recobran de nuevo su valor."

El católico, al contrario, vive de la Fe, conforme a aquello de San Juan: "Nuestra victoria está en la Fe".

La incredulidad se acercó al pesebre del niño de Belén y no vio nada, y se avergonzó de aceptarlo como su Dios. A la verdad, qué poco se parece a la Omnipotencia divina que crea y gobierna el universo, el niño que llora en una cueva fría. Ante el Crucificado del Gólgota repitió lo que el jovencito minero de París: "Dios muerto en la Cruz? No puede ser". Y la Cruz como en los tiempos apóstolicos, es escándalo y necesidad en nuestros días. Pero para nosotros, los que tenemos la gracia de la Fe,

es la Fuerza de Dios. "Nobis autem credentibus, virtus Dei."

Y todo esto ocurre, porque un sordo no puede escuchar las melodías de las sinfonías de Beethoven, Mozart o Haydon, porque el ciego no tiene derecho a decir que tales sinfonías son pura imaginación.

El ciego no puede ver el cielo estrellado, ni puede contemplar la inmensidad del mar, ni las sinfonías de colores de los jardines de la tierra. Pero el ciego no tiene derecho a negarlas. Un analfabeto puede hojear la Divina Comedia de Dante o el Quijote de Cervantes, o ver los cuadros de Rafael o las pinturas de Murillo o Miguel-ángel, y no entiende su valor y su mérito; pero no tiene derecho a negar las maravillas de arte y de literatura que ellos encierran. El científico de nuestros días puede leer la Suma de Santo Tomás o el filósofo existencialista las disquisiciones metafísicas de los grandes pensadores del siglo de oro, o simplemente de Aristóteles o Platón, y no las entiende; pero no tiene derecho a despreciarlas.

Pues bien. Para entender y sobre todo para vivir las maravillas de la Religión Cristiana, se necesita tener una nueva fuente de luz que ilumine nuestro entendimiento, para poder encontrar la verdad y la belleza que se encierra en los hechos y las doctrinas reveladas de la mitra. Esta fuente es la Fe Sobrenatural. A la luz de este principio hemos de contemplar la Eucaristía, que es uno de los más grandes misterios de nuestra Religión. Jesucristo mismo la llamó misterio de fe.

La Eucaristía es Presencia real de Cristo bajo las figuras de pan y de vino, y es Sacrificio y Sacramento.

Recientemente el Papa Paulo VI ha escrito una Encíclica sobre la Eucaristía, reafirmando la fe tradicional de la Iglesia en este Misterio y saliendo al paso a los que, llevados de esa crisis de fe, característica de los últimos tiempos, querían racionalizar dicho misterio eucarístico, haciendo de él un simbolismo sin contenido real.

Por eso, antes de aceptar este Gran Misterio, tenemos

necesidad de la Fe en la Divinidad de Cristo. Creo que Jesucristo es Dios. No este el momento de presentar pruebas de esto. Pues bien, Jesucristo tomó un pedazo de pan en sus manos la víspera de su muerte, en la última cena y sobre él dijo: "Tomad y comed que esto es mi cuerpo", y lo mismo con el vino del cáliz: "Tomad y bebed todos de él este es el caliz de mi sangre". . . . Y termina la escena, diciendo: "Haced esto en memoria mía."

"Esto es mi Cuerpo" no tiene otro sentido que el expresado por las mismas palabras a saber, una afirmación de que esto — que es pan ahora—, es mi cuerpo después de dichas palabras. Pero los ojos siguen viendo lo mismo que antes; luego queda algo del pan. Efectivamente, queda, como quien dice, el vestido de pan: la extensión, el color, el sabor. . . pero las palabras de Dios no pueden fallar y la afirmación de Cristo se ha realizado, convirtiéndolo la substancia del pan en cuerpo de Cristo. Por eso dice la Iglesia que el cuerpo de Cristo—junto con su Sangre, alma y Divinidad, esta substancialmente presente en la Eucaristía, bajo los accidentes de pan y de vino.

Esto es lo que enseña la Iglesia y esto lo debemos creer, porque yo creo en Jesucristo Dios y El nos lo REVELÓ.

Por eso, que bien dijo, el gran Santo Tomás y lo repite la Iglesia ante este Misterio de Amor:

La vista, el tacto, el gusto se engañan.

Pero el oído, seguro, no falla.

Creo en la palabra de Dios Veraz.

Nada Más cierto que esta verdad.

Hombre que estás centrado en Dios, Autor de tus días, vuelves tus ojos a este Misterio de Fe y de Amor de un Dios, hecho pan de vida. Lo necesitamos para vivir la vida de Dios y no sucumbir en la lucha. Acércate a la Mesa del Banquete, invitado del Señor. Sáciate de este pan divino, hecho para siempre Pasto y manjar de las almas.

Padre Angel Naberán

## Héroes de Cristo

### PAPA SAN PEDRO CELESTINO V

1215 - 1296

Esto santo monje benedictino, hijo de campesinos, célebre por sus prácticas de penitencia, sin el saberlo, fue electo Papa, pero a los cinco meses de su pontificado renunció al alto cargo para el que no se creía preparado. Renunció el 13 de diciembre de 1294, siendo sucedido por Bonifacio VIII.

Su festividad se celebra hoy, 19 de Mayo.



## Santoral de la Semana

**DOMINGO 21,** San Andrés Bobola. - Jesuita Polaco, dedicó su vida a la predicación. Recibió el martirio a manos de los cosacos que lo torturaron en un matadero, sometiéndolo a bárbaros tormentos, 1657.

**LUNES 22,** Sta. Rita - Trató de entrar en un convento de vida religiosa, pero sus padres la forzaron a casarse con un potentado quien la trató brutalmente, pero cuya conversión logró por su cultura y paciencia. A la muerte de éste entró finalmente a la vida religiosa. Se la llama abogada de imposibles por los obstáculos que tuvo que vencer en la lucha por la santidad.

**MARTES 23,** Sta. Julia - Fue vendida como esclava a la toma de Cártago por los bárbaros. Su comprador la martirizó por negarse a sacrificarse a los dioses paganos. Murió crucificada en el 439. (La Aparición de Santiago Apóstol: Fiesta que celebra el mundo hispano por la protección dada por Santiago a la reconquista de España de los moros.)

**MIÉRCOLES 24,** María Auxiliadora. - Después de la victoria de Lepanto, (1571) San Pio V, como perpetuo recuerdo, añadió a las letanías la invocación María Auxilio de los Cristianos. En 1783, después de la milagrosa liberación de Viena, asediada por los turcos, se funda en Baviera

la primera Cofradía de María Auxiliadora. Finalmente Pio VII libre del cautiverio napoleónico, 24 de mayo de 1814, cumpliendo una promesa hecha, establece la fiesta de María Auxiliadora. San Juan Bosco será el apóstol de la devoción a la Virgen bajo esta advocación.

**JUEVES 25,** San Gregorio VII - Papa eminente y gran defensor de la Iglesia. Tuvo que sufrir muchas persecuciones y el destierro, lo que le hizo exclamar: "he amado la justicia y he aborrecido la iniquidad; por esta causa muero en el destierro". Año 1085.

**VIERNES 26,** San Felipe Neri. - Fue un gran amador de Dios y prudente director de almas. Distinguióse por su espíritu de profecía y por sus milagros. Fundó el oratorio que lleva su nombre, y murió en Roma, a los 80 años de edad, tal día como hoy del año 1595. Sta. Mariana de Jesús Paredes. - Es la hermosa flor de Quito. Se santificó en su propia casa, cumpliendo sus deberes domésticos y demostrando cómo todos y en todas partes podemos ser santos. Murió en 1645.

**SABADO 27,** San Beda, el Venerable. - Monje humilde y sabio, alternaba la oración con el estudio. Ya en vida era llamado el Venerable. Murió el año 735.



## ANÁLISIS DE LATINOAMÉRICA

### Por Manolo Reyes

América Latina va en un ritmo progresivo de aumento de población que amenaza con una explosión demográfica. Mientras en los Estados Unidos hay 190 millones de habitantes, la América Latina tiene ya un aproximado a 230 millones de habitantes.

Observadores entienden que para 1980 Latinoamérica habrá llegado a los 300 millones de habitantes. Y para el año dos mil esta población puede haber aumentado en un cien por ciento, o sea, 600 millones de habitantes. La familia latinoamericana tiene como promedio tres hijos.

Y en tanto la población aumenta en forma desproporcionada los recursos naturales, las industrias y el producto bruto de la economía no va de acuerdo con el incremento demográfico.

En un estudio oficial preparado por las Naciones Unidas, se informó que en el último año 1966 el producto bruto de la economía latinoamericana, en conjunto, disminuyó su ritmo de crecimiento.

Según el estudio, el producto bruto económico, por persona latinoamericana, permaneció estacionario en

el pasado año.

El propio estudio informa que el descenso experimentado "acentúa la irregularidad y la lentitud del desarrollo económico de las naciones al Sur de la frontera."

Todas estas consideraciones llevan a pensar que aunque la Alianza para el Progreso no ha mostrado en estas cifras una ayuda de aumento considerable, si ha evitado que la caída fuera mayor en el producto bruto de la economía.

Pero puede haber una causa esencial para el desarrollo de la economía latinoamericana. Y esa razón es la tranquilidad nacional en los diferentes países de habla hispana. Mientras su vida política permanezca agitada por irregularidades provocadas por asaltos guerrilleros castro-comunistas, golpes de estado o vulneración de las leyes por medio del delito político continuado, la economía no avanzará. Porque para obtener este progreso en América Latina, hacen falta largos periodos de paz en donde la confianza se robustezca y los pueblos puedan dedicarse, sin agitaciones subversivas o ilegales, a construir un futuro mejor.



# Can Churches Work Together?

(Continued from Page 15)

ing day. Never in this country have the religious forces been able to get together for an exposition of any sort. We believe we're going to do it in Interama. The three faith groups have formally incorporated the Inter-Faith Committee on Interama, and have a program committee at work on designing an effective participation in this great hemispheric event. It is too early to release details yet, but be ready for great thrills.

## INTER-FAITH EFFORTS

Miami has one of the world's greatest airports, but it has always lacked a chapel. This is about to become a reality, again through an inter-faith effort. Another inter-faith corporation is being organized. A site in the Terminal has been selected as the Chapel and the Committee is working in close harmony with the Port Authority. Full details of the project will be released very soon, and the new Chapel will be dedicated by early fall, adding to our Airport a needed new dimension.

Nowhere near as pleasant to contemplate are the tough social problems that exist in our area. Here, we as Protestants must take our hats off to our Catholic brethren, for Catholic leadership in social welfare and action, under the guidance of your great Bishop, has shown the way to many of the enlightened attitudes now

found in our midst.

Protestant concern is starting to grow and I am hopeful for our future. Of real significance is our new Inter-Faith Agency for Social Justice, soon to be incorporated by the three faith groups. This has moved slower than I wished, though the recent Institute on Religion and Social Issues did a lot to pave the way for future progress. I was disappointed by the numbers of Protestants who attended, though it was not unexpected on my part, and is indicative of how far we still have to go to be truly Christ's Church in society.

These are some of the more significant projects in which Catholics and Protestants are working together, and with considerable success. You will note that they are inter-faith, with representation from Judaism as an important part of each one. Because we have such a large, fine and influential Jewish community, such becomes a necessity, and I am glad for it. It keeps both religions on their toes!

## GOING NOT EASY

When we get down to the intimate details of our Christianity, the going is not always as easy. At times, both sides have invited observers to various services, with the Catholics having been somewhat more free in this area. I, and other Protestants have observed several Masses of special significance.

We, as Protestants, were delighted when Bishop Carroll responded to our invitation to name observers to our Community Reformation Service last fall. We were thankful to have several Catholic lay persons participating in a course called "The Protestant-Catholic Dialogue" at the Council's Community School of Religion last fall, and the presence of Fr. John Bresnahan to help me as co-teacher was of real value and significance.

What has now been written is illustrative of the progress that has been made. Perhaps the unwritten, and unknown, stories emanating from the new openness between these and other individuals has been more pleasing to our Lord than all of the more formal affairs. I believe so, I also believe that some of the gulfs that still exist, the failures of some of our efforts where "I" became more important than "you" have brought, and continue to bring, grief to His heart.

The problems arising out of culture and historic differences in interpretations of Scripture will vex us for a long time to come. Two issues currently before us are illustrative — the issues of abortion and bingo. Some Protestants, in good conscience, cannot accept the Catholic position on abortion, while others come very close to it.

I am sure that this indi-

viduality is puzzling to Catholics. Most Protestants can give at least an intellectual assent to the Catholic position, but find the political effort put forth by the Church in support of its position distasteful. Probably the same generalizations can be made on the subject of birth control. Positions become reversed on the issue of bingo, which we as Protestants call legalized gambling of the casino style. I can well imagine that Catholics find our strong stand, both in doctrine and politics, distasteful. Then there are the purely religious differences which neither side tries hard enough to understand — what I as a Baptist mean when I call the Lord's Supper (Holy Communion) an "ordnance", and what you as a Catholic mean in your devotion to Mary and the Pope.

It is often said, "Get rid of the clergy and the laity will solve these problems." I trust this is not true, for beliefs are too important to be solved by the kind of a consensus, or lowest common denominator, that statement implies. Rather, I believe that our generation has a laity that understands and cares and will take its full share of the load in the dialogue that is yet to be. It won't be easy, but God is with us, for I know that His Holy Spirit is at work in our midst. In every way, let us love one another!

# WANT ADS

## 1 Fictitious Names

Industry Site Research Associates, Box 367, Miami, Fla. 33168. Owner M. J. Schack. April 28, May 5, 12, 19, 1967

## 5 Personals

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## 5 Personals

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## 2 Funeral Directors


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# How Broward Women Help

(Continued from Page 15)

donated to the migrant children. Early Easter morning hundreds of chocolate bunnies, chickens, eggs, and dozens of baskets were delivered to Sister Aquinas just in time for the children's Easter Egg Hunt at Our Lady Queen of Peace Mission.

For five years there has been a woman working quietly and with little recognition in the migrant camps in Pompano Beach. Miss Genevieve Barry retired from nursing and moved to Florida for one purpose — to work with the migrants. She sold her golf clubs and began preparing the migrant children for first communion.

Miss Barry is more than just a First Communion teacher, however. She is a friend and confidant of both the children and their parents. Since there are no facilities available at the labor camp for her to use for her catechetical lessons, Miss Barry uses her car for a classroom; she uses her car to transport the children back and forth to St. Elizabeth's to church; and she uses the car to bring the children to her home after their First Communion for a party.

Over these past five years, Miss Barry has put thousands of miles on her car in service of the migrants. It is rare that one finds such love and dedication as Miss Barry has given to "her children" for these past five years.

## MAKE DRESSES

When Sister Mary Aquinas was looking for someone to make First Communion dresses for the migrant children, the ladies of Our Lady of St. Vincent's Guild in Margate stepped forward and offered to meet this need. Under the direction of Flora Schuermamm, Catholic Charities Chairman for St. Vincent's Guild, they designed and made the pastel communion dresses and headscarfs for the migrant children who were making their first communions at Our Lady Queen of Peace Mission Church.

Also answering the plea for help from Sister Mary

Aquinas were the members of St. George's Parish. In a clothing drive sponsored by the Woman's Club, over 1,200 pounds of children's clothing were collected and taken to Delray to Our Lady Queen of Peace Mission.

So frequent were the trips made last summer, the ladies turned the trips into family outings by packing a picnic lunch, gathering up the children, and meeting Sister at Marymount College or at the Mission Church. Always a special treat at these outings was a performance by Sister Catherine Rose, who would bring out her guitar and sing "Puff, the Magic Dragon".

While many groups have collected clothing, canned goods, books, toys, games and rosaries, another organization has been working quietly and efficiently to help the girls in the farm labor class to do something about bettering their position in life.

Women in Community Service, under the Project Directorship of Jean Unis, President of the MDCCW, and Rita Cunningham, President of the Broward County Deanery, have screened over 100 girls who have applied to WICS to become part of the Job Corps. Of these 100 girls, 40 of them have been eligible to go to Job Corps Centers from Nebraska to Maine for training.

These girls have been able to complete high school while in the Centers and by graduation time they are trained as nurses' aide, beauty operator, laboratory technician, secretary, key punch operator or in some other field.

## MANY HOURS

Jean and Rita have put thousands of hours into processing these girls. They have been a friend to each girl selected, helping her with clothes, seeing her off at the airport, and writing her letters of encouragement during her difficult adjustment period. No longer do these girls face only a field of tomatoes or beans or corn that has to be picked — they have training and a career that has opened new horizons yet to be explored.

What does a small boy do when the zipper in his pants is broken and his mother doesn't have a safety pin to give him a little security while he attends Headstart classes? This question was posed to Mary Lou Culhan, Broward Deanery Chairman Co-operating with Catholic Charities, and Mary Lou found a quick and ready answer. You call friends, neighbors and members of St. George's Woman's Club and ask them for clothing and shoes for the children attending the Headstart classes.

Boxes and bags of children's clothing began pouring into the Headstart Office at St. Thomas Aquinas and as soon as they could be sorted, they were given out to the children. Shoes were taken by the athletic directors out to the children playing and put on their feet. Such a little thing to ask from life when you're five years old — pants with a zipper and a pair of sneakers.

Mary Lou was also instrumental in securing 200 white shirts for these children to use as "painting smocks" during the art classes. For her work in collecting clothing and shoes for these children, both Mary Lou and the Broward County Deanery received an award from the Office of Economic Opportunity to the Headstart Program.

An interesting footnote to this episode was that the volunteer worker with the Headstart Program at St. Thomas Aquinas was so impressed with the amount of clothing and help given by the women of the Broward Deanery, she asked to be allowed to attend a coffee for the Catholic Charities Chairmen so she might meet these women who could do so much on such short notice.

Knowing that, as surely as summer will come and Headstart classes will begin again, little boys will need pants and little girls will need dresses, these women have been asked to collect children's clothing again. A headstart on Headstart in Broward County.

# U.S. Catholic Relief Won't Give To Hanoi

NEW YORK (NC) — The executive director of the U.S. Catholic overseas aid agency, Catholic Relief Services, declared here that no Catholic organization or group of organizations in the U.S. or overseas has contributed aid to North Vietnam.

Auxiliary Bishop Edward E. Swanstrom of New York, CRS executive director, said he issued the statement to offset public confusion resulting from press reports that Roman Catholic charitable organizations had donated large amounts to the North Vietnamese government.

"There have been reports," Bishop Swanstrom stated, "that International Catholic Charities has made medical and hospital equipment donations to aid North Vietnam. However, at best, International Catholic Charities is only now looking into the matter as part of its overall plans to give as much aid and assistance as possible to civilian needy in both South and North Vietnam."

"The fact is that no one, not even the International Red Cross, is able to get funds or goods to North Vietnam with an assurance that they will go to or be used for the welfare of those for whom they are intended."

"It has been my experience over the past two decades as executive director of the official overseas aid agency of the American hierarchy that communist dominated governments, no matter where, will not allow any private organization, particularly a Catholic one, to freely assist the people in need in their countries. Any relief assistance that is to be rendered must be done through the government and the source of the gift is scarcely ever made known."

"This is in direct conflict with the philosophy of private voluntary aid agencies."



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### EMPLOYMENT:

NOTICE TO JOB APPLICANTS THE VOICE DOES NOT KNOWINGLY ACCEPT HELP-WANTED ADS FROM EMPLOYERS COVERED BY THE FAIR LABOR STANDARDS ACT, WHICH APPLIES TO EMPLOYMENT IN INTERSTATE COMMERCE, IF THEY OFFER LESS THAN THE LEGAL MINIMUM WAGE (\$1.40 AN HOUR FOR NEWLY COVERED EMPLOYEES) OR FAIL TO PAY THE APPLICABLE OVERTIME. CONTACT THE UNITED STATES LABOR DEPARTMENT'S LOCAL OFFICE FOR

MORE INFORMATION. THE ADDRESS IS 51 S.W. 1ST AVE., MIAMI. PH. 350-5767.

### 17 Help Wanted-Female

STENOS, typists, key punch. Temporary work, to fit your schedule, day, week, month, more. Kelly Girls, 306 Roper Bldg., Fr 3-5412.

POSITION'S open for two full time teachers holding Florida State Certification. Grades 3 and 6. Small classes of 35 only. 1 part-time certified teacher in Home Economics needed for 2 classes daily. Ideal position for married woman wanting part-time job. Call St. Patrick School 531-3839 during school hours. After 4:00 PM 531-3819.

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"WANTED" FOR CATHOLIC RECTORY. A HOUSEKEEPER. MUST BE GOOD COOK AND HAVE REFERENCES. WRITE THE VOICE, BOX 17, 6201 BISCAYNE BLVD., MIAMI, FLA. 33138.

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THE VOICE, P.O. Box 1059, Miami, Fla. 33131

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**Qualified Leading Teacher** needed for Catholic grade school in September. Call between 5 & 9 P.M. 887-7161.

### 18 Help Wanted-Male

**WANTED - COUPLE OR FAMILY TO HELP OUT THIS SUMMER ON SMALL FAMILY RANCH IN NO. CAROLINA MTS. SALARY PLUS FURNISHED COTTAGE. CALL 377-2266**

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### 19 Sales Help-Male or Female

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### 2 Funeral Directors

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### Service Station Guide

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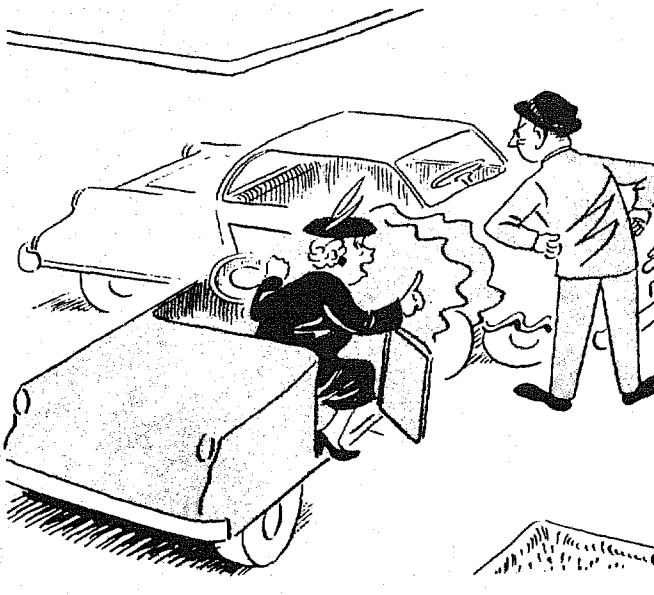
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# Pope's Plea For Peace

(Continued from Page 1)

ing of the Church, disrupting its traditional and constitutional structure, replacing the theology of the true and great Fathers of the Church with new and peculiar ideologies — interpretations intent upon stripping the norms of faith of that which modern thought, often lacking rational judgment, does not understand and does not like."

Pope Paul said such interpretations "change the apostolic fervor of redeeming charity to the negative structures of a profane mentality and of mundane customs."

"What a delusion our efforts to arrive at universal unity would suffer," he said, "if we fail to offer to our Christian brethren, at this moment divided from us, and to the rest of humanity which lacks our faith in its clearcut authenticity and in its original beauty, the patrimony of truth and of charity, of which the Church is the guardian and the dispenser."

## UNITED CHURCH URGED

"We want to ask of Mary a living Church, a true Church, a united Church, a holy Church," he said. "We want to pray together with you in order that the aspirations and efforts of the council may find fulfillment

through the fruits of the Holy Spirit."

These fruits, he noted, are "love, faithfulness, joy, peace, patience, kindness, goodness, gentleness, and self-control."

Pope Paul prayed that "the love of God now and forever reign in the world, that His laws guide the conscience and customs of modern man."

"Faith in God is the supreme light of humanity, and this light not only must never be extinguished in the hearts of men but must renew itself through the stimulus which comes from science and progress."

The Pope said this thought caused him to reflect on "those nations in which religious liberty is almost totally suppressed and where the negation of God is promulgated..."

"We pray for such nations — we pray for the faithful of these nations — that the intimate strength of God may sustain them and that true civil liberty be conceded to them once more," he said.

Turning to his second major theme — peace in the world — Pope Paul noted that the world today is in "a phase of great transformation due to the enormous and marvelous progress in the knowledge and in the conquest of the resources of

the earth and of the universe."

## WORLD NOT HAPPY

Even so, he said, "you can easily see that the world is not happy, is not tranquil, and that the first cause of its uneasiness is its difficulty in entering into harmonious relationships, its difficulty in following the paths of peace."

"Everything seems to lead the world to brotherhood, to unity, but instead the heart of mankind still bursts with tremendous, continuing conflicts," he said.

He singled out "two conditions" which in particular threaten the world's peace: "It is full of tremendously deadly armament, and it has not progressed morally as much as it has scientifically and technically."

"Moreover," he added, "a great part of humanity is still in a state of need and of hunger, while it has been awakened to the disturbing consciousness of its own need and the well-being which surrounds it."

"Therefore we say that the world is in danger," Pope Paul declared.

"For this reason we have come to the feet of the Queen of Peace, to ask her for the gift, which only God can give, of peace."

While peace is a gift of God, he said, "it is not always a miraculous gift, it is a gift which works its wonders in the hearts of men, a gift therefore which has need of free acceptance and of free collaboration."

For this reason, he said, "our prayers... after having been turned towards heaven, is turned towards the men of the whole world."

Pope Paul urged men to "strive to be worthy of the divine gift of peace."

"Be true to yourselves, be good, wise, open to the common good of the world," he said. "Be magnanimous. Try to see your dignity and your interests not as contrary to but as conforming to the dignity and the interests of others."

"Do not contemplate projects of destruction and of death, of revolution and of suppression, but think rather of projects of mutual strengthening and of solid collaboration. Think of the gravity and of the grandeur of this hour, which can be decisive for the history of the present and of the future generations, and begin to approach each other with thoughts of building a new world, yes, the world of true men, a world which can never be without the light of God on its horizons."



SISTER LUCIA, 60-year-old Carmelite nun who is the only survivor of the three children who beheld the 1917 apparitions of the Blessed Mother in the Cova de Iria, kisses the ring of POPE PAUL VI at Fatima, during her first public appearance in 20 years.



FATIMA PILGRIMS surrounded POPE PAUL VI as he arrived last Saturday at the Basilica of Fatima where he called for an end to war, armaments and world hunger.

# Two Million Greet Pontiff At Fatima

(Continued from Page 1)

came from all parts of the world. One bishop, it was reported, brought two tons of flowers.

After the Mass, near the altar the Pope greeted Sister Lucy (Carmelite Sister Mary Lucia of the Immaculate Heart), the lone survivor of the three children who saw the vision of Our Lady 50 years ago. He also greeted members of her family, the brothers and sisters of Jacinto and Francisco, the other two children who saw the apparitions, and government and Church officials. Later in the day, Sister Lucy was to have a private audience with the Pope.

The Pope then went to the statue of Our Lady of Fatima on the same platform on which the Mass was offered and placed a large rosary at the base of the statue.

Following the Mass and the blessing of the sick, the Pope went to the residence of the director of the shrine, Msgr. Antonia Borges.

At 3:30 p.m. the Pope received the Portuguese president and Dr. Franco Nogueira, minister for foreign affairs.

More than a hundred cardinals, archbishops and bishops were at Fatima for the anniversary celebrations.

The world's press, radio and television came in force to cover the Pope's visit and Fatima celebrations. The government information office (May 11) had issued approximately a thousand press cards, not including the Portuguese press, which needed only the usual press credentials.

The Pope left Fatima about 5 p.m. for the airport, this time going through Batalha, where he stopped briefly, then Leiria and Monte Real airport. He was at the airport only a few minutes when the plane left for Rome about 6:40 p.m., followed by a second plane carrying members of the press not on the papal plane. He arrived in Rome about 9:30.

# Moose, Eagle Barriers Hit

PITTSBURGH (NC) — The Catholic Interracial Council (CIC) of Pittsburgh has denounced the national by-laws of the Loyal Order of Moose (LOOM) and the Fraternal Order of Eagles (FOE) for barring non-whites from membership.

"While we are forbidden by the Gospel of Christ to denounce any man," a statement issued by the CIC said, "the same Gospel of Christ demands that we denounce any attempt to set men apart from one another."

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