

House Delays Abortion Bill

For Text of Instruction
On Eucharist
See Pages 9,10

TALLAHASSEE — A meeting of the Judiciary "B" Committee of the Florida House of Representatives on the liberalized abortion bill which cleared the Florida Senate last week has been postponed until Monday or Tuesday of next week.

Announcement of the postponement on the controversial bill, which passed the Public Health and Welfare Committee of the House by an 18-3 vote, was announced by Judiciary "B" committee chairman, Rep. Gordon Blacklock (D) of Jacksonville.

Carey Matthews (D) of Miami is vice-chairman of the committee, whose members include E. Pope Bassett Maitland; David L. Brower (D) Miami; Henton D. Elmore, (D) Crestview; Harald G. Featherstone (D) South Miami; George Firestone (D) Miami; Joel Gautier (D) Miami; Joel K. Gustafson (R) Fort Lauderdale; Elvin L. Martinez (D) Tampa; Don Nichols (D) Jacksonville; Arthur H. Rude (R) Fort Lauderdale; Robert W. Rust (R) Palm Beach; Ed S. Whitson, Jr. (R) Clearwater; and Quillian S. Yancey (D) Lakeland.

The proposed law would allow abortions if the mother's physical or mental health is threatened, if there is a possibility that the child would be born with mental or physical defects or if the pregnancy results from rape or incest.

In the longest debate thus far during the current session of the legislature, proponents of the relaxed abortion law, approved by a Senate vote 26-22 on June 7, termed it "humanitarian" while opponents labeled it a step toward mercy killings.

Senator Dick Fincher (D) of Miami, leading opponent of the bill, said, "There is no doubt that a deformed child, or a child born as a result of rape or incest causes a hardship to the mother and others involved. Rape and incest are social evils, something which we as representatives of the people should be concerned with correcting but the result of that evil is not bad. The result is a human being - a living child - and I say that it is not right to kill the child simply because of the fact that he is the result of an illegal birth. I recognize that this is a problem but abortion is not the way to solve it," Fincher said.

He added that "if there is a likelihood that the child will be born deformed, is it up to us as fathers and as Senators to say that the child

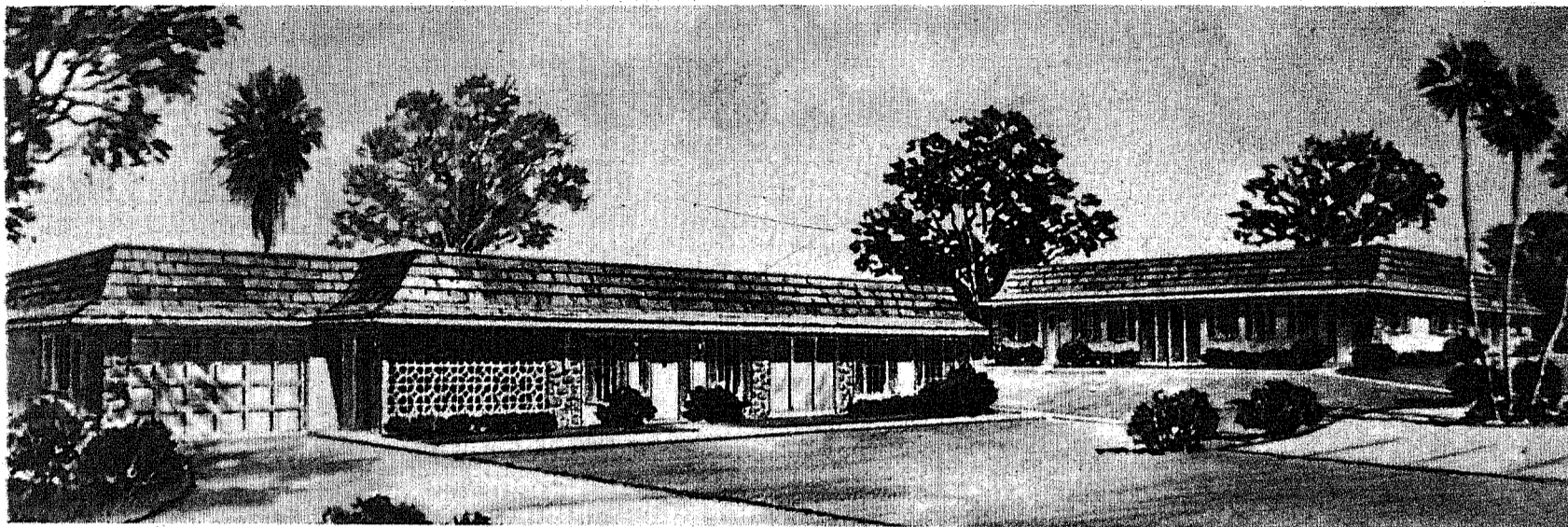
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The VOICE

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Architect's Conception Of New Maurawood Residence In West Palm Beach

Facilities Will Be Provided For Unwed Mothers On St. Mary Hospital Grounds

Work To Start On New Unwed Mothers' Home

WEST PALM BEACH—Construction will begin shortly on the new Maurawood Residence for Unwed Mothers on the grounds of St. Mary Hospital here.

A project of the recent Diocesan Development Fund campaign, the second home for unwed mothers in the Diocese of Miami will be staffed by three Sisters of Our Lady of Charity of Wheeling, W. Va. who are now caring for a small number of unwed mothers in a temporary residence located near the hospital.

Designed to house 12 young women with provisions for future expansion the buildings will have a residential appearance. The convent building for the Sisters will have a covered patio area connecting to a chapel. The girls' cottage, in addition to bedrooms, dining and living quarters, will also have covered patio area extending to an administration and studio-study building.

According to Ralph S. Moe, Jr., Lake Worth architect, provisions for future expansion will include two additional cottages.

Sister Mary of St. Clare is the director of the order's first foundation outside Wheeling. She is assisted by her blood-sister, Sister Mary of St. Francis and Sister Mary of St. Benedict.

Requiem Concelebrated For Cardinal Ritter

ST. LOUIS — (NC) — Requiem Mass was concelebrated at the cathedral of St. Louis for Joseph Cardinal Ritter, archbishop of St. Louis since 1946 and a leading figure in the American Catholic hierarchy.

Cardinal-designate John P. Cody of Chicago was principal concelebrant of the Mass. Archbishop Cody once served as an auxiliary to Cardinal Ritter in St. Louis and had been consecrated by him in 1947.

He called Cardinal Ritter's death a loss to the Church of "one of its outstanding prelates, an able administrator, a saintly man and a devoted shepherd." Preaching the sermon at



CARDINAL RITTER

the funeral rites was another former auxiliary to Cardinal Ritter, Bishop Charles H.

Helmsing of Kansas City-St. Joseph, Mo. Bishop Helmsing was an auxiliary bishop in St. Louis from 1949 to 1956, and Cardinal Ritter installed him in his present See in 1962.

Concelebrants of the Mass, which was celebrated in white vestments and according to the new liturgical rites, included:

Bishop Joseph M. Marling, C.P.P.S., of Jefferson City, Mo.; Bishop Ignatius J. Strecker of Springfield-Cape Girardeau, Mo.; and Auxiliary Bishops George J. Gottwald and Glennon P. Flavin of St. Louis.

A recognized leader at the (Continued on Page 4)

Pope Gives Thanks At Fighting's End

VATICAN CITY — (NC) — Pope Paul VI appearing Sunday at his window to

bless the thousands waiting in St. Peter's Square below, gave thanks to God that the Middle East conflict had ended.

He called on men to "bind up wounds it had left."

"We are to be saddened by the sufferings, the ruins, and above all by the passions and the dangerous and unwholesome ideas war leaves in its wake," he said.

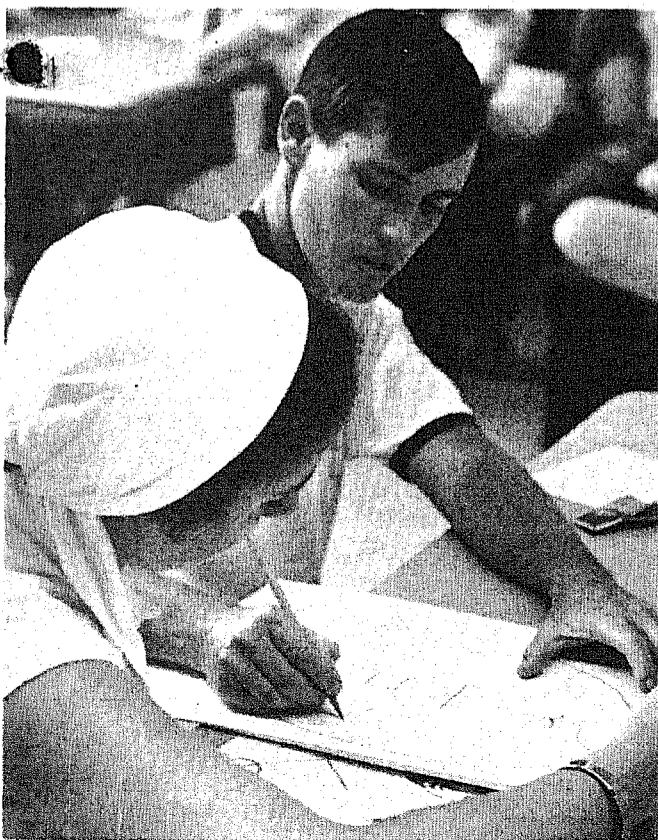
"Peace had been wounded in souls for who knows how long," he added.

"We must work, hope and pray for a peace founded on justice and not on force, a peace inspired by reason and not simply by selfish calculations," he said.

He concluded: "Our human and Christian compassion must stir us once more to alleviate the sufferings left behind by war."

A few hours later, the Pope sent \$50,000 to help Palestinian refugees and organized an airlift of medical supplies and foodstuffs to Jordan.

He sent the money to Msgr. John G. Nolan, president of the Pontifical Mission for Palestine, which the Pope founded for the relief of Palestinian refugees in 1948.



He's Drawing His Faith

For unusual week-end for collegians see pages 16-17



NEW CHURCH of St. John Fisher will be erected in West Palm Beach where MSGR. J. P. O'MAHONEY, P.A., shown at microphone above, officiated at groundbreaking ceremonies last Sunday. At right are MSGR. BERNARD MCGRENEHAN, V. F., FATHER LESLIE CANN, and FATHER CYRIL HUDAK, pastor. Passionist FATHER LEO GORMAN is in center. See story on South Florida groundbreakings, Page 3.

Encyclical On Celibacy Due

VATICAN CITY — (NC) — A Vatican spokesman said that Pope Paul VI is working on an encyclical on clerical celibacy and that the document is in the final stages of drafting.

Msgr. Fausto Vallainc, head of the Holy See's press office, said that the encyclical will be published "soon," probably no later than the end of June and possibly before.

THE VOICE
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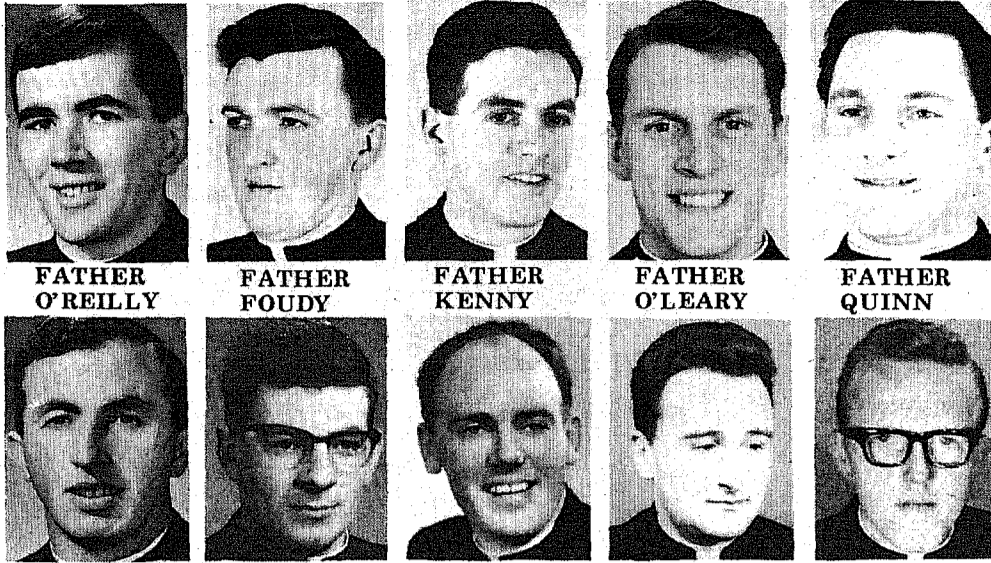
10 Priests Due From Ireland

Ten more Irish-born priests will join the ranks of clergy in the Diocese of Miami following their ordination to the priesthood this month in Ireland.

Father Gabriel O'Reilly was ordained June 4 in Wexford while Fathers Thomas Foudy, Thomas Kenny, John O'Leary and James A. Quinn received the Sacrament of Holy Orders in Thurles on June 10.

Father John J. Vaughan was also ordained on June 10 during rites in the Cathedral at Carlow. St. Mary's Cathedral, Kilkenny, was the scene of Father John F. Keane's ordination on June 11 and Father Noel Poyntz was ordained on the same day in Waterford.

During ceremonies on Sunday, June 18, Father



FATHER O'REILLY

FATHER FOUDY

FATHER KENNY

FATHER O'LEARY

FATHER QUINN

FATHER VAUGHAN

FATHER KEANE

FATHER POYNTZ

REV. MR. FLYNN

REV. MR. MULDERY

John F. Flynn and Father Anthony Mulderry will be

ordained at All Hallows College in Dublin.

Mrs. Denis O'Leary, Woodford, County Galway.

Msgr. James J. Walsh, pastor, St. Patrick parish, Miami Beach, and diocesan director of vocations; and Msgr. David Bushey, rector of the Cathedral in Miami, and assistant chaplain of the Miami Serra Club, traveled to Ireland to be present for most of the ordinations.

FATHER O'REILLY
Born in Clara, County Offaly, Father O'Reilly is the son of Mr. and Mrs. Hugh A. Reilly, members of St. Brigid parish, Diocese of Meath.

He attended St. Kieran's College, Clara, and studied theology at St. Peter's College, Wexford, where he was ordained by Bishop Donal T. Herlihy. He has three brothers and two sisters.

FATHER FOUDY
The youngest of a family of 14, Father Foudy is the son of Mrs. Nora Foudy and the late John Foudy of Inagh, County Clare.

He attended St. Flannan's College, Ennis, and St. Patrick College, Thurles, where he was ordained by Bishop Thomas Morris. He has two relatives in the United States: a sister, Nora, New York City; and Msgr. John Foudy, pastor, St. Agnes parish, San Francisco.

FATHER KENNY
Father Kenny, who has 12 first cousins serving as Sisters of Mercy stationed in Queensland, Australia, is the son of Mr. and Mrs. Thomas Kenny, Fermoy, County Cork.

He attended Christian Brothers School, Fermoy, and St. Patrick College, Thurles, where he was ordained by Bishop Morris. Father Kenny has two brothers and a sister.

FATHER O'LEARY
Father O'Leary, who was also ordained by Bishop Morris in the Cathedral of the Assumption, Thurles, attended Mungret College, Limerick and St. Patrick College, Thurles.

He is the son of Mr. and

FATHER QUINN
One of the nine children of Mrs. Mary Quinn and the late Patrick Quinn, Tulla, Father Quinn attended St. Flannan's College, Ennis; Mt. Melleray Seminary, and St. Patrick College. He was ordained in the same class with Father Foudy, Father Kenny and Father O'Leary. One of his sisters is a Sister of Mercy stationed in Tipperary.

FATHER VAUGHAN
Born in Moughna, County Clare, Father Vaughan is the son of Mr. and Mrs. James Vaughan, whose sister is a religious, Sister Maria Goretti stationed in Wellington, New Zealand. He attended St. Mary College, Galway, Mt. Melleray, County Waterford, and St. Patrick College, Carlow. He received the Sacrament of Holy Orders from Bishop Patrick Lennon.

FATHER KEANE
Father John F. Keane, whose parents, Mr. and Mrs. William Keane died last year, is a native of Westmeath. One of a family of eight, he has two brothers who are priests. Father William Keane served in the Diocese of Miami from 1957 to 1960 and was stationed at Little Flower parish, Coral Gables. Father Hugh Keane served in the Diocese of St. Augustine from 1958 to 1965.

He attended Carmelite College, Moate; and St. Kieran's College, Kilkenny, and was ordained in St. Mary's Cathedral there by Bishop Peter Birch of Osory.

FATHER POYNTZ
Father Poyntz is a native of Clonmel, Tipperary, who was ordained by Bishop Michael Russell of Waterford and Lismore.

REV. MR. FLYNN
A cousin of Msgr. Peter Reilly, pastor, Little Flower parish, Coral Gables, the Rev. Mr. Flynn is the son of the late John Flynn and Mrs. Mary Flynn, who attended All Hallows College. He is a native of Sligo.

REV. MR. MULDERY
The Rev. Mr. Mulderry, son of the late Sean Mulderry and Mrs. Mary Mulderry, also attended All Hallows College, where he will be ordained with the Rev. Mr. Flynn by Bishop John J. Scanlon of Honolulu.

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OFFICIAL Diocese Of Miami

The Chancery announces the following appointments effective Thursday, June 22, 1967:

THE REVEREND PATRICK S. MCDONNELL, Diocesan Superintendent of High Schools, to Supervising Principal, Immaculate-LaSalle High School, Miami, with residence at St. Michael the Archangel parish, Miami.

THE REVEREND JOHN P. HORGAN, from Assistant Supervising Principal and Religion Teacher, Msgr. Edward Pace High School, Opa Locka, to Assistant to the Episcopal Vicar for Conciliar Affairs, Chancery; and Spiritual Director, St. Thomas Aquinas High School, Fort Lauderdale.

THE REVEREND GERALD GROGAN, Chaplain, Newman Center, South Florida Junior College, Sebring.

THE REVEREND JAMES J. MORIARTY, from Assistant Pastor, Holy Family parish, North Miami, to post-graduate studies, University of Detroit, Mich. (Effective in the Fall).

THE REVEREND JOHN C. MULCAHY, from Assistant Pastor, St. Timothy parish, Miami, to post-graduate studies, University of St. Louis, Mo. (Effective in the Fall).

THE REVEREND GARY R. STEBEL, from post-graduate studies, Catholic University of America, Washington, D.C., to Assistant Pastor, St. Rose of Lima parish, Miami Shores, and Secretary of the Marriage Tribunal, Chancery.

THE REVEREND JOHN C. BLOCK, from Assistant Pastor, St. Michael the Archangel parish, Miami, and Diocesan Director of the Society for the Propagation of the Faith, to post-graduate studies in Rome, Italy. (Effective in the Fall).

THE REVEREND THOMAS P. HANLY, from Assistant Pastor, St. Coleman parish, Pompano Beach, and Spiritual Director, St. Thomas Aquinas High School, Fort Lauderdale, to Assistant Pastor, Our Lady Queen of Martyrs parish, Fort Lauderdale, and teaching staff, St. Thomas Aquinas High School.

THE REVEREND ROBERT D. LEIB, from Assistant Pastor, Corpus Christi parish, Miami, to Assistant Pastor, St. Charles Borromeo parish, Fort Charlotte.

THE REVEREND JOHN DELANEY, from Assistant Pastor, St. Anastasia parish, Fort Pierce, and Chaplain, Newman Center, Indian River Junior College, Fort Pierce, to Assistant Pastor, St. Edward parish, Palm Beach, and Chaplain, Newman Center, Palm Beach Junior College.

THE REVEREND ROGER J. RADLOFF, from Assistant Pastor, Visitation parish, Miami, and Assistant Spiritual Director, Msgr. Edward Pace High School, Opa Locka, to Assistant Pastor, St. Kieran parish, Miami.

THE REVEREND WILLIAM DEVER, from Assistant Pastor, Immaculate Conception parish, Hialeah, to Assistant Pastor, St. John Fisher parish, West Palm Beach.

THE REVEREND GERALD GRACE, from Assistant Pastor, Our Lady Queen of Martyrs parish, Fort Lauderdale, to post-graduate studies, University of Loyola, Chicago. (Effective in the Fall).

THE REVEREND JEREMIAH SINGLETON, from Assistant Pastor, St. Helen parish, Vero Beach, to Assistant Pastor, St. Joan of Arc parish, Boca Raton.

THE REVEREND MARTIN DEVEREAUX, Spiritual Director, John Carroll High School, Fort Pierce, and Chaplain, Newman Center, Indian River Junior College, Fort Pierce.

THE REVEREND JOHN R. MCMAHON, from Assistant Pastor, St. Mary Cathedral, Miami, to Assistant Pastor, (Pro-tem) Sacred Heart parish, Homestead, and post-graduate studies, University of Detroit. (Effective in the Fall).

THE REVEREND MATTHEW GREHAN, from Assistant Pastor, St. Jerome parish, Fort Lauderdale, and Chaplain, Palm Beach Newman Center, to Assistant Pastor, Holy Family parish, North Miami.

THE REVEREND STEPHEN DAMBRAUSKAS, from Assistant Pastor, St. James parish, North Miami, and Chaplain, Newman Center, North Dade Junior College, to Assistant Pastor, St. Cecilia parish, Fort Myers, and Chaplain, Newman Center, Edison Junior College, Fort Myers.

THE REVEREND SEAN O'SULLIVAN, Spiritual Director, Archbishop Curley High School, Miami.

THE REVEREND JAMES BRIGGS (newly ordained) Assistant Pastor, St. Mary Cathedral, Miami (Effective July 8, 1967).

THE REVEREND THOMAS ENGBERS (newly ordained) Assistant Pastor, St. Coleman parish, Pompano Beach, and member of the teaching staff, Cardinal Gibbons High School, Fort Lauderdale.

THE REVEREND ORESTES HEVIA (newly ordained) Assistant Pastor, Immaculate Conception parish, Hialeah.

THE REVEREND WILLIAM ROMERO (newly ordained) Assistant Pastor, Corpus Christi parish, Miami.

THE REVEREND TREVOR SMITH (newly ordained) Assistant Pastor, St. Clement parish, Fort Lauderdale.

THE REVEREND DONALD WALK (newly ordained) Assistant Pastor, Holy Family parish, North Miami.

THE REVEREND LEONARDO DE CEGONAL, O.F.M., CAP, from Assistant Pastor, St. Hugh parish, Coconut Grove, to Assistant Pastor, Blessed Trinity parish, Miami Springs.

THE REVEREND DANIEL ROONEY, Chaplain, Mercy Hospital, Miami.

THE REVEREND JOHN J. VEREB, Member of the teaching staff, Msgr. Edward Pace High School, Opa Locka.

THE REVEREND EMILIANO ORDAZ, from Administrator, Our Lady of Guadalupe parish, Immokalee, with its mission, Our Lady Queen of Heaven, La Belle, to Assistant Pastor, St. Michael the Archangel parish, Miami.

THE REVEREND ORLANDO FERNANDEZ, from Assistant Pastor, St. Rose of Lima parish, Miami Shores, to Assistant Pastor, St. Hugh parish, Coconut Grove.

THE REVEREND JOHN KENNEDY, from Assistant Pastor, St. Vincent parish, Margate, to Assistant Pastor, Visitation parish, Miami.

THE REVEREND JOSE A. MORENO, from Assistant Pastor, St. John the Apostle parish, Hialeah, to Assistant Pastor, St. Vincent parish, Margate, and to undertake apostolic work among the migrants in the Pompano Beach area.

THE REVEREND THOMAS BARRY, from Assistant Pastor, Holy Family parish, North Miami, to Assistant Pastor, St. John the Apostle parish, Hialeah.

THE REVEREND TEODORO DE VILLAPADIERNA, O.F.M., CAP, from Assistant pastor, Blessed Trinity parish, Miami Springs, to Assistant Pastor, Corpus Christi parish, Miami.

THE REVEREND JUAN A. DE LA CALLE, from Assistant Pastor, Sacred Heart parish, Homestead, and administering St. Ann Mission, Naranja, to Administrator, Our Lady of Guadalupe parish, Immokalee, with its mission, Our Lady Queen of Heaven, LaBelle.

THE REVEREND JOHN MIZZI, from Assistant Pastor, St. Joan of Arc parish, Boca Raton, to Assistant Pastor, St. Helen parish, Vero Beach.

THE REVEREND MICHAEL D. HICKEY, from Assistant Pastor, St. Cecilia parish, Fort Myers, and Chaplain, Newman Center, Edison Junior College, Fort Myers, to Assistant Pastor, St. James parish, North Miami, and Chaplain, Newman Center, North Dade Junior College.

THE REVEREND JOSE HERNANDO, from Assistant Pastor, St. Philip Benizi parish, Belle Glade, to Administrator, St. Ann Mission, Naranja, with residence at Sacred Heart parish, Homestead.

THE REVEREND JOHN J. O'DOHERTY, Spiritual Director, Lourdes Academy, South Miami (Effective in the Fall).

THE REVEREND ALBERTO L. AVILA, from Assistant Pastor, Corpus Christi parish, Miami, to Assistant Pastor, St. John the Apostle parish, Hialeah.

EFFECTIVE THURSDAY, JUNE 8, 1967

THE REVEREND LOUIS C. ROBERTS, from Supervising Principal, Immaculate-LaSalle High School, Miami, with residence at St. Michael the Archangel parish, Miami, to Director, Aquinas Student Center, Coral Gables.

THE REVEREND ARTHUR R. DEBEVOISE, from Assistant Pastor, Little Flower parish, Coral Gables, to Assistant Chaplain, Aquinas Student Center, Coral Gables, while continuing as Chaplain, South Dade Junior College and Diocesan Director of the Newman Apostolate.

THE REVEREND FRANCIS J. LECHIARA, from Assistant Pastor, Little Flower parish, Coral Gables, to Assistant Chaplain, Aquinas Student Center, Coral Gables.

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Poles Cheer Cardinals

LODZ, Poland — (RNS) — More than 100,000 Polish Catholics here enthusiastically cheered their two cardinals during rites which ended the observance of Christianity's 1,000th anniversary in Poland.

Stefan Cardinal Wyszynski, Primate of Poland, and Cardinal-elect Karol Wojtyla, Archbishop of Cracow, who will join the College of Cardinals at the June 26 consistory, were greeted with warm applause.

The ceremony was attended by 18 other Polish archbishops and bishops.

According to Catholic sources, the ceremony and a subsequent pilgrimage to a Marian shrine 30 miles away, took place without any obstruction from police or other difficulties with government authorities.

Open Housing Program

CHICAGO — (NC) — Neighborhood discussions on open housing will be held throughout the metropolitan Chicago area in the initial phase of "Project Good Neighbor," a new community undertaking here.

The program, being sponsored by the leadership Council for Metropolitan Open Communities, was launched by community leaders including Archbishop John P. Cody at a luncheon at the Conrad Hilton Hotel.

Cardinal-designate Cody lauded the program as an effort to meet the challenge of equal opportunity in housing "squarely and openly."

He said Chicago has made "significant progress" in achieving equality for all but that "much remains to be done."

Reds Pressure Schools

MACAO — (RNS) — The principals of Catholic schools here held a meeting to discuss threats and demands made by the increasingly powerful Chinese Communist forces in Macao.

The educators' attitude was generally pessimistic. Several schools will almost certainly be forced to close in the near future, they agreed, and all schools staffed or conducted by foreign missionaries are expected to face growing pressure.

Among demands recently made or discussed by Red China adherents who have taken virtual control of this small, Portuguese enclave are the following:

- That each missionary school add at least one Communist teacher to its staff.
- That a period be devoted to studying the thought of Mao Tse-Tung each day in every mission school.
- That textbooks originating in the U. S. and Great Britain be banned.

GROUND BROKEN

For New Church, Nursing Center

Ground was broken last weekend for a new Catholic Church and rectory in West Palm Beach and a Nursing and Rehabilitation Center for the aged in North Miami.

Bishop Coleman F. Carroll officiated at the ceremonies Saturday afternoon when local religious and civic leaders were present for the inauguration of the new Villa Maria Nursing and Rehabilitation Center which will be erected on property located at NE 125th St. and Tenth Ave.

The site is adjacent to the present Villa Maria Residence at 1055 NE 123 St. and was donated to the Sisters of Bon Secours by the Diocese of Miami.

On Sunday, Msgr. Jeremiah P. O'Mahoney, P.A., pastor, St. Edward parish, Palm Beach, broke ground for the new Church and rectory of St. John Fisher which will be constructed at Congress Ave. and 39th St. in the Palm Beach Lakes section of West Palm Beach.

MAYOR OFFICIATES

Mayor Sherman S. Winn of North Miami was master of ceremonies at the ground-breaking for Villa Maria and Msgr. James F. Enright, Vicar for Religious, and pastor, St. Rose of Lima parish, gave the invocation. George I. Baumgartner, North Miami vice-mayor, extended greetings on behalf of civic officials.

Mother Francis Helen, superior, emphasized the importance of the new concept of rehabilitation which has as its goal serving the total medical, social and spiritual needs of the residents.

"It will take the combined efforts of many people to bring into reality" the new rehabilitation center, Bishop Carroll told the several hundred auxiliary members and guests present. "There is a lot of government money available for this and that but there was none available for this institution; the Sisters



DIRT FLEW as ground was broken Saturday by BISHOP COLEMAN F. CARROLL and Sisters of Bon Secours for the new Villa Maria Nursing and Rehabilitation Center in North Miami. Shown with the Bishop are MOTHER FRANCIS HELEN, right, Villa Maria superior; MSGR. JAMES F. ENRIGHT, Vicar for Religious; and Mother Mary Alice, provincial superior of the Sisters of Bon Secours, at left.

are doing it on their own."

Bishop Carroll pointed out that "Florida is not known throughout the country for its welfare program or for directing its attention to those in need," and emphasized that the State "should assume greater responsibility in the future than they have in the past" in this field. He added that he is of the opinion that one-half of the nursing homes in Dade County would be closed because they fail to meet minimum standards were it not for the heavy demand and told guests that the "community should be grateful to those who are willing to do this kind of charitable work in this area."

CHALLENGE CITED

Congressmen Claude Pepper, who was the guest

speaker, emphasized that "the challenge of the future is to provide large grants to reduce the capital investments" of such institutions as Villa Maria or make funds available to medically indigent people in order to prevent the burden of care for the aged and infirm from falling on religious institutions.

"This institution will attempt to make the individual independent and ambulatory. All of you who have had a part in the designing of this facility contemplate the kind of care that individuals must have to enjoy the blessings of a happier, healthier and longer life." He pointed out that those who have been pioneers in the field are now "struggling" with the inadequacies of funds available and ex-

pressed the hope that Florida's participation in the federal Medicaid program will become a reality.

According to Congressman Pepper, through Medicaid Washington provides \$3 for each \$1 provided from state funds for the care of the medically indigent. He said that those engaged in the operation of nursing homes have advised him that in order to achieve excellence in care costs about \$300 per person per month, adding that the State of Florida provides only \$100 a month and that in counties such as Dade \$80 is available. "The deficit is still a considerable sum," he said.

St. John Fisher Church and rectory will be erected on a 10-acre site and will be built under the direction of Father Cyril M. Hudak, pastor.

TO SEAT 700

More than 700 persons will be accommodated in the new church designed by Miami architect, Murray Blair Wright, in a square-shaped plan with rounded corners with the sanctuary located at the corner of the diagonal.

There will be a skylight above the altar and a glued-laminated timber exposed beam wood ceiling. "The basic intent of the plan is to provide an area which focuses on the altar for celebration of Mass with the people participating," Wright said.

The baptistry will be located on axis with the main altar in a separate room connected with the church. Plans provide for a parking area for about 105 autos at the present time with space available for future expansion.

The St. John Fisher rectory will be a two-story building with living quarters for four priests and necessary office space.

Among those present for Sunday's ceremonies were Father Leslie Cann, who pioneered in the founding of the parish; Msgr. Bernard McGrehan, V.F., pastor, St. Juliana parish, West Palm Beach; Father Leo Gorman, C.P., Our Lady of Florida Retreat House, N. Palm Beach; and leaders of lay organizations in the parish who assisted in groundbreaking ceremonies.

Sunday Masses have been celebrated for the past three years in a small chapel erected adjacent to a group of small business firms by Louis Perrini, Jr. at Congress Ave. and 45th St.

Abortion Bill Runs Into Delay In House

(Continued from Page 1)

does not have the right to live? I think not. I think only God has the right to make that decision.

SPONSOR SPEAKS

Dr. John Fisher (R) of Jacksonville, sponsor of the bill, told the Senate chamber, where galleries were filled with men and women, that "This is a humanitarian measure. There's nobody who has more reverence for life than a physician." He added that by passing the bill legislators can do more to relieve human suffering than a physician can do in a lifetime in his office.

Sen. Henry Saylor, St. Petersburg, in urging passage of the bill, said "it would protect mother, children and even fathers." Sen. Robert Shevin of Miami, another proponent of the legislation, read a letter from the mother of a 13-year-old mentally retarded girl, recently raped and now pregnant, in which the mother wrote, "Please, won't you help?"

Opposing the bill, Sen. Richard Deeb, St. Petersburg, pointed out "there is a lot of difference between killing one life to save the life of another and killing just to see that the other doesn't feel bad or doesn't have her health impaired." (Present Florida law permits abortion only when the life of the mother is endangered.)

Sen. Robert Askew, Pensacola, conceded that the case as cited by Senator Shevin were "heart-breaking" but asked "Are you going to compound a wrong with another wrong. This is a bad bill and I urge you to defeat

it."

"WRONG METHOD" Senator Louis de la Parte of Tampa argued that legalized abortion is the wrong way to combat the problems of rape, incest, or deformed children.

"You voted yesterday to help spare the life of rapists," he said. "Now there is a new victim, the unborn child. Don't turn over to the doctors the decision of whether a child shall be allowed life. Instead let's be positive in our approach and seek ways to cure deformity, mental illness and eliminate incest and rape on innocent women."

Dade Senators. Robert Haverfield and Ralph Poston reminded their colleagues that many "handicapped persons" who might never be allowed to live under the terms of the bill, have made superior citizens.

"I would hate to see us enact a law to allow mercy killing because that is about what it would do," Sen. Shevin replied that support of the bill does not indicate opposition to the handicapped. "This will not create euthanasia, this will not create mass murder," he said. "It will establish that this legislature is purely concerned with the life of the mother."

Sen. Fincher read an advertisement for a Tokyo abortion service and warned that relaxation of Florida's present law would open the door to similar commercial operations in this state.

"It's been proven," Sen. Fincher emphasized, "that where abortion is made legal

you do not cut down on illegal abortion. I'm afraid the same thing will happen in Florida. I see nothing to prevent unscrupulous doctors from getting together and forming a beautiful racket. It's a big business," he declared.

Provisions of the bill state that "Any person licensed to practice medicine or osteopathic medicine under chapters 458 or 459, Florida Statutes, is justified in terminating a pregnancy, if, acting in good faith and in accordance with his best medical judgment, he believes that within reasonable medical probability a continuance of the pregnancy would gravely and permanently impair the physical or mental health of the mother, provided that in the case of probable impairment of the mental health of the mother there shall have been evidence of mental illness prior to the pregnancy or that the child would be born with a grave and permanent physical or mental defect.

"Abortion of pregnancies," Senate Bill 690 continues, "resulting from rape or incest, shall also be justified if the crime of rape or incest shall have been reported to the police or prosecuting attorney of the judicial district in which the crime has occurred within 48 hours following its commission or the allegation of rape or incest is certified in writing by the person or persons requesting the abortion to the aforesaid prosecuting attorney, who may, in his discretion, delay the performance of the abortion for

a period of no longer than seven (7) days from the date it was reported to him for purposes of investigation and determination as hereinafter set forth. If after investigation the prosecuting attorney determines that there is probable cause that the pregnancy resulted from rape or incest he shall so certify in writing and an abortion may be performed. However, if the prosecuting attorney determines that probable cause is lacking he shall withhold his certification," the bill states.

According to the bill three licensed physicians would

have to concur in a decision for abortion and an amendment to the bill adopted by the Senate Health and Welfare Committee adds: "The physicians shall also certify in writing that each of them independently has determined that in his best medical judgment and within reasonable medical probability the pregnancy to be aborted has not progressed beyond the fourth month of said pregnancy, unless the physicians shall determine further that the abortion shall be necessary to preserve the life of the woman."

Vote In Senate

Here's how Florida Senators voted on the liberalized abortion bill:

FOR

Barrow (D., Crestview)	Mathews (D., Jacksonville)
Boyd (D., Palmetto)	Chiles (D., Lakeland)
Clayton (R., Deland)	Cross (D., Gainesville)
Edwards (D., Irvine)	Elrod (R., Windermere)
Fisher (R., Jacksonville)	Gong (D., Miami)
Griffin (D., Frostproof)	Henderson (D., Venice)
Hollahan (D., Miami)	Johnson (R., Cocoa Beach)
Knopke (D., Tampa)	Lane (R., Fort Lauderdale)
McClain (R., Tampa)	O'Grady (R., Inverness)
Ott (D., Tampa)	Reuter (R., Cape Kennedy)
Saylor (R., St. Petersburg)	Shevin (D., Miami)
Slade (R., Jacksonville)	Stockton (R., Jacksonville)
Wilson (R., Largo)	Young (R., St. Petersburg)

AGAINST

Pope (D., St. Augustine)	Askew (D., Pensacola)
Bafalis (R., Palm Beach)	Barron (D., Panama City)
Bell (R., Fort Lauderdale)	Broxson (D., Gulf Breeze)
Deeb (R., St. Petersburg)	De la Parte (D., Tampa)
Fincher (D., Miami)	Friday (D., Fort Myers)
Gibson (D., Perry)	Gunter (D., Orlando)
Haverfield (D., Miami)	Horne (D., Tallahassee)
Plante (R., Altamonte Springs)	Poston (D., Miami)
Spencer (D., Miami)	Stohzenberg (R., Ft. Land.)
Stone (D., Miami)	Thomas (D., Lake Park)
Weber (R., Fort Land.)	Weissenborn (D., Miami)

Requiem For Cardinal

(Continued from Page 1)

Second Vatican Council and in the areas of racial justice and ecumenism, Cardinal Ritter suffered two heart attacks prior to his death.

The Archdiocesan Board of Consultors met soon after the cardinal's death and elected Auxiliary Bishop George J. Gottwald as administrator of the See.

(In Vatican City, Pope Paul VI was reported deeply grieved at word of the death of Cardinal Ritter. A Vatican spokesman said the Pontiff immediately halted his affairs to pray for the American cardinal and to send a cable of condolences to the St. Louis archdiocese.)

(The telegram said: "Deeply saddened to learn of the death of our beloved son, Joseph Cardinal Ritter, we desire to express our sincere sympathy to you and while we assure our prayers for the repose of his noble soul, we lovingly impart to the clergy, Religious and faithful of the archdiocese of St. Louis and to the relatives of the late cardinal, in pledge of consoling divine graces, our paternal apostolic blessing.")

The 20 years that Cardinal Ritter served the St. Louis archdiocese were marked as much by his leadership in a changing universal Church as by his guidance of the local People of God.

From Oct. 8, 1946, when he left the Archdiocese of Indianapolis to succeed the late Cardinal John J. Glennon as Archbishop of St. Louis, through the day of his death, the Church moved forward in its own renewal under his leadership and sought a new relevance with issues of the world.

The cardinal had a national impact when he integrated St. Louis Catholic schools in 1947, seven years before the U. S. Supreme Court made school integration the law of the land.

During the Vatican council, he emerged as a progressive leader among American prelates and bishops throughout the world. He and Archbishop Paul J. Hallinan of Atlanta became the two American members of the post-conciliar liturgical commission.

In September, 1965, before the close of Vatican II, Cardinal Ritter launched Operation Renewal, a program designed to bring the meaning of the council to all persons in the archdiocese and to be a vehicle for suggestions on implementation of council decrees. The cardinal announced that a synod and archdiocese wide assembly would climax the renewal program.

This year, he again implemented council documents by establishing an archdiocesan pastoral council of priests, Religious and laity and an Archdiocesan Council of Priests.

In recent months, seeking to expand bishop-priest communications, the cardinal set aside each Friday to have lunch and meet with priests of the archdiocese. The groups were small and the cardinal continued the practice until a week before his death. The last meeting was held June 2.

Earlier, he had written all assistant pastors in the archdiocese, asking them to tell him if they would like to serve in the inner city and other poor parishes.

On July 20, 1946, the date of his 54th birthday, Bishop Ritter was named by Pope Pius XII to be archbishop of St. Louis. He was installed at the St. Louis cathedral the following October.

Cardinal Ruffini Dies In Palermo

PALERMO, Italy—(NC) — Ernesto Cardinal Ruffini of Palermo died of a heart attack just two hours after voting in Sicily's regional elections. He was 79.

Despite his age, Cardinal Ruffini was among the most active and outspoken participants in the Second Vatican Council. He spoke more often than any other council Father and was a leader of the more conservative element in the council.

Although he opposed some of the key proposals eventually adopted by the council (such as those to leave the respective roles of Scripture and tradition open to further study, and to emphasize the role of collegiality in the Church's government), he accepted the council's decisions warmly. In his Easter pastoral of 1966, he called the council "a great, extraordinary miracle of the moral order, a brilliantly shining proof of holy

Church's fresh vitality and force."

OPPOSED RETIREMENT

He also opposed the recommendation, eventually adopted by the council, that elderly bishops resign. When Pope Paul VI implemented this recommendation and "earnestly" requested bishops to resign by the age of 75 at least, Cardinal Ruffini went to see the Pope and the chancery office of Palermo later announced that the Pope had "expressed a

strong desire" that Cardinal Ruffini remain in his See.

Shortly afterwards he spoke of Cardinal Ruffini's death to the crowds waiting in St. Peter's Square for his usual Sunday blessing. "We

When the Pope learned of Cardinal Ruffini's death, he went immediately to his private chapel to pray. He read a telegram of condolence sent to Palermo's auxiliary bishop and vicar general, Bishop Filippo Agliarolo. "I want you to share in the sad

news that has just arrived. Cardinal Ruffini who worked so much for the island of Sicily, has died. We recommend him to your prayers, and we recommend the entire island of Sicily to your spiritual remembrance.

A strong anti-communist, Cardinal Ruffini undercut communist appeal in Sicily by a vigorous program of social action that included the establishment of low-rent apartments, public schools and homes for the aged.

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Expert Analyzes Eucharist Instruction

By
Father Frederick McManus

The Holy See's May 25 instruction on the Eucharist is part doctrine, part practical application.

Both facets of the lengthy document are directed toward the laity, although implementing the instruction must begin with the clergy.

The doctrinal exposition of the Eucharistic mystery or celebration is primarily intended to support better teaching and preaching. The practical application — for example, the extension of Communion from the chalice — is chiefly for the sake of the laity. Even the strong encouragement for priests to celebrate Mass is explained as a "striking manifestation of the unity of the people of God, whenever the faithful take an active part."

In 1965, the Second Vatican Council's decision to restore the practice of Communion under both kinds to the Western Church was put into effect widely and successfully. The new instruction reflects the success of the change and recalls its purpose; to express the meaning of "the Eucharistic banquet more clearly" as the new covenant "ratified in the blood of the Lord" and to relate the "Eucharistic banquet to the eschatological banquet in the kingdom of the Father."

LISTS BROADER

The list of occasions for Communion under both kinds, when first issued by the Holy See, was limited and experimental, as the council had intended. The new list is broader and represents the chief concrete development in the instruction: Bishops may now permit Communion from the cup to all (in particular, to lay people) who "exercise a liturgical ministry" at consecrated Masses — and it is assumed that consecrated Masses will become more frequent; to lay missionaries and others when they are publicly commissioned for their task; for all who are present when Mass is celebrated to give Viaticum to a sick person; to groups making a retreat or spiritual exercises or taking part in a meeting of a pastoral commission.

Occasions of special personal and parish concern are also added: Bishops may permit Communion under both kinds for those close to a newly baptized adult (godfather, godmother, parents, husband or wife, lay catechist who prepared the convert) and for the parents, relatives and benefactors at the Mass of a newly ordained priest.

When these and other occasions for Communion under both kinds are compared with the 1965 list, one development stands out. The practice is no longer to be viewed as an extraordinary or unusual privilege confined to a few designated persons. It is opened up to whole groups on the occasion of retreats, for example, it may become the ordinary — and traditional — way of receiving Communion in seminaries, religious houses, and similar communities where Mass is celebrated daily.

The success in practice, especially by overcoming misunderstanding and inconveniences, will determine for the future whether a third stage will develop when Communion under both kinds will be permitted for ordinary congregations, large or small.

This is only one of many specific matters settled in the instruction, but it reflects a proper preoccupation with the Eucharist as a holy meal. The document begins with a balanced doctrinal program:

"The Mass, the Lord's Supper, is... a sacrifice in which the sacrifice of the cross is perpetuated, a memorial of the death and resurrection of the Lord... a sacred banquet in which... the people of God share the benefits of the paschal sacrifice, renew the new covenant... and foreshadow in faith and hope the eschatological banquet... proclaiming the Lord's death until He comes."

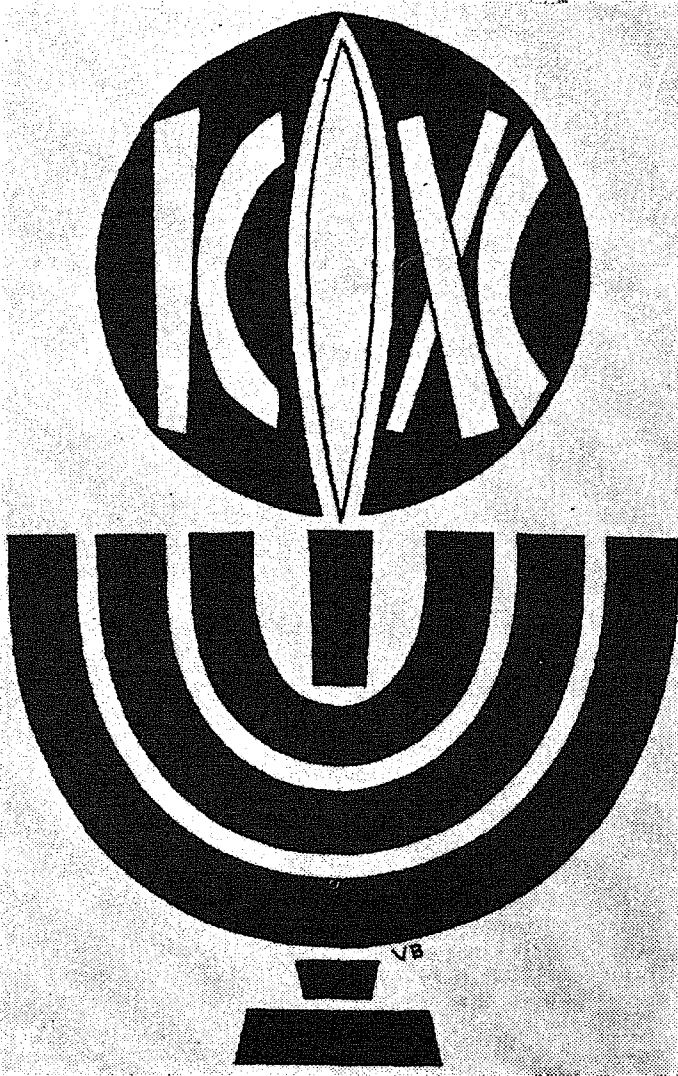
FACETS NEGLECTED

If the instruction pays greater attention to the Eucharist as memorial and especially as banquet, it is because these two facets of the one Eucharistic mystery have been sadly neglected in the past.

St. Thomas Aquinas is quoted to correct another lack of balance, in the instruction's effort to support congregational participation "by personal devotion and by joining in the external rites." The Mass "has no effect except in those united to the passion of Christ by faith and love... To these it brings a greater or less benefit in proportion to their devotion." The past feeling of security in one's presence at a Mass with "automatic" effectiveness is shaken up; it is the personal dedication and faith and love that count.

The instruction also faces the question of the worship of the Blessed Sacrament apart from the celebration of Mass and devotes a final section to the worship of the Blessed Sacrament. It defends the legitimacy and worth of this development over the centuries, but places it in context. Reservation of the Eucharistic sacrament is primarily for Communion of the sick and those who cannot be at Mass, secondarily for private and public devotional practices.

Several concrete decisions are made: If possible, the Eucharistic tabernacle should be away from the middle or central part of the church; if possible, there should not be reservation of the Eucharist at the altar where Mass is celebrated;



CHALICE AND HOST—A line drawing by Virginia Broderick, Milwaukee. (NC Photos)

practices like Mass celebrated before a monstrance containing the sacred Host and the anticlimactic "benediction after Mass" are done away with; the strict obligation to hold the annual Forty Hours devotion is removed.

Few details of altar and tabernacle arrangement are given; the matter is left to principles and to the rules in an earlier instruction of September, 1964, with its strictures, for example, against two altars in a single sanctuary area.

The new instruction's treatment of Eucharistic worship

outside Mass should not be interpreted as belittling such devotion. On the contrary, it is strongly defended and encouraged. The point is to clarify and correct it, to relate it to the central Eucharistic act of celebration, the Mass; to harmonize Eucharistic devotions with the church calendar; to make sure that exposition and benediction with the Blessed Sacrament will include readings from the Scriptures, brief homilies, and periods of silence.

INSTRUCTION POSITIVE
In spite of false headlines

("Pope Paul Curbs New Mass Forms"), the instruction is positive and not condemnatory. The practices that are rebuked linger from past misunderstandings of the Eucharist — the celebration of two Masses at once, administration of the sacrament of Penance while Mass is going on, special groups or Religious communities separating themselves from the parish Sunday Mass, Communion apart from Mass without cause, etc.

Nothing is said about forms of music used at Mass — a subject treated at length in a document of last March — or about "family Eucharistic banquets," since programs for the celebration of Mass in home and neighborhoods is at the discretion of the individual bishop.

Only one paragraph of the 67-paragraph document directly condemns innovations and unauthorized reforms. It repeats the strong injunction of Vatican II: No one, not even a priest, may on his own authority add, omit, or change anything in the liturgy.

The principal goal of the instruction is better understanding of the Eucharist, through teaching and through a manner of celebrating the Eucharist which increases the meaning and the participation of all. "The particular purpose of the practical rules is not only to emphasize the general principles of how to instruct the people in the Eucharist, but also to make more readily intelligible the signs by which the Eucharist is celebrated as the memorial of the Lord and worshiped as a permanent sacrament in the Church."

Several doctrinal points, often overlooked, are given specific emphasis. The Eucharist is the focal point of the local church or individual congregation. The Church of Christ "is truly present in all legitimate local congregations of the faithful," as Vatican II explained, and the new instruction repeats. "Every gathering around the altar under the sacred minis-

try of a bishop or of a priest who takes the place of the bishop" is a sign of the love and unity of the Church.

Catechetical instruction on the Eucharist is supposed to deal more thoroughly with the values of the Eucharistic traditions of other Christian churches and communities. There is need to recover the meaning of the Eucharist as a sign of Christian unity and as a cause of that unity.

The instruction insists, as did the Constitution on the Liturgy upon which it depends, that Catholics must understand the different ways in which Jesus is present — in the community gathered for worship, in His Word proclaimed in the readings and preaching, in the minister of the altar, in the Eucharistic sacrament. The "real presence" of Christ in the Eucharist is unique, but it is wrong to think that the presence of Christ in other ways is not "real."

Guidelines provided for the "celebration of the memorial of the Lord" deepen the formal explanation. The Sense of the Eucharist as the sign of unity and as the sign of the local church can be enhanced by welcoming strangers and visitors to the celebration. The "sense of community" needs to be strengthened and enhanced, as the Constitution on the Liturgy insisted, by the forms and styles of liturgical participation.

PRIMORDIAL FEAST

Particular emphasis is placed on the meaning of the weekly celebration, the Sunday Eucharist. "Whenever the community gathers to 'celebrate the Eucharist, it announces the death and resurrection of the Lord, in the hope of His glorious return. The highest manifestation of this is the Sunday assembly." Sunday is "the primordial feast day" when the people assemble to hear the word of God — always intimately and inextricably joined to the Eucharistic liturgy — and take part in the paschal mystery of the Lord's suffering and glorification.

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Will Legislature Save The Unborn?

Last week, by a slim majority of four votes, the Florida Senate passed a bill which would liberalize the state's abortion law. On either Monday or Tuesday of next week, a committee of the House of Representatives.

The position of The Voice has been clear from the beginning of the debate. The fact is that abortion violates the universal moral law. Church protest against liberal abortion laws is not simply a matter of championing church discipline, but of being faithful to the natural law or the nature of man as fashioned by God.

The issue is not sectarian, but is as basic and essential as the human right to life. Opponents to liberal abortion laws support their claims with sound arguments from the discipline of medicine, psychiatry, and civil law.

No doubt, those who favor a liberalization of Florida's abortion law do so with good intentions and with a humanitarian purpose. Yet such worthy motivations do not absolve them from examining the issues in a dispassionate and unemotional manner.

The narrowness of the Senate vote clearly indicates that our legislators have not reached a clear consensus on the issue. The division of the Senate reflects the larger division of the community which they represent. Certainly at this time a liberal abortion law would not represent finally formed public opinion.

The State Legislature would be presumptuous at this time to legislate on a matter which the community is not clear on.

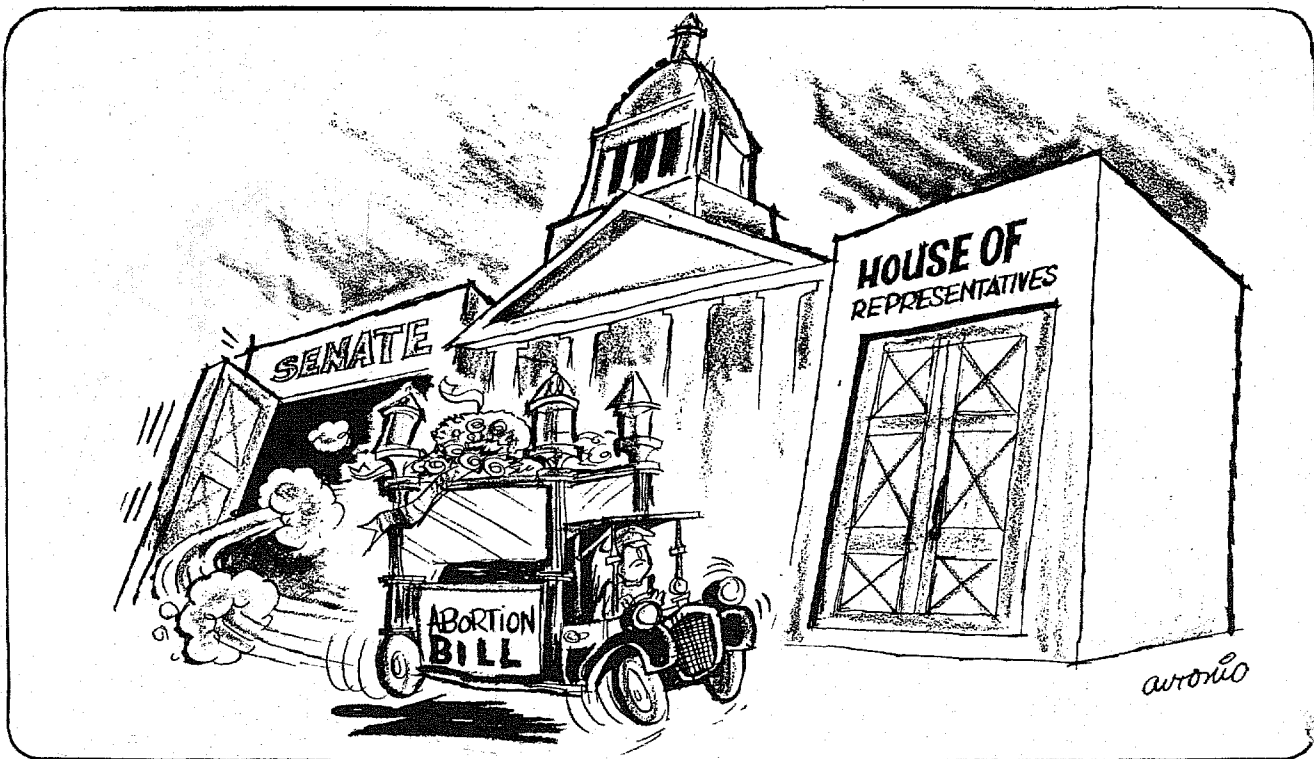
Proponents of liberalized abortion laws cannot prove from science that the unborn is not an inviolate human person.

In any case, the legislature must admit that all the issues are not clear. Doubt should give them pause and urge them to put their decision off until all the relevant discoveries of science are available. The community which is in doubt at least should be able to expect the legislature to withhold any decision until the insights of further study indicate the most reasonable approach to abortion.

Besides the new insights which science can give, the legislature can learn from states which have recently passed such bills. Does it not make sense to wait and learn by others' mistakes? Should a law now be passed which could kill the innocent who have a right to life?

We live in a day when concerned leaders are pleading the cause of minority groups who lack the voice to protect their human rights. We would ask these same leaders to hesitate before taking away the most basic right to life itself from those whose lips are not yet fully formed.

We give our voice to the innocent unborn, God's new creation in every day. They are a minority who can bring no economic pressure to bear, who cannot arouse public opinion or make a political deal. They are at the mercy of men. Let us hope that their blood does not descend upon us and upon our children.



Criticism Heaped On UN Over Mid East

By J. J. GILBERT

WASHINGTON — (NC) — The war in the Middle East has brought stepped-up criticism of the United Nations.

Some commentators have called it a near futile organization, others have called it forlorn, and still others have asked if we are watching the death of the UN.

Things do look bleak for the world organization; there has been nothing much lately for which it could be praised. But one is prompted to ask, might not this be the very time to work for the strengthening of the UN? To attack it plays into the hands of those who would render it impotent.

One thing is certain. If we did not have an organization like the UN, we would scurry about frantically to start one. The UN's work is frustrated by nations that flout its appeals and de-

isions. What would these nations do if there were no UN?

The United States' foreign policy is based on the conviction that the central problem of the world today is how to organize it for a durable peace. For that reason, it is committed to the support and strengthening of the UN.

One writer has said in recent days that the turning point for the League of Nations was its failure to stop Mussolini's conquest on Ethiopia in the 1930s. Actually, there was little hope left for the League in the 1920s, after the United States refused to join, despite the herculean efforts of President Woodrow Wilson, one of its founders and a chief promoter.

The historic visit of Pope Paul VI to the UN in October, 1965, left no doubt of their im-

portance the Pontiff placed on the world organization. In his talk on that occasion, he said the UN is "a reflec-

tion, as it were, in the temporal field, of what the Catholic Church aspires to be in the spiritual field."

Voice Of People Is Needed Now

There comes a certain time when silence becomes sin. It is possible that we have reached that point regarding the proposed change in Florida abortion law? The liberalized bill has passed the Senate but not the House, which has yet to vote.

The Voice asks each of its readers to let their Christian voice speak out their respect for God given life. We ask each of you to write your State Representative regarding the proposed change. (Mailing address: House Chambers, Tallahassee, Florida.) Innocent life may lie in the balance.

HOUSE OF REPRESENTATIVES

Ted Alvarez (D) 19th District, Jacksonville; William C. Andrews (D) 31st District, Gainesville; Lynwood Arnold (D) 23rd District, Jacksonville; Phil Ashler (D) 3rd District, Pensacola; Maxine E. Baker (D) 90th District, Miami; E. Pope Bassett (R) 44th District, Maitland; James N. Beck (D) 33rd District, Palatka; William H. Bevis (D) 57th District, Fort Meade; Richard A. Bird (R) 85th District, Fort Lauderdale; Gordon Blalock (D) 26th District, Jacksonville; Lew Brantley (D) 21st District, Jacksonville; Warren M. Briggs (D) 2nd District, Pensacola; George L. Caldwell (R) 84th District, Fort Lauderdale; William V. Chappell, Jr. (D) 30th District, Ocala; John R. Clark (D) 55th District, Lakeland; William R. Conway (D) 35th District, Ormond Beach; Granville H. Crabtree, Jr. (R) 119th District, Sarasota; A. H. Craig (D) 34th District, St. Augustine; John Crider (D) 22nd District, Jacksonville; John R. Culbreath (D) 69th District, Brooksville.

Talbot D'Alemberte (D) Coconut Grove; Paul W. Danahy (D) 67th District, Tampa; Charles E. Davis, Jr. (R) 71st District, Vero Beach; Robert C. De Young (R) 70th District, Riviera Beach; Murray H. Dubbin (D) 95th District, South Miami; John L. Ducker (R) 39th District, Winter Park; James R. Eddy (R) 82nd District, Pompano Beach; Henton D. Elmore (D) 6th District, Crestview; Harold G. Featherstone (D) 101st District, Hialeah; Maurice A. Ferre (D) 91st District, Miami; George Firestone (D) 110th District, Miami; William H. Fleece (R) St. Petersburg; Edmond M. Fortune (D) 5th District, Milton; Jan Fortune (R) 43rd District, Maitland.

Tom Gallen (D) 116th District, Bradenton; Jeff D. Gautier (D) 103rd District, Miami; William L. Gibson (R) 45th District, Orlando; William M. Gillespie (D) 37th District, Daytona Beach; Elton J. Gissendanner (D) 107th District, North Miami; William D. Gorman (R) 42nd District, Winter Park; Robert Graham (D) 105th District, Miami Lakes; Gifford Grange, Jr. (D) 25th District, Jacksonville; Mary R. Grizzle (R) 47th District, Indian Rocks Beach; Marshall S. Harris (D) 108th District, Miami; Robert C. Hartnett (D) 106th District, Coral Gables; Robert C. Hector (D) 104th District, Miami; Richard S. Hodes (D) 68th District, Tampa; Vernon C. Holloway (D) 102nd District, Miami; Joseph W. Humphrey (R) 77th District, Boynton Beach; W. M. Inman (D) 10th District, Quincy; William G. James (R) 81st District, Delray Beach; Joseph G. Kennelly, Jr. (D) 28th District, Jacksonville; Charles J. King (R) 89th District, Plantation; Henry W. Land (D) 38th District, Orlando; Gerald Lewis (D) 96th District, Coral Gables; David L. Lindsey (R) 41st District, Orlando; Robert T. Mann (D) 60th District, Tampa; Elvin L. Martinez (D) 63rd District, Tampa; Joseph M. Martinez, Jr. (R) 88th District, Hollywood; Carey Matthews (D) 92nd District, Miami Beach; Ray Mattox (D) 56th District, Winter Haven; Leon N. McDonald, Sr. (D) 15th District, Live Oak; Kent S. McKinley (R) 118th District, Sarasota; Clifford A. McNulty (R) 73rd District, Melbourne; John Robert Middlemas (D) 8th District, Panama City; Miley L. Miers, II (D) 12th District, Tallahassee; Wayne Mixson (D) 11th District, Marianna; Jack Murphy (R) 54th District, Tampa; Kenneth M. Myers (D) 94th District, Miami; Charles L. Nergard (R) 75th District, Fort Pierce; Donald Gilbert Nichols (D) 27th District, Jacksonville; Ray C. Osborne (R) 48th District, St. Petersburg.

Bernie C. Papy, Jr. (D) 114th District, Key West; Richard A. Pettigrew (D) 97th District, Miami; Harry H. Heffer (R) 72nd District, Cocoa Beach; Jack M. Poorbaugh (R) 78th District, Boynton Beach; William E. Powell (R) 74th District, Indian Shores; Jerome Pratt (D) 115th District, Palmetto; Henry J. Prominski (R) 86th District, Fort Lauderdale; Charles E. Rainey (D) 49th District, Clearwater; M. T. Randall (D) 112th District, Fort Myers; James L. Redman (D) 61st District, Tampa; Donald H. Reed, Jr. (R) 76th District, Boca Raton; W. H. Reedy (D) 32nd District, Eustis; James J. Reeves (D) 4th District, Pensacola; William M. Register, Jr. (D) 62nd District, Tampa; A. S. Robinson (R) 51st District, St. Petersburg; E. C. Rowell (D) 59th District, Wildwood; Arthur H. Rude (R) 83rd District, Fort Lauderdale; Robert W. Rust (R) 80th District, Palm Beach; John L. Ryals (D) 66th District, Brandon; Walter W. Sackett, Jr. (D) 100th District, Miami; John J. Savage (R) 46th District, Dan Scarborough (D) 18th District, Jacksonville; T. Terrell Sessums (D) 65th District, Tampa; Robert H. Shadley (R) 40th District, Orlando; Eugene F. Shaw (D) 16th District, Starke; Carl A. Singleton (D) 109th District, Coral Gables; Ken Smith (D) 14th District, Perry; Guy W. Spicola (D) 64th District, Tampa; Don H. Stafford (R) 52nd District, St. Petersburg; George B. Stallings, Jr. (D) 20th District, Jacksonville; Tammy Stevens (D) 70th District, Dade City; James H. Sweeny, Jr. (D) 36th District, DeLand.

Jim K. Tillman (R) 117th District, Sarasota; Donald L. Tucker (D) 13th District, Tallahassee; Ralph D. Turlington (D) 29th District, Gainesville; Ralph C. Tyre (D) 17th District, Lake City; James Lorenzo Walker (D) 113th District, Naples; Gordon W. Wells (D) 1st District, Pensacola; Ed. S. Whitson, Jr. (R) 50th District, Clearwater; Ben. C. Williams (D) 9th District, Port St. Joe; Louis Wolfson, II (D) 93rd District, Miami; Quillar S. Yancey (D) 58th District, Lakeland; Jess Yarbrough (D) 9th District, Miami.

U.S. Pavilion at Fair 'A Bit Of All Right'

By GEORGE G. HIGGINS

I recently had the pleasure of spending four days (not enough) at Expo 67 in Montreal. It's a magnificent fair. I have yet to hear anybody knock it.

The Canadians, of course, are all puffed up about it, as they have a perfect right to be, and the majority of the Americans I met in Montreal are more than willing to admit that it's far superior in almost every respect, to the New York fair of a couple of years ago.

Many Americans, on the other hand, are keenly dis-

appointed with our own U.S. pavilion at Expo, and some are complaining about it rather vocally.

Richard Starnes, a Scripps-Howard staff writer, is a typical case in point. In a dispatch from Montreal, Starnes admits that Buckminster Fuller's huge, transparent, geodesic dome is very attractive from the outside, but, quoting a Canadian fairnik, hastens to add that "like all bubbles, it's empty." The net effect of the U. S. pavilion, he says, is one of "gawky self-consciousness."

I don't happen to agree with Starnes. I like the U.S.

pavilion very much and, returning Starnes' compliment, would like to add that much of the American criticism to its relaxed, soft-sell interior may derive from a peculiar American brand of "gawky self-consciousness."

By that I mean that many of the pavilion's American critics seem to resent the fact that we didn't take advantage of Expo to show off America's strength and prowess as one of the leading industrial nations of the world.

For my own part, I am glad that we didn't take ourselves all that seriously and that even our pavilion movie—a perfectly delightful short entitled "Children at Play—is whimsically light-hearted from beginning to end and completely devoid of even the slightest trace of chauvinistic propaganda. For once, the "ugly American" came through—to me at least—as a fairly civilized people who don't feel under any neurotic compulsion to flex their muscles in public or to try to compete with the Russians in showing off their gadgets and their hardware.

CASTRO FLUBS IT

I wouldn't say that the American pavilion is necessarily the best of the lot at Expo. As a matter of fact, I wouldn't know which of the 140-odd pavilions to single out for first honors. I am sure of this, however, that the Cuban pavilion is the worst of the lot. It's loaded with the crudest kind of political propaganda, which, as you might expect, defeats its purpose and, instead of making friends for Fidel Castro, tends to have the opposite effect.

The Christian pavilion at

Expo is something else again. Small, starkly simple, and completely unpretentious, it scrupulously avoids the "triumphalism" and complacency of so many religious exhibits of an earlier day and tries, with a measure of success, to get people thinking seriously about the essential meaning of the Gospel.

The theme of the pavilion is "The Eighth Day." This expression, used since the beginning of Christianity, summarizes the Christian message for today—a challenge to build a world in which all men may work and live in fellowship with Christ. The Eighth Day, which comes after the end of the week, inaugurates a new era and points toward the future. It says that, in spite of the sin and suffering which are all around us, "Christ is with us now" and enjoins us to await, in hope and confidence, His final coming in judgment and deliverance.

There has been a fair amount of criticism of the Christian pavilion. Some people are disappointed with its stark simplicity; others regret or even resent the fact that it doesn't make use of any of the traditional symbols of Christian art to make its point. On the other hand, some of the pavilion's critics are neither angry nor resentful, but simply bewildered and confused.

Expo, I repeat, is a magnificent and stunningly successful fair. But don't take my word for it. Hitch a ride to Montreal and see it for yourself. It's well worth the time and the effort.



Msgr. Higgins

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Cities Miles Apart, Their Music Also

By JOSEPH A. BREIG

Within a matter of days recently — thanks to the speed of jet aircraft — I found myself at Mass in churches 2,000 miles apart.

One is the cathedral in Helena, capital of the state of Montana; the other a parish church in a new residential area of Toronto, Canada, capital of Ontario Province.

The difference in liturgical music was even more striking than the geographical distance.

In Helena, the occasion was the baccalaureate Mass for the graduating class of 1,000-student Carroll College.

The Helena cathedral is an imposing, soaring, white-and-gold gothic edifice. A many-voiced sanctuary choir, accompanied by a great organ, overflowed its arches with praise-of-God singing as magnificent as any I have ever heard anywhere.

VOICE AND GUITAR

In Toronto, the Mass was a wedding Mass, softly sung by a male quartet — two seminarians and two laymen, apparently — with guitar accompaniment.

Reflecting later on these contrasting services, three considerations occurred to me:

First, each form of liturgical music was appropriate for the occasion, indeed, "sang the occasion."

Second, the music in each case was devotional and moving, contributing to worship.

Third, the diversity of musical forms showed forth one of Vatican II's great meanings: that the Church must go out to all persons and all cultures, in order to draw all toward God.

There was no "the Mass is ended" belaboring of the obvious. Instead, after the exchange of blessings between priest and people ("The Lord be with you"... "and with your spirit") the celebrant closed the service with six perfect words: "Go in the peace of Christ."

TOUCHING ASPECT

Another touching aspect of the nuptial Mass was the fact that the priest received the chalice from the bridegroom at the beginning of the Liturgy of the Eucharist; and that the new husband and wife, after taking each other until death, received Christ in Communion not only under the sign of bread, but also by drinking from the chalice.

(Communion under both forms, I think, is a practice that will gradually become more and more frequent.)

My reason for being in Toronto was to attend a convention of the Catholic Press Association of the U. S. and Canada. Each day, a group of bishops and priests celebrated Mass for the delegates.

The music had been selected from compositions by Sister Miriam Therese Winter of the Medical Mission Sisters; and here again, in the comparative intimacy of a hotel meeting room, the guitar demonstrated its suitability for Mass in certain circumstances.

As liturgical diversity increases, I feel sure that more and more people, in every nation under heaven, will be drawn to Mass which, although the self-same divine sacrifice, will be fascinating in its multiform human variety — which I take it was one of the things the intuitive Pope John XXIII had in mind.

Msgr. James J. Walsh, diocesan director of vocations, is presently in Ireland attending the ordinations of new priests who will serve in the Diocese of Miami. His column, "The Truth of the Matter" will be resumed when he returns later this month.

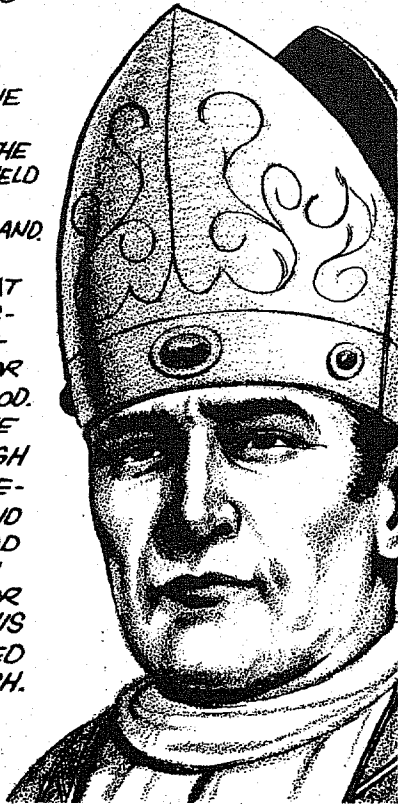
HEROES OF CHRIST

ST. ANSELM

1033-1109

THIS ITALIAN-BORN ARCHBISHOP WAS ONE OF THE ABLEST AND SAINTLIEST MEN IN THE EARLY CHURCH. HE HELD WHAT WAS ONCE THE PRIMAL SEE OF ENGLAND.

HE WAS ALSO A GREAT THEOLOGIAN ADVANCING MANY IRREFUTABLE ARGUMENTS FOR THE EXISTENCE OF GOD. HIS PERSONAL LIFE EXCEPT FOR HIS HIGH SANCTITY WAS SOMEWHAT COLORLESS AND HE LIVED IN A PERIOD OF TIME WHEN MEN STILL SEARCHED FOR THEIR CREATOR. HIS HOLINESS ATTRACTED MANY TO THE CHURCH.



Will Catholicism Be Heart Of United Church In U.S.?

By Father John B. Sheerin

Will we see in the future a great new Church for American Christians with Roman Catholicism at the center? On June 1, Dr. John E. McCaw made a progress report at a Boston meeting of the policymaking board of the National Council of Churches. For a year he has been studying the relations between the National Council of Churches and the Catholic Church under a fellowship from the American Association of Theological Schools. It was an 18,000-word report and Dr. McCaw predicted that the decline of religious pluralism will lead to an American Christian Church with Roman Catholicism at its core.

Judging by the dispatch in the New York Times, the report met with objections from some of the delegates. One Methodist delegate protested that the world today is too "small" to begin talk-

ing about an American Church but he also said that, even in America, it would be unfortunate to have a unified Church that has been united superficially. He seemed to think that Americans brought up in the evangelical tradition might not feel at

home in a Roman Catholic atmosphere.

CORDIAL ATMOSPHERE
I have been noticing in talks recently given by noted Americans a tendency to refer with great respect and admiration to Catholicism or Catholics. Dr. McCaw cited as symbols of change in the American religious scene the figures of Pope John XXIII and former President John F. Kennedy. These two men, said McCaw, brought America "as close to a uniform expression of Christianity on the part of the mass of the people as any nation of the world."

A few weeks ago, Dr. Eugene Carson Blake, in a talk in New York City, quoted repeatedly from Pope Paul's recent encyclical and from the writings of Barbara Ward. Senator Charles H. Percy, speaking at the annual Religion in American Life dinner, said that a man and a movement had proved religion's relevance to modern life: the man was Pope John and the movement was Civil Rights.

Now Dr. McCaw's report is a very significant document and deserves more press attention than it has received. I have not yet read its 18,000 words but I

wonder if he is giving proper attention to one factor that ecumenists often neglect. That is, the status of belief among young people today. One wonders how much Christian faith is really to be found among them.

COMMUNICATING?

Listening to a TV program recently on the Sexual Revolution, I was surprised to find that most of the panelists agreed that there is a high and blank wall of separation between youth and older people who attempt to advise them on sexual matters. This confirmed what we have been hearing from educators generally. Young people cannot be reached. Their elders may have the best of intentions but young people have lost confidence in elders who remind them of divine laws and rules of ethics.

Change is such an essential part of the lives of young people today that they are concerned not about the future of the hereafter but only about the here and now. Warned that premarital sex relations will result in an unhappy marriage later on, they are not concerned. They want to know, "Why should I not do this or that right here and now?"

Again, they distrust elders who preach virtue and practice discrimination in housing, who deplore crime in the streets and rejoice over the latest bombing of Hanoi, who bewail beatniks who use LSD and yet get tipsy at cocktail parties, who build air-conditioned churches and block legislation to help the poor in the inner city. To get down to the point, they distrust the religious people they know and simply refuse to believe what they say.

This means that a large segment of our young people, especially those on campus, do not listen to the churches — any church. Will they change their attitude in due time? Will they become members of a great new Christian Church in America, with Roman Catholicism at its core? Possibly — but if so, it will happen only because someone has discovered how to communicate with them.

Holy Land Off An Arena Of War

By JOHN J. WARD

As it has down through the centuries, the Holy Land once more has become the scene of "war and alarms of war."

In an anguished appeal, Pope Paul VI lamented the outbreak and prayed that Jerusalem be spared as the venter of the Holy Places of Christ's passion and death. The Holy Father said:

"A new war! We would have thought that we would never see again such a tragedy in the present and future history of peoples after the terrifying (and, in the opinion of wise men, useless and absurd) experiences which men have inflicted on themselves no less than twice in a century."

"We will add another word, repeating our deepest wish for the safety of the Holy Places. It is in fact a matter of supreme interest for all descendants of Abraham's spiritual offspring, Jews, Moslems and Christians, that Jerusalem be declared an open city and, freed from any military operation, that it may be immune from the war casualties which are already being inflicted on her and more threaten her more and more."

"Let Jerusalem be spared the experiences of war and let it remain the Holy City, the refuge of the defenseless and the wounded, the symbol of hope and of peace for all."

CARE ORDERED

Israeli Prime Minister Levi Eshkol the next day ordered all Israeli troops to take special care to protect the Jewish, Christian and Moslem holy places of Jerusalem, some of which previously had been shelled.

At the same time, the Israeli embassy in Washington said that the holy places in Jerusalem would be reopened for "spiritual activities without disturbance" under the control of the respective faiths.

The problem of refugees is most serious. The Catholic Near East Welfare Association said the lightning war already had produced a million new refugees, to add to the 1.3 million Palestine refugees already there before

war broke out.

Many pilgrims visit Jerusalem today as they have throughout the years. We read in the Gospel how Joseph and Mary took the Child Jesus to the Temple when He was 12 years old. In the Holy Land the chief places of pilgrimage are the scene of the Crucifixion and the Holy Sepulchre on Mount Calvary in Jerusalem; the place of the Nativity at Bethlehem, and the place of the Annunciation at Nazareth.

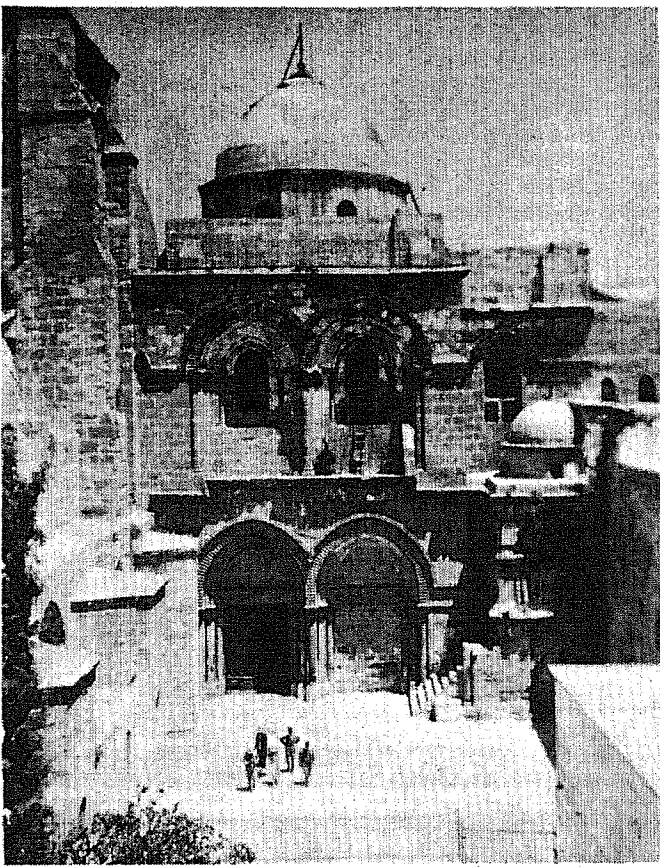
There is much evidence to prove the early Christians revered the place where Christ was buried and the spot where He died on the Cross. Apparently in an attempt to discourage the veneration, the Roman Emperor Hadrian built a temple to Venus on the site. In the Fourth Century, the Emperor Constantine and his mother, St. Helena, began the work of uncovering the ancient shrines. After a long search, St. Helena found the burial place and the Cross still intact.

An incident similar to the present outbreak occurred in 1948. At that time, the United Nations decided to partition Palestine. Tel Aviv with Jaffa were the scenes of sporadic outbreaks of violence by Arabs and Jews, and the area between the two towns became a "no man's land."

Tel Aviv was founded in 1909 by Jewish residents of Jaffa who wanted to form a Jewish community. Now the city is the largest in Israel and is much larger than Jaffa, of which it had once been a suburb. Jaffa (which is called Yafo by Hebrews) is one of the oldest cities in the world and is said to have been founded by Japhet, the son of Noe more than 4,000 years ago. Today there still are signs of the Greeks, of Solomon and St. Peter and even of Napoleon, who once conquered it.

Bethlehem is an almost exclusively Christian town in a Moslem nation.

Recorded history notes that the first pilgrim to Jerusalem was Alexander who left Rome in 212 A.D. and went to the Holy Land "for the sake of prayer and to obtain knowledge of the Holy places by enquiry." He



The Basilica of the Holy Cross in Jerusalem.

found a Jerusalem which bore little resemblance to the city of the Gospels. The Holy Sepulchre and the Rock of Calvary were concealed beneath the Temple of Venus, due to the building of a Roman city above the destroyed old city.

GIRDLED BY HILLS

The capital city of the ancient kingdom of David and Solomon, Jerusalem is located about 32 miles east of the Mediterranean and 13 miles west of the Dead Sea. It is surrounded by a girdle of hills, including Mount Scopus and the Mount of Olives and is itself built principally upon two hills, Mount Zion and Mount Moria, or the Eastern Hill.

Archaeology has revealed that a community of cave dwellers existed there as early as the third millennium before Christ.

About 1400 B.C., it was taken by the Jebusites, who called it Jebus, and it was held by them until about 1058 B.C., when David captured Zion, the upper city. He had the Ark of the Covenant brought to Jerusalem

and planned for the building of the Temple on Mount Moria, a project which was carried out by his son, Solomon.

After Solomon's death, when his kingdom was split into two sections, Israel in the north and Juda in the south, Jerusalem became the capital of Juda and its subsequent history was less glorious.

In the course of the next centuries, Jerusalem was at times attacked by hostile kings. One such attack was overcome when the prophet Isaias told the ruler of Jerusalem that God would protect the city. An angel of God destroyed the enemy army of Assyrians while they were asleep. In 606 B.C., Nebuchadnezzar, king of Babylon, took many captives from Jerusalem back to his native country.

One of those captives was Daniel, the prophet. Determined to stop repeated attempts of the kings of Juda to overthrow his power, Nebuchadnezzar captured Jerusalem in 586 B.C., burned the Temple and other im-

Fla. School Tax Credit Bill Offered

TALLAHASSEE — A bill which would allow tax credit to parents of children attending "non-public elementary secondary schools" has been introduced into the Florida Legislature.

Introduced by Representatives John L. Ducker (R), and E. Pope Bassett (R), House Bill 2916 provides for a credit toward ad valorem taxes amounting to "\$250 for each person dependent upon receiving his chief support from the taxpayer if such dependent is between the ages of 6 years and 18 years of age..."

The bill provides that the credit "shall apply on the tax assessment due on Nov. 1 of the same year."

Titled "An Act Relating to Allowing Tax Credit for Private School Attendance," the bill has been referred to the House Rules Committee.

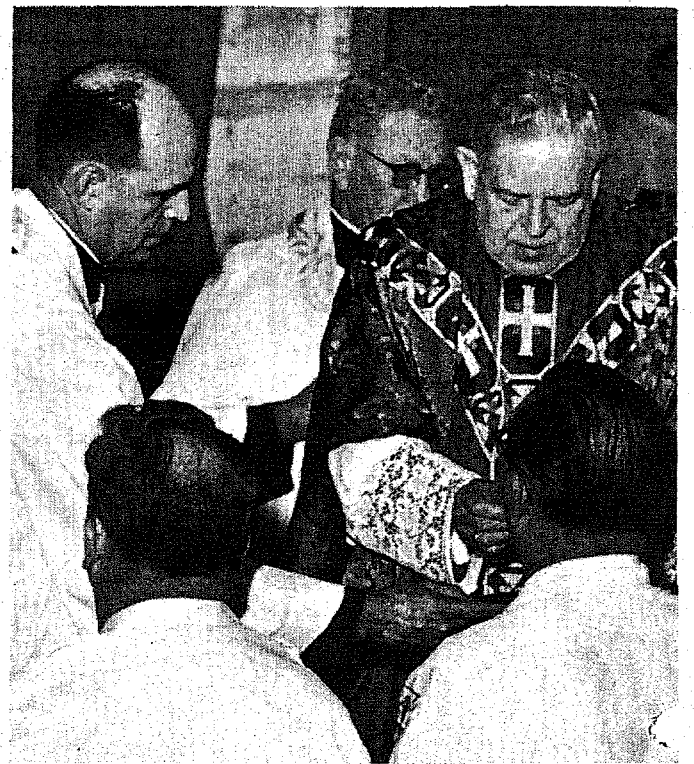
Congo Rebels Free Priest

KISANGANI, The Congo — (NC) — Father Alphons Strijbos, a Dutch priest of the Congregation of Priests of the Sacred Heart, has been liberated by the Congolese National Army after 33 months of captivity in rebel hands, according to reports received here.



Palm Beach Guild Of Police And Firemen Hosted Annual Breakfast

Bishop Coleman F. Carroll Called For "New Image" Of Law Enforcement Officers



Members Received Communion

Bishop Coleman F. Carroll Offered Mass

Work Of Police, Firemen Called Dangerous And Noble

WEST PALM BEACH — A serious study of the ways in which the image of police and firemen can be improved was urged here by Bishop Coleman F. Carroll during the Third Annual Communion Sunday observed by the Palm Beach County Guild of Catholic Police and Firemen.

Pontifical Low Mass celebrated in St. Juliana Church by Bishop Carroll preceded a breakfast served at the Holiday Inn where the guest speaker was Palm Beach County Circuit Court Judge Hugh MacMillan.

Father John Nevins, chaplain, Miami Guild of Catholic Police and Firemen, preached the homily during the Mass in which hundreds of law enforcement personnel and firemen participated with their families.

WORK IMPORTANT

"We fail to realize the importance and nobility of the vocations of police and firemen. We take them for granted," Bishop Carroll emphasized, adding that he knows it is a vocation "otherwise many of these men wouldn't be in it."

"I know in many cases they are not paid as they should be and when you don't get sufficient pay and have to 'moonlight', as many police do in this state, it's a sad story," the Bishop said.

Bishop Carroll noted that police and firemen have obligations to continue their education and stated that "their superiors and the people at large should give them the opportunity and motivation to become better informed, particularly in the scientific field."

The purpose of the guild, Bishop Carroll said, is "to put the emphasis on that which is so important in lives of all of us but greatly important in the lives of those who by reason of their voca-

tion to protect all of us put their lives in danger many, many times."

Judge MacMillan told members of the guild that "You men who wear the uniform of police and fire departments are our first line of defense around the clock," to whom the general public owes a debt of gratitude.

WORK UNHERALDED

"Most of the time your work is unheralded. You are frequently subject to criticism. Your work protects the family and private property, which is the basis of our economic and social life," Judge MacMillan continued, quoting the late president John F. Kennedy. "We have the greatest debt to all of you," he said, pointing out that between 1960 and 1965, 278 policemen in this country were killed in the line of duty.

In his sermon during the Mass, Father Nevins reminded the congregation

that "The Christ in us can attract others to be led to Him. We must show forth the great virtues of a good example. To set the best example in our power is one of our highest responsibilities; to live well is the best preacher, to set a lofty example is the richest bequest a man can leave behind him, and to exemplify a noble character is surely a most valuable con-

tribution a man can make for the benefit of posterity," Father Nevins said.

"Such is His power within us that we can change our respective communities and ultimately the world," Father Nevins continued. "Through our love for the faith we can be individual instruments of God in helping others to believe in God, to bring them back to God

and to glorify Him. Through our respective vocations like those of our police and firemen," he pointed out, "God's grace can act and what may have seemed difficult or an impossible task can become a reality."

"Bearing in our soul the

indelible seal of Christ's holy sacraments we are more powerful than any army set in battle array. We have a duty and an obligation as Christians. We have a pledge to fulfill, namely, to be ever faithful to Christ, Our Leader, and His cause."

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Text Of Instruction On The Eucharist

Part III

THE WORSHIP OF THE EUCHARIST AS A PERMANENT SACRAMENT

1) The Reasons for Reserving the Eucharist: Prayer Before the Blessed Sacrament

49. The Reasons for Reserving the Eucharist Outside Mass

"It would be well to recall that the primary and original purpose of the reserving of the sacred species in Church outside Mass is the administration of the Viaticum. Secondary ends are the distribution of communion outside Mass and the adoration of Our Lord Jesus Christ concealed beneath these same species" (108). For "the reservation of the sacred species for the sick... led to the praise-worthy custom of adoring the heavenly food which is preserved in churches. This practice of adoration has a valid and firm foundation" (109), especially since belief in the real presence of the Lord has as its natural consequence the external and public manifestation of that belief.

50. Prayer Before the Blessed Sacrament

When the faithful adore Christ present in the sacrament, they should remember that this presence derives from the Sacrifice and is directed toward both sacramental and spiritual Communion.

In consequence, the devotion which leads the faithful to visit the Blessed Sacrament draws them into an ever deeper participation in the Paschal Mystery. It leads them to respond gratefully to the gift of Him who through His humanity constantly pours divine life into the members of His body (110). Dwelling with Christ Our Lord, they enjoy His intimate friendship and pour out their hearts before Him for themselves and their dear ones, and pray for the peace and salvation of the world. They offer their entire lives with Christ to the Father in the Holy Spirit, and receive in this wonderful exchange and increase of faith, hope and charity. Thus they nourish those right dispositions which enable them with all due devotion to celebrate the memorial of the Lord and receive frequently the bread given us by the Father.

The faithful should therefore strive to worship Christ Our Lord in the Blessed Sacrament, in harmony with their way of life. Pastors should exhort them to this, and set them a good example (111).

51. The Faithful Should Have Easy Access to Churches

Pastors should see to it that all churches and public oratories where the Blessed Sacrament is reserved remain open for at least several hours in the morning and evening so that it may be easy for the faithful to pray before the Blessed Sacrament.

2) Where the Blessed Sacrament Is to Be Reserved

52. The Tabernacle

Where reservation of the Blessed Sacrament is permitted according to the provisions of the law, it may be reserved permanently or regularly only on one altar or in one place in the Church (112). Therefore, as a rule, each church should have only one tabernacle, and this tabernacle must be safe and inviolable (113).

53. The Blessed Sacrament Chapel

The place in a church or oratory where the Blessed Sacrament is reserved in the tabernacle should be truly prominent. It ought to be suitable for private prayer so that the faithful may easily and fruitfully, by private devotion also, continue to honor Our Lord in this sacrament (114). It is therefore recommended that, as far as possible, the tabernacle be placed in a chapel distinct from the middle or central part of the church, above all in those churches where marriages and funerals take place frequently, and in places which are much visited for their artistic or historical treasures.

54. The Tabernacle in the Middle of the Altar or in Some Other Part of the Church

"The Blessed Sacrament should be reserved in a solid, inviolable tabernacle in the middle of the main altar or on a side altar, but in a truly prominent place. Alternatively, according to legitimate customs and in individual cases to be decided by the local Ordinary, it must be placed in some other part of the church which is really worthy and properly equipped.

"Mass may be celebrated facing the people even though there is a tabernacle on the altar, provided this is small yet adequate" (115).

55. A Tabernacle on an Altar where Mass is Celebrated with a Congregation

In the celebration of Mass the principal modes of worship by which Christ is present to His Church (116) are gradually revealed. First of all, Christ is seen to be present among the faithful gathered in His name; then in His Word, as the Scriptures are read and explained; in the person of the minister; finally and in a unique way (modo singulari) under the species of the Eucharist. Consequently, because of the sign, it is more in keeping with the nature of the celebration that the eucharistic presence of Christ, which is the fruit of the consecration and should be seen as such, should not be on the altar from the very beginning of Mass through the reservation of the sacred species in the tabernacle.

56. The Tabernacle in the Construction of New Churches and the Adaptation of Existing Churches and Altars

The principles stated in nos. 53 and 55 ought to be kept in mind in the building of new churches.

The adaptation of existing churches and altars may only take place according to the principles laid down in no. 24 of this instruction.

57. The Means of Indicating the Presence of the Blessed Sacrament in the Tabernacle

Care should be taken that the presence of the Blessed Sacrament in the tabernacle is indicated to the faithful by a tabernacle veil or some other suitable means prescribed by the competent authority.

According to the traditional practice, a lamp should burn continually near the tabernacle as a sign of the honor paid to the Lord (117).

3) Eucharistic Devotions

58. Devotion, both private and public, toward the Sac-

Following is a translation of the final part of the text of the Instruction on the Worship of the Eucharistic Mystery, dated May 25, 1967, which goes into effect on the feast of the Assumption, Aug. 15, 1967.



rament of the Altar even outside Mass, provided it observes the norms laid down by the legitimate authority and those of the present instruction, is highly recommended by the Church, since the Eucharistic Sacrifice is the source and summit of the whole Christian life (118).

In determining the form of such devotions, account should be taken of the regulations of the Second Vatican Council concerning the relationship to be maintained between the liturgy and other, non-liturgical celebrations. Especially important is the rule which states: "The liturgical seasons must be taken into account, and these devotions must harmonize with the liturgy, be in some way derived from it and lead the people toward the liturgy as to something which of its nature is far superior to these devotions" (119).

4) Processions of the Blessed Sacrament

59. In processions in which the Blessed Sacrament is solemnly carried through the streets to the singing of hymns, especially on the feast of Corpus Christi, the Christian people give public witness to their faith and devotion toward this sacrament.

However, it is for the local Ordinary to decide whether such processions are opportune in present-day circumstances. He will also determine the place and form of such processions, so that they may be conducted with dignity and without injury to the reverence due to this sacrament.

5) Exposition of the Blessed Sacrament

60. The exposition of the Blessed Sacrament, for which either a monstrance or a ciborium may be used, stimulates the faithful to an awareness of the marvelous presence of Christ, and is an invitation to spiritual communion with Him. It is therefore an excellent encouragement to offer Him that worship in spirit and truth which is His due.

Care must be taken that during these expositions the worship given to the Blessed Sacrament should be seen, by signs, in its relation to the Mass. It is necessary then that when the exposition in question is solemn and prolonged, it should be begun at the end of the Mass in which the host to be exposed has been consecrated. The Mass ends with the *Benedicamus Domino* and the blessing is omitted. In the decoration which accompanies exposition (120), one must carefully avoid anything which could obscure the desire of Christ in instituting the Eucharist; for He instituted it above all with the purpose of nourishing, healing and sustaining us (121).

61. It Is Forbidden to Celebrate Mass Before the Blessed Sacrament Exposed

While the Blessed Sacrament is exposed, the celebration of Mass in the same area of the church (*eadem aula ecclesiae*) is forbidden, all concessions and contrary customs valid up to the present time, even those worthy of special mention, notwithstanding.

This is because, besides the reasons given in no. 55 of this instruction, the celebration of the Mystery of the Eucharist includes in a more perfect way that spiritual communion to which exposition should lead the faithful. Therefore there is no need for this further help.

If exposition of the Blessed Sacrament is prolonged for a day, or for several successive days, it should be interrupted during the celebration of the Mass, unless it is celebrated in a chapel apart from the exposition area and some at least of the faithful remain in adoration.

In places where the interruption of a long-established contrary custom would upset the faithful, local ordinaries should establish a suitable but not over-long period of time, in order that this norm may be explained to the faithful before coming into effect.

62. How the Rite of Exposition Is to be Carried Out

If the exposition is only to be a short one, then the monstrance or ciborium should be placed on the altar table. If exposition is over a longer period, then a throne may be used, placed in a prominent position; care should be taken however that it is not too high or far away.

During the exposition everything should be so arranged that the faithful can devote themselves attentively in prayer to Christ Our Lord.

To foster personal prayer, there may be readings from the Scriptures together with a homily, or brief exhortations which lead to a better understanding of the mystery of the Eucharist. It is also good for the faithful to respond to the

Word of God in song. It is necessary that there should be

periods of silence at suitable times.

At the end of exposition, Benediction with the Blessed Sacrament is given.

If the vernacular is used, instead of singing the *Tantum Ergo* before the blessing, another eucharistic hymn may be used, as laid down by the episcopal conference.

63. Solemn Annual Exposition

In churches where the Blessed Sacrament is normally reserved, there could be a period of solemn exposition each year, even if it were not strictly continuous, giving the local community the opportunity to adore and meditate on this mystery more deeply and fervently.

Exposition of this kind should only be held if it is seen that there will be a reasonable number of the faithful, by consent of the local Ordinary and according to the law.

64. Prolonged Exposition

For any grave and general need, the local Ordinary can order that there should be prayer before the Blessed Sacrament exposed over a long period, and which can be strictly continuous, in those churches where there are large numbers of the faithful.

65. Interrupting Exposition

Where, due to the fact that there is not a suitable number of faithful for the adoration of the Blessed Sacrament, continuous exposition is not possible, it is permissible to replace the Host in the tabernacle, at pre-arranged and publicized times. This should not be done however more than twice in a day, for example, at midday and at night.

This reposition may be carried out in the more simple way and without singing: the priest dressed in *cotta* and stole, having adored the Blessed Sacrament for a short time, replaces it in the tabernacle. In the same way, at a set time, the Blessed Sacrament is again exposed: the priest retires after a short period of adoration.

66. Exposition for Short Periods

Even brief exposition of the Blessed Sacrament held in accordance with the law, should be so arranged that before the blessing with the Blessed Sacrament reasonable time is provided for readings of the Word of God, hymns, prayers and silent prayer, as circumstances permit.

Local Ordinaries will make certain that these expositions of the Blessed Sacrament are always and everywhere carried out with due reverence.

Exposition merely for the purpose of giving Benediction after Mass is forbidden.

6) Eucharistic Congresses

67. In Eucharistic congresses Christians seek to understand this mystery more deeply through a consideration of its many aspects (cf. above, no. 3). But they should celebrate it in accordance with the norms of the Second Vatican Council and should venerate it through devotions and private prayers, especially by solemn processions, in such a way that all these forms of devotion find their climax in the solemn celebration of Mass.

For the duration of the Eucharistic congress of an entire region, it is fitting that some churches should be reserved for perpetual adoration.

In the audience granted on the 13th of April, 1967, to His Eminence Arcadio M. Cardinal Larraona, Prefect of the Sacred Congregation of Rites, His Holiness Pope Paul VI, by his authority approved and confirmed this instruction, ordered that it should be published, and established that it should come into effect on the feast of the Assumption of the Blessed Virgin Mary, Aug. 15, 1967.

All things to the contrary notwithstanding.

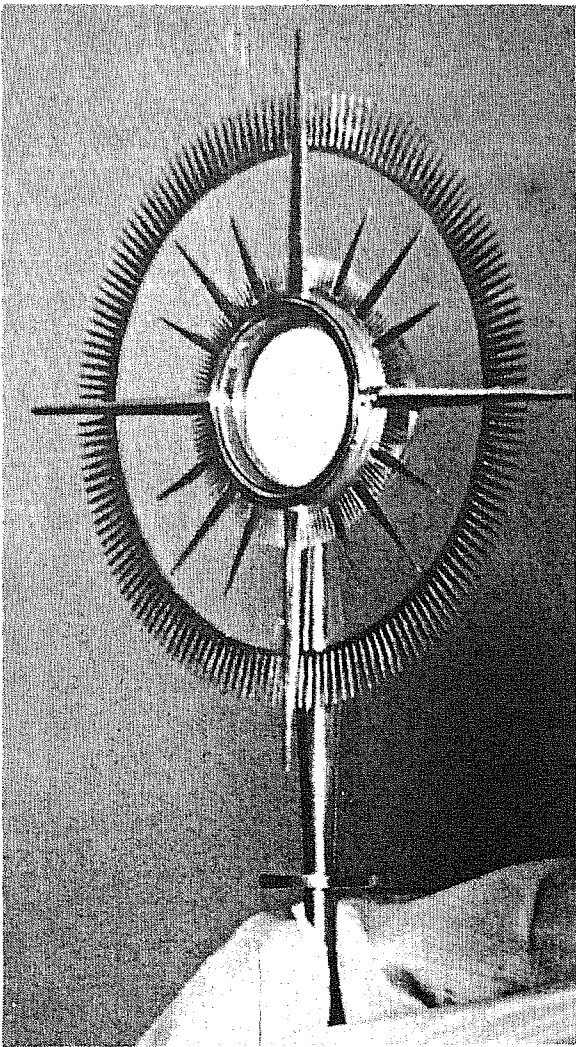
Rome, 25th May, 1967, the Feast of Corpus Christi.
Giacomo Cardinal Lercaro
Archbishop of Bologna
President of the Consilium
For the Implementation of
The Constitution on the Liturgy

Arcadio M. Cardinal Larraona
Prefect of S.R.C.

Ferdinando Antonelli
Titular Archbishop of Idicra
Secretary of S.R.C.

NOTES

(1) Cf. Vat. Council II, Const. on the Liturgy, *Sacrosanctum Concilium*, (Continued on Page 10)



(Continued from Page 9)

- nn. 2, 41, 47 — AAS 56 (1964), pp. 97-98, 111, 113.
(2) Cf. *Ibid.*, nn. 48-54, 56 — AAS 56 (1964), pp. 113-115.
(3) Cf. *Ibid.*, nn. 55, 57 — AAS 56 (1964), pp. 115-118.
(4) Cf. Const. on the Church, *Lumen Gentium*, nn. 3, 7, 11, 26, 28, 50 — AAS 57 (1965), pp. 6, 9-11, 15-16, 31-32, 33-36, 55-57.
(5) Cf. Decree on Ecumenism, *Unitatis Redintegratio*, 2, 15 — AAS 57 (1965), pp. 91-92, 101-102; Decree on the Bishops' Pastoral Office in the Church, *Christus Dominus*, pp. 15, 30 — AAS 58 (1966), pp. 679-680, 688-689; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 2, 5-8, 13-14, 18; AAS 58 (1966), pp. 991-993, 997-1005, 1011-1014, 1018-1019.
(6) Cf. Const. on the Church in the Modern World, *Gaudium et Spes*, n. 38 — AAS 58 (1966), pp. 1055-1056.
(7) AAS 39 (1947), pp. 547-572; cf. Address to those who took part in the International Conference on Pastoral Liturgy held at Assisi, 22. ix. 1956; AAS 48 (1956), pp. 715-724.
(8) AAS 57 (1965), pp. 753-774.
(9) Vat. II Const. on the Church, *Lumen Gentium*, n. 7 — AAS 57 (1965), p. 9.
(10) Vat. II Const. on the Liturgy, *Sacrosanctum Concilium*, n. 47 — AAS 56 (1964), p. 113.
(11) Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 6, 10, 47, 106 — AAS 56 (1964), pp. 100, 102, 113, 126; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 4 — AAS 58 (1966), pp. 995-997.
(12) Paul VI, Encyc. Lett., *Mysterium Fidei* — AAS 57 (1965), p. 763.
(13) Cf. Pius XII, Encyc. Lett., *Mediator Dei* — AAS 39 (1947), pp. 564-566.
(14) Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 47 — AAS 56 (1964), p. 113.
(15) Cf. Council of Trent, Session XXII, Decree on the Mass, Chap. I — Denz. 938 (1741).
(16) Cf. Vat. II Const. on Church, *Lumen Gentium*, n. 11 — AAS 57 (1965), pp. 15-16; Const. on Liturgy, *Sacrosanctum Concilium*, nn. 47-48 — AAS 56 (1964), p. 113; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 2, 5 — AAS 58 (1966), pp. 991-3, 997-9; Pius XII, Encyc. Lett., *Mediator Dei*, AAS 39 (1947), p. 552; Paul VI, Encyc. Lett., *Mysterium Fidei* — AAS 57 (1965), p. 761.
(17) Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 26-28 — AAS 56 (1964), p. 107; and below n. 44.
(18) Cf. below n. 49.
(19) Cf. Vat. II Const. on Church, *Lumen Gentium*, n. 11 — AAS 57 (1965), pp. 15-16; Const. on Liturgy, *Sacrosanctum Concilium*, n. 41 — AAS 56 (1964), p. 111; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 2, 5, 6, AAS 58 (1966), pp. 991-3, 997-9, 999-1001; Decree on Ecumenism, *Unitatis Redintegratio*, n. 15; AAS 57 (1965), pp. 101-2.
(20) Council of Trent, Session XIII, Decree on the Eucharist, Chap. V — Denz. 878 (1643).
(21) Paul VI, Encyc. Lett., *Mysterium Fidei* — AAS 57 (1965), pp. 769-770; Pius XII, Encyc. Lett., *Mediator Dei* — AAS 39 (1947), p. 569.
(22) Cf. Session XIII, Decree on the Eucharist, Chap. 4 — Denz. 877 (1642); can. 2 — Denz. 884 (1642).
(23) Cf. The above-mentioned documents in so far as they deal with the sacrifice of the Mass; besides the following which deal with both aspects of the mystery: the Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5, 18 — AAS 58 (1966), pp. 997-9, 1018-9; Paul VI, Encyc. Lett., *Mysterium Fidei* — AAS 57 (1965), p. 754; Pius XII, Encyc. Lett., *Mediator Dei* — AAS 39 (1947), pp. 547-572; the address to those who took part in the International Conference on Pastoral Liturgy, held at Assisi on 22. ix. 1956 — AAS 48 (1956), pp. 715-723.
(24) Cf. Paul VI, Encyc. Lett., *Mysterium Fidei* — AAS 57 (1965), pp. 769-772; Pius XII, Encyc. Lett., *Mediator Dei* — AAS 39 (1947), pp. 547-572; S.C.R., Instruction De Musica Sacra, 2. ix. 1958 — AAS 50 (1958), pp. 630-663; Instruction Inter Oecumenici, 26. ix. 1964 — AAS 56 (1964), pp. 877-900.
(25) Cf. Council of Trent, Session XIII, Decree on the Eucharist, Chap. 3 — Denz. 876 (1639). Cf. also St. Thomas Aquinas, *Summa Theol.* III, q. 60, a. 1.
(26) Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 33, 59 — AAS 56 (1964), pp. 108-109, 116.
(27) Cf. *Ibid.*, nn. 14, 17-18 — AAS 56 (1964), pp. 104, 105.
(28) Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5 — AAS 58 (1966), p. 997.
(29) Vat. II Const. on the Church, *Lumen Gentium*, n. 11 — AAS 57 (1965), pp. 15-16; Decree on Ecumenism, *Unitatis Redintegratio*, nn. 2, 15 — AAS 57 (1965), pp. 91-92, 101-102.
(30) Cf. Vat. II Const. on the Liturgy, *Sacrosanctum Concilium*, n. 10 — AAS 56 (1964), p. 102.
(31) *Ibid.*, n. 2 — AAS 56 (1964), pp. 97-98; cf. also n. 41 — AAS 56 (1964), p. 111.
(32) Mozarabic Prayer — PL 96, 759 B.
(33) Vat. II Const. on the Church, *Lumen Gentium*, n. 26 — AAS 57 (1965), p. 31.
(34) Cf. Vat. II Const. on the Liturgy, *Sacrosanctum Concilium*, n. 42 — AAS 56 (1964), pp. 111-112.
(35) Cf. St. Thomas Aquinas, *Summa Theol.* III, q. 73, a. 3.
(36) St. Leo the Great, *Serm.* 63, 7: PL 54, 357 C.
(37) Vat. II Const. on the Church, *Lumen Gentium*, n. 26 — AAS 57 (1965), pp. 31-32.
(38) Cf. Vat. II Const. on the Church, *Lumen Gentium*, nn. 3, 7, 11, 26 — AAS 57 (1965), pp. 6, 9-11, 15-16, 31-32; Decree on Ecumenism, *Unitatis Redintegratio*, n. 2 — AAS 57 (1965), pp. 91-92.
(39) Cf. *Ibid.*, nn. 15, 22 — AAS 57 (1965), pp. 101-102, 105-106.
(40) *Ibid.*, n. 22 — AAS 57 (1965), p. 106.
(41) *Ibid.*, n. 15 — AAS 57 (1965), p. 102.
(42) Paul VI, Encyc. Lett., *Mysterium Fidei* — AAS 57 (1965), p. 773.
(43) Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 7 — AAS 56 (1964), pp. 100-101.
(44) Council of Trent, Session XXII, Decree on the Mass, Chap. II — Denz. 940 (1743).
(45) Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 7 — AAS 56 (1964), pp. 100-101.
(46) Paul VI, Encyc. Lett., *Mysterium Fidei* — AAS 57 (1965), p. 764.
(47) Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 56 — AAS 56 (1964), p. 115.
(48) Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 4 — AAS 58 (1966), pp. 995-7.
(49) Cf. *Ibid.*, n. 4 — AAS 58 (1966), pp. 995-7; Cf. also n. 3 of this instruction.
(50) Cf. Vat. II Const. on Divine Revelation, *Dei Verbum*, n. 21 — AAS 58 (1966), pp. 87-8.
(51) Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 14, 26, 30, 38 — AAS 56 (1964), pp. 104, 107, 108, 110.

- (52) Cf. Vat. II Const. on Church, *Lumen Gentium*, n. 10 — AAS 57 (1965), pp. 14-15; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 2 — AAS 58 (1966), pp. 991-3; Paul VI Encyc. Lett., *Mysterium Fidei* — AAS 57 (1965), p. 761.
(53) Cf. Vat. II *Lumen Gentium*, n. 10 — AAS 57 (1965), pp. 14-15; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, nn. 2, 5 — AAS 58 (1966), pp. 991-3, 997-9.
(54) Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 28-9 — AAS 56 (1964), pp. 107-8.
(55) Cf. *Ibid.*, nn. 48, 106 — AAS 56 (1964), pp. 113, 126.
(56) Cf. *Ibid.*, n. 55 — AAS 56 (1964), p. 115.
(57) St. Thomas Aquinas, *Summa Theol.* III, q. 79, a. 7, ad 2.
(58) Cf. Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 26-32 — AAS 56 (1964), pp. 107-8.
(59) Cf. S.R.C. Instruction *Musica Sacram*, 5. iii. 1967 — AAS 59 (1967), pp. 300-320.
(60) Hippolytus, *Traditio Apostolica*, 21 — ed. B. Boty, 1963, pp. 58-9; cf. Vat. II Const. on the Liturgy, *Sacrosanctum Concilium*, nn. 9, 10 — AAS 56 (1964), pp. 101-2; Decree on the Apostolate of the Laity, *Apostolicam actuositatem*, n. 3 — AAS 58 (1966), pp. 839-40; Decree on the Church's missionary activity, *Ad Gentes divinitus*, n. 39 — AAS 58 (1966), 986-7; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5 — AAS 58 (1966), pp. 997-9.
(61) Vat. II Past. Const. on Church in the Modern World, *Gaudium et Spes*, n. 43 — AAS 58 (1966), p. 1063.
(62) Cf. Conc. Vatican II, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 6.
(63) Vat. II Decl. on Christian Education, *Gravissimum educationis*, n. 2 — AAS 58 (1966), pp. 730-1.
(64) Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5 — AAS 58 (1966), pp. 997-9.
(65) Session XXII, Decree on the Mass, Chap. 8 — Denz. 946 (1749).
(66) Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 28 — AAS 56 (1964), p. 107.
(67) *Ibid.*, n. 41 — AAS 56 (1964), p. 111; cf. Const. on Church, *Lumen Gentium*, n. 26 — AAS 57 (1965), pp. 31-32.
(68) Cf. n. 47 of this instruction.
(69) Cf. Vat. II Const. on Church, *Lumen Gentium*, n. 3 — AAS 57 (1965), p. 6.
(70) Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 54 — AAS 56 (1964), p. 115.
(71) Cf. *Ibid.*, n. 11 — AAS 56 (1964), pp. 102-3.
(72) Cf. S.R.C. Instruction *Musica Sacram*, 5. iii. 1967, nn. 6, 8, 11; AAS 59 (1967), pp. 302-3.
(73) Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5 — AAS 58 (1966), p. 998.
(74) Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 124 — AAS 56 (1964), p. 131.
(75) Cf. *Ibid.*, nn. 6, 106 — AAS 56 (1964), pp. 100, 126.
(76) *Ibid.*, n. 106 — AAS 56 (1964), p. 126.
(77) *Ibid.*
(78) Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, nn. 41-2 — AAS 56 (1964), pp. 111-2; Const. on Church, *Lumen Gentium*, n. 28 — AAS 57 (1965), pp. 33-36; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5 — AAS 58 (1966), pp. 997-9.
(79) Cf. S.R.C. Instruction *Musica Sacram*, 5. iii. 1967, nn. 16, 27 — AAS 59 (1967), pp. 305, 308.
(80) S.C.R. Instruction *Inter Oecumenici*, 26. ix. 1964, n. 60 — AAS 56 (1964), p. 891.
(81) Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 55 — AAS 56 (1964), p. 115.
(82) Cf. *Ibid.*, n. 55 — AAS (1964), p. 115; *Missale Romanum*, *Ritus servandus in celebratione Missae*, 27. vi. 1965, n. 7.
(83) Cf. S.C.R., Rubrics of the Breviary and Missale Romanum, 26. vii. 1960, n. 502 — AAS 52 (1960), p. 680.
(84) Cf. Session XXI, Decree on Eucharistic Communion, Chaps. 1-3 — Denz. 930-2 (1726-9).
(85) *Ritus servandus in distributione communionis sub utraque specie* 7. iii. 1965, n. 1.
(86) Cf. Pius XII Encyc. Lett., *Mediator Dei* — AAS 39 (1947).

- (87) Cf. AAS 56 (1964), p. 7 — AAS 59 (1967), p. 374.
(88) Council of Trent, Session XIII Decree on the Eucharist, Chap. 2 — Denz. 875 (1638); cf. also Session XXII, Decree on the Mass, Chaps. 1-2 — Denz. 938 (1740), 940 (1743).
(89) Council of Trent, Session XIII, Decree on the Eucharist, Chap. 7 — Denz. 880 (1646-7).
(90) C.I.C., can. 859.
(91) S.C. of the Council, Decree on the daily reception of Communion, 20. xii. 1905, n. 6 — AAS 38 (1905-1906), pp. 401 Seq; Pius XXI, Encyc. Lett., *Mediator Dei* — AAS 39 (1947), p. 565.
(92) Cf. Council of Trent Session XIII, Decree on the Eucharist, Chap. 8 — Denz. 881 (1648).
(93) Cf. Pius XII Encyc. Lett., *Mediator Dei* — AAS 39 (1947), p. 566.
(94) Cf. C.I.C., can. 864, 1.
(95) Cf. C.I.C., can. 865.
(96) Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 26 — AAS 56 (1964), p. 107.
(97) Vat. II Const. on the Church, *Lumen Gentium*, n. 26 — AAS 57 (1965), pp. 31-32.
(98) Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 41 — AAS 56 (1964), p. 111.
(99) Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 13 — AAS 58 (1966), 1011; cf. Const. on the Church, *Lumen Gentium*, n. 28 — AAS 57 (1965), pp. 33-6.
(100) Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 28 — AAS 56 (1964), p. 107.
(101) Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 13 — AAS 58 (1966), pp. 1011-1012; cf. Paul VI, Encyc. Lett., *Mysterium Fidei* — AAS 57 (1965), p. 762.
(102) Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 22, Para. 3 — AAS 56 (1964), p. 106.
(103) Cf. St. Thomas Aquinas, *Summa Theol.* II-II, q. 93, a. 1.
(104) Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 11 — AAS 56 (1964), pp. 102-103; cf. also n. 48, *ibid.*, p. 113.
(105) Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 57 — AAS 56 (1964), pp. 115-116; S.C.R., General Decree, *Ecclesiae Demper*, 7. iii. 1965 — AAS 57 (1965), pp. 410-12.
(106) Vat. II Const. on Liturgy, *Sacrosanctum Concilium*, n. 41 — AAS 56 (1964), p. 111; Const. on Church, *Lumen Gentium*, n. 28 — AAS 57 (1965), pp. 33-36 — Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 7 — AAS 58 (1966), 1001-1003.
(107) Vat. II Const. on Church, *Lumen Gentium*, n. 28 — AAS 57 (1965), p. 35; cf. Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 8 — AAS 58 (1966), pp. 1003-5.
(108) S.C. of Sacraments, *Instruction Quam Plurimum*, I. x. 1949 — AAS 41 (1949), pp. 509-10; cf. Council of Trent, Session XIII, Decree on Eucharist, Chap. 6 — Denz. 879 (1645); St. Pius X, Decree *Sacra Tridentina Synodus*, 20. xii. 1905 — Denz. 1981 (3375).
(109) Pius XII, Encyc. Lett., *Mediator Dei* — AAS 39 (1947), p. 569.
(110) Vat. II Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 5 — AAS 58 (1966), pp. 997-9.
(111) Cf. *Ibid.*, n. 18 — AAS 58 (1966), pp. 1018-9.
(112) Cf. C.I.C., can. 1268, Para. 1.
(113) Cf. S.C. Rites, *Instruction Inter Oecumenici*, Sept 26, 1964, n. 95; S.C. Sacraments, *Instruction Nullo unquam tempore*, May 28, 1938, n. 4: A.A.S. 30.(1938) pp. 199-200.
(114) Cf. Conc. Vatican II, Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 18; Paul VI, Enc. *Mysterium Fidei*: AAS 57 (1965) p. 771.
(115) S.C. Rites, *Instruction Inter Oecumenici*, Sept 26, 1964, n. 95.
(116) Cf. *ibid.*, n. 9.
(117) Cf. Code of Canon Law, can. 1271.
(118) Cf. Conc. Vatican II, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 11.
(119) Conc. Vatican II, Constitution on the Liturgy, *Sacrosanctum Concilium*, n. 13.
(120) Cf. *ibid.*, n. 62.
(121) Cf. S. Pius X, Decree *Sacra Tridentina Synodus*, Dec. 20, 1905: Denz. 1981 (3375).

Study Of U.S. Laity Mission Is Scheduled

WASHINGTON (NC) — The Department of Lay Organizations, U.S. Catholic Conference, will launch a study of the mission of the laity in the Church in the United States.

"The specific aim of the study is to review the present national plan for the coordination and development of lay apostolate structures in this country and to make recommendations for any changes that may be required as a result of the Vatican council, or new situations in the Church and world," Archbishop Joseph T. McGucken of San Francisco, chairman of the conference's lay organizations department, said.

The study will be carried out by a joint committee of the National Councils of Catholic Men, Women and Youth,

Priest Group Praised By New Cardinal

CHICAGO — (NC) — Cardinal-designate John P. Cody praised the work of the Association of Chicago Priests (ACP) as beneficial "individually and to all the parishes of the archdiocese."

Addressing the ACP plenary session in the Edgewater Beach Hotel, the Chicago archbishop said: "I believe the priests' association of Chicago meets the problems and tries to find a solution, and this is the best way in the spirit of the Second Vatican Council."

Father Raymond E. Goedert, new chairman of the ACP coordinating committee, told the priests the "spirit of the Vatican council actually influenced our work."

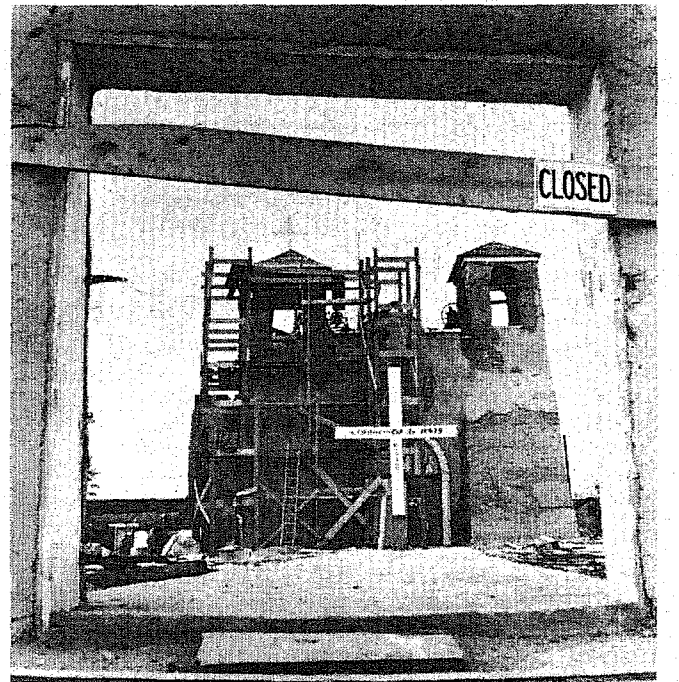
under the auspices of the Department of Lay Organizations. The joint committee is known as the Joint Councils Executive Board and is made up of the executive committees of the three major lay councils.

"The study will be carried out in close cooperation with all lay organizations and movements, official and unofficial, in the Church in the United States," Archbishop McGucken announced.

He said "the study itself would be conducted in collaboration with bishops, priests, Religious and laity and would hope to benefit from consultation with other religious denominations."

The study grew out of a proposal made at the biennial convention of the National Council of Catholic Men in Pittsburgh in April. At that time the delegates suggested that what they desired was not a "vague study of the lay apostolate in the United States" but a specific study that would result in a recommendation for a revised pattern of national coordination. Such a recommendation would be submitted to the National Council of Catholic Bishops for study and final action.

Archbishop McGucken said the study proposal was presented to the 40 bishops who make up the administrative board of the U.S. Catholic Conference as well as to the whole National Conference of Catholic Bishops. He said that they agreed that the National Council of Catholic Men, the National Council of Catholic Women, and the National Council of Catholic Youth "should be encouraged to conduct a thorough study of the lay apostolate in close and complete cooperation with all lay organizations and movements."



HISTORIC mission under repair, amid some controversy. The historic St. Francis de Assisi Mission church at Ranchos de Taos, N. M., is being covered with cement stucco. Artists and historians protested the use of stucco, holding that the church, dating back to the early 1700's, had been hand-plastered periodically with native mud atop the original adobe.

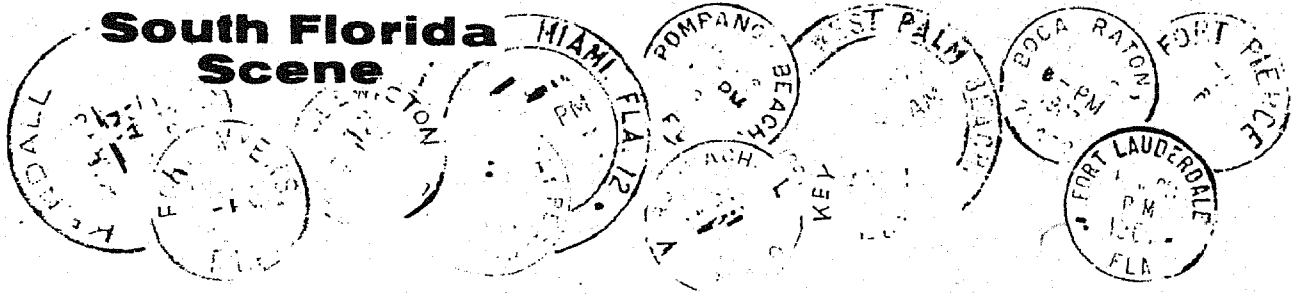
Meet Will Consider Post-Conciliar Laity

ROME — (NC) — Representation at the third World Congress of the Laity, to be held here in October, will be worldwide and will concentrate on man in the world today and the role of laymen in the post-conciliar Church.

This was the outline given by Miss Rosemary Goldie undersecretary of the Vatican Council of the Laity at a press conference here. In addition to more than 2,000 delegates expected to attend the congress, there will also be representatives of all major Christian confessions and churches, including three Russian Orthodox as observer-delegates.

Australian-born Miss Goldie said plans for the international congress are well under way and introduced her assistants, who include Miss Alma Herger, on loan for technical coordination from the U. S. National Council of Catholic women.

Miss Goldie stressed that the third congress will be primarily a working congress, with major addresses kept to a minimum. Only three major speeches are scheduled during the 10-day series of meetings. The rest of the time is to be allotted to workshop sessions and studies. Dominican theologian Yves Congar will be the keynote speaker at the congress.



Migrant Betterment Program Scheduled

BOCA RATON — An educational and enrichment program for families of migrant workers will be conducted for the third consecutive summer by Marymount College.

Through a grant of \$148,175 from the Office of Economic Opportunity, the college, conducted by the Religious of the Sacred Heart of Mary, will continue its specialized work with migrant children and a selected group of their parents.

Remedial education in the areas of reading, mathematics and language de-

velopment for 400 youngsters and a migrant family unit program for 60 parents to introduce them to vocational skills, family counseling, job placement and remedial academics is scheduled.

Non-professional community aides, most of whom are selected from the migrant population, certified teachers, college students, and volunteers are included on the staff will operate at the Major Seminary of St. Vincent de Paul, Boynton Beach; and at a family unit center to be announced.

Sister Simone, R.S.H.M. is the program director assisted by James M. Kutz, Sr., a member of the faculty at Central Catholic High School Melbourne; and William J. Manko, Fort Lauderdale.

Principal of St. Lawrence School, North Miami Beach, Sister Simone received her advanced degree at Barry College and was a teacher in the 1966 Summer Self-Help Program for migrants at Marymount.

Specialists in art, music, social work, nursing, recreation, speech and guidance are also included on the professional staff which will have the volunteer support of individuals, church and other community groups interested in assisting the migrants.

Summer Film Series

'The Magician,' the first of Barry College's Summer Film Series will be shown Friday June 23 at 7:30 p.m. in the auditorium.

The movie, a symbolic self-portrait of the artist as an illusionist, was directed by Ingmar Bergman.

College Building Fund OK'd By Washington

Barry College has received approval from Washington for a \$441,262 grant for construction of a Science and Language Center under Title I of the Higher Education Facilities Act.

The grant represents 33 1/2 per cent of the eligible project toward the total cost of the new Center estimated at \$1,557,579 with \$213,881 for Nursing Department space.

The new center will provide space for undergraduate instruction in biology, botany, physics, physical science, chemistry, languages, mathematics, business and

nursing, electronically equipped language rooms, built-in TV and other audio-visual tools; a divisible lecture hall for large and small group instruction and the rehabilitation for instruction of an existing one-story library wing which will constitute a small part of the project. All facilities are included within the Title I grant except the nursing department space.

Murray Blair Wright of Miami is the architect for the planned construction which will begin when the new Msgr. William Barry Memorial library, now nearing completion, is finished.

'Stop Crime' Phone Busy

Some 1,251 calls, including the fingering of a finance company hold-up man, have been received on the single emergency number inaugurated last month by the City of Miami at the suggestion of the Greater Miami Crime Commission as part of its

"Operation Stop Crime."

According to Sidney M. Ansin, Crime Commission president, the emergency number, 377-7777, put into service May 18 by the City of Miami Communication System, has been "highly successful" to date as part of a cooperative program between citizens and police.

As a result of a call to the emergency number, Ansin said, police were on the scene seconds after the recent robbery of a local finance company.

Panel Slated On Abortion

The current proposed abortion law will be the topic of a panel discussion sponsored by UNITAS, Tuesday June 20 at 8 p.m.

Panel members will include Father David Russell, Bishop's representative to The Voice; William Mixson, M.D.; Rabbi Solomon Schiff of Beth El Congregation and Lee Vogel, WQAM radio commentator. Joseph P. Mannors, local attorney, will act as moderator.

The discussion is open to the public and will be held at Washington Federal Savings and Loan Association Auditorium, 699 N.E. 167th St., North Miami Beach.



JERUSALEM BIBLES were recently presented to MSGR. JAMES F. ENRIGHT and SISTER MARY DOROTHY, O.P., Barry College president, by ARTHUR N. TEITELBAUM, director, Florida Regional Office of the Anti-Defamation League, left; and JUDGE WILLIAM PALLOT, chairman of the Florida Regional Board of the League, right, in appreciation of their roles in the Catholic-Jewish Dialogue held at the college last December.

26 Big Acts Scheduled For K-C Variety Show

CORAL GABLES—Charities of the Coral Gables Council K. of C. will benefit from the 26-act variety show being staged at 8 p.m. today (Friday) and Saturday in the Council hall, 270 Catalonia Ave.

More than 50 persons are participating in the show under the direction of Tommy and Val Bunnetta, assisted by choreographer Bobbi Alcott of Alcott Dance Studios; and musical director, Nancy Beckley.

Music is provided by the K. of C. orchestra conducted by Tony Snetro.

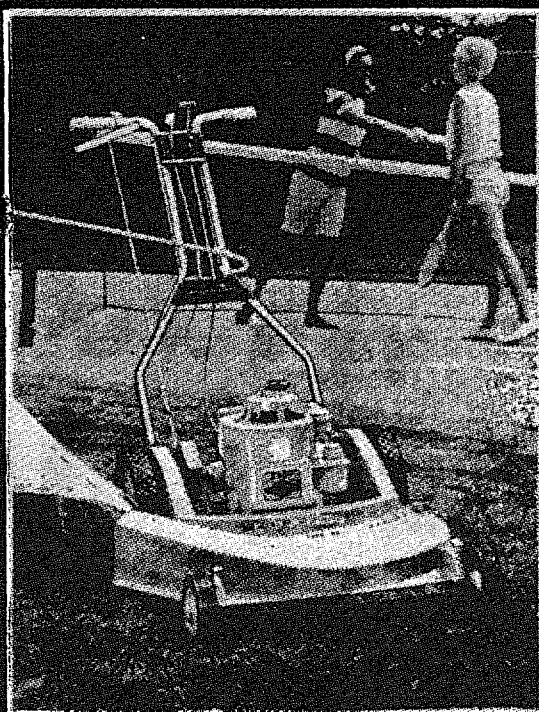
Acrobatics, dances, songs, and comedy routines are included in the program in which Dan Murphy, Francesca Minotra, Phil Lyman, Maureen Balletti and Yetta

De Barge will be featured performers.

Dancing will follow the Saturday evening performance. Tickets may be obtained by calling 221-2796 or at the door.

H. L. Pinder was elected grand knight of Miami Council 1726, K. of C. at the June meeting.

Other officers are E. Kocian, deputy grand knight; Edward Atkins, chancellor; C. Conway, Warden; F. Paglino, recorder; Michael Karaty, financial secretary; Louis Jepeway, treasurer; C. Gormley, advocate; R. Crawford, inside guard; L. Rahal, outside guard; T. Smith, Sam Marzella and C. Czebrinski, trustees.



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Volunteers Urged To Aid Villa Maria Auxiliary

A call for volunteers has been issued by Villa Maria Auxiliary coincident with groundbreaking for the new Villa Maria Nursing and Rehabilitation Center which will be erected at NE 125 St. and Tenth Ave.

By working closely with the administrative staff of the residence for senior citizens conducted by the Sisters of Bon Secours, whose religious order is dedicated to the care

of the sick, members of the Auxiliary can and do provide numerous services, moral support, and financial aid.

Those wishing to work closely with the nursing staff can assist in a variety of ways such as assisting wheelchair patients to lounge to chat with others; reading mail and writing letters for those who can no longer do it themselves; talking with and offering companionship to the friendless; and shopping for the handicapped who are no longer able to go to stores themselves.

As the new concept of care for the aged and infirm is put into action at the Villa Maria volunteers will be needed to organize and conduct recreational and educational programs.

Movies will be shown at regular intervals, parties will be given for birthdays and other special events; arts and crafts classes will be conducted, singing and music festivals will be held and there will be lectures and discussion groups under the leadership of prominent citizens.

Those interested and willing to devote a portion of their time to "shielding the old, the disabled, and the chronically ill from a sense of social rejection," are urged to call Mother Francis Helen, S.B.S., superior at Villa Maria at 758-1203 or Mrs. James B. Stewart, Auxiliary president, at 751-6105.

Young Women Get Degrees

Several young women from South Florida parishes were graduated this month from colleges throughout the country.

Miss Kathleen Bieger, Little Flower parish, Coral Gables, was awarded a Bachelor of Arts degree at the College of New Rochelle, New Rochelle, N. Y.

She is the daughter of Mr. and Mrs. John W. Bieger.

Ellen Johanna McElligott, daughter of Mr. and Mrs. Thomas J. McElligott, St. Brendan parish, was graduated from the College of Arts and Sciences at Catholic University of America.

She was elected to membership in Delta Epsilon Sigma, national honor society for academically outstanding seniors with special distinction in philosophy and theology.

Miss Mary Lou Keniry, daughter of Mrs. and Mrs. Joseph Keniry, Our Lady Queen of Martyrs parish; and Miss Margaret Mary Baldwin, St. Pius X parish, Fort Lauderdale, were graduated from Marymount College, Tarrytown, N. Y.

A Bachelor of Science degree was confirmed on Miss Keniry and Miss Baldwin was awarded a Bachelor of Music degree.



VILLA MARIA Auxiliary past president, MRS. LAWRENCE GRILLIOT, right, talks with resident, MRS. MINNIE SYDER on one of the Villa porches.

SUNNY GOINGS ON

Picnics And Dances Ushering In Summer

SUMMER'S HERE. . . Family Communion Sunday will be sponsored June 18, Father's Day, by St. Clement Altar and Rosary Society, Pancake and sausage breakfast will be served from 8 a.m. to noon in the K. of C. Hall, 3571 N. Andrews Ave., Ft. Lauderdale. . . Miami Catholic Singles Club will host "Hurricane" picnic, Sunday, June 18, Crandon Park. . . Duplicate Bridge played every Monday evening, St. Ann Hall, West Palm Beach. . . Rummage sale of Court Miami 262, CDA today (Friday) and Saturday in Gesu Center, downtown Miami. . . Independence Day dance planned for July 1 by K. of C. Council, Vero Beach, at Elk's Hall. Tickets available now after Sunday Masses. . . Pot Luck supper will be sponsored Monday, June 19 at 7:30 p.m. in Plantation Community Center by St. Gregory Women's Guild. . . St. Juliana Women's Club, West Palm Beach, now collecting items for annual rummage sale. . . Articles for the American booth in St. John Bosco parish annual carnival scheduled for July 29 and 30 are being collected.

Clothing Needed For Children

VERO BEACH - Used children's clothing is needed by St. Helen parish variety shop to meet the demand expected in preparation for next year's opening of school. Infant and children's clothing in good condition will be welcomed.

New Officers Welcomed

Several South Florida organizations welcomed new officers at recent meetings.

Charles O'Toole was named president of the newly organized St. Thomas the Apostle Home and School Association.

Other officers are Mrs. Charles Stock, vice president; Roy Livigni, treasurer; and Mrs. William Fitzpatrick, secretary.

Mrs. Mary Conroy has been installed as president of St. Michael Guild and Rosary Society.

Also assuming their duties were Mrs. Stanley Cole and Mrs. E. H. Norman, vice presidents; Mrs. Marie G. Kelly, secretary and Mrs. William T. Shelow, treasurer.

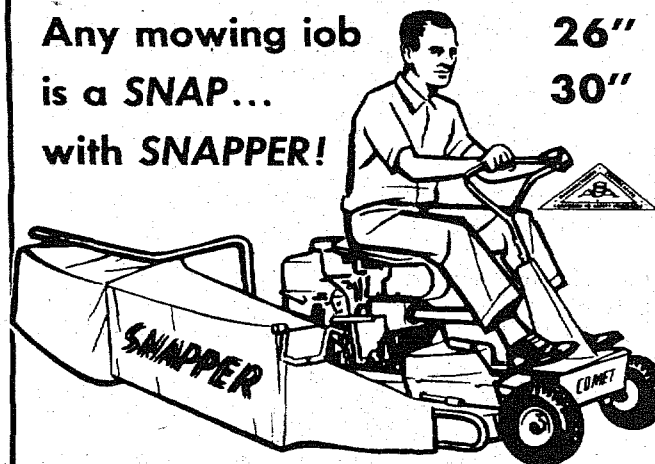
Meeting times have been changed to the first Sunday of each month following the 8 a.m. Mass.

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THE FAMILY CLINIC

I am the youngest of three girls and get treated the worst. My allowance is less than my sisters. I have to do most of the work. My parents favor my sisters. My father goes out drinking every night and my mother goes off on her own. I am thinking of running away from home to live with some friends who like me. If my parents loved me, I would be happy. They don't. What can I do?

By JOHN J. KANE Ph. D.

You didn't mention your age, Joan, and it wasn't really necessary because you are between 15 and 18, and you write and react in a manner by no means unusual at your age. You tend to see everything in black and white, there are no greys, there is no intermediate zone.

There are certain advantages as well as disadvantages in being the youngest child. You never suffer dethronement, i.e. a younger child never replaces you as the baby in the family. Despite all you have written this seems especially true because you are being something of a baby. You do feel very sorry for yourself.

On the other hand being the youngest does have drawbacks. You must live up to the standards set by your older sisters in school, or if they did not set very high standards, you may have to compensate for them. Much of your clothing may be apparel they have outgrown. No doubt, they can lord it over you a bit, and apparently do.

But the heart of your problem is in yourself, and I have some good news for you. Time is going to take you out of the miserable position you believe you now occupy.

Age Of Vacillation

At this stage of your life as you enter later adolescence you face all the insecurities typical of this period. You vacillate a great deal. At the moment you wrote the letter, you were quite depressed. Yet, it should not be surprising to learn that half an hour later you were laughing and enjoying yourself with a friend.

Just now you are very introspective, i.e. you look in on yourself too much, think too much about yourself and your problems. To gain any perspective on your present plight, you have to look around a bit.

For example, can you think of any girls your age who are much worse off than you? Try to be honest and don't put a "No". There are, of course, very many. While your allowance is less than that of your sisters, you still receive one. Some children do not.

Furthermore, wise parents try to determine the amount of an allowance by the age of the child. A girl in college will need more spending money, generally speaking, than a girl in high school.

But if this matter of allowance is quite important, and I really don't think it is, even to you, why not ask your parents to increase it a bit? You are using it as a stick with which to beat the dog, and it is a convenient one.

It is unfortunate that your parents go out each evening. It means there is little home life, and incidentally, this is one of the things you are really complaining about though you do not spell it out.

Forget Running Away

What you want most is reassurance, and fairly often too, that your parents and your sisters love you. I'm certain at times they must make it clear but girls of your age seem almost compulsive about it. Not all, of course, but very many.

So far as running away from home is concerned forget it. I don't like to write cliches but here is one: you cannot run away from yourself. That is what you are trying to do. Distant pastures always look greener at least until you enter them.

Furthermore, Joan, did you ever ask yourself honestly if you don't contribute just a bit to the problem you face? How often do you pout? How often do you overact to a prohibition or refusal of a request. I even wonder how often you have considered or even threatened your parents that you would run away from home?

Your difficulties are very common among girls of your age. For many they are part and parcel of the process of growing up. As I have written before there are psychological and physiological problems connected with adolescence and the tendency to see many things in extreme is part of it.

Try to be a little less critical of others and a bit more objective about yourself. This is not easy. One way to accomplish it is to talk matters over with one of the school counselors or teachers. They will help you gain perspective which is what you now need most.

Joan, things are rarely black or white. Some of our most serious problems are considerably less serious than we tend to think of them. But since we are involved, proportions do get out of hand. This is happening to you. Time will help, counseling will speed the process.



PHILADELPHIA — (RNS) — A Presbyterian industrialist has donated a 79-acre tract, worth \$315,000 to St. Joseph's Catholic church in nearby Downingtown, as the site for a badly needed new building.

Archbishop John J. Krol, who received the deed in the name of the Philadelphia archdiocese, called it "a most unique and generous gift" in view of its ecumenical character and "probably one of the largest gifts ever made to an individual parish."

Gunard O. Carlson, the donor, said he wished to express appreciation for what "the church had meant to the community over these many years."

8 Nuns Flee From Macao

HONG KONG (RNS) — Eight Carmelite nuns arrived here from Macao en route to Belgium.

Their party, which included six Chinese nuns as well as a Filipino and a Belgian, is expected to be followed by other groups as the small Portuguese enclave in Communist China slips more and more into the power of the Red Guards.

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The Voice
Of
Ralph Renick



Access To Christian Shrines To Be Eased

By RALPH RENICK
Vice President In Charge Of News
Television Station WTVJ

The Holy places of Jerusalem will now be more accessible to Christian visitors.

The former Israel-Jordan border cut right through the city leaving most of the Christendom shrines in Jordanian territory.

Hostility between Jews and Arabs resulted in strict regulation of passage through the United Nations' supervised Mandelbaum Gate — the only access point between the two sectors of the city.

If you were in Israel and wanted to cross over to Jordan, you were not allowed to return to Israel and had to continue by plane to Cairo or Beirut or some other non-Israel location.

The same forced routine was in effect if you landed in Jordan territory first. When you crossed through the gate to Israel you had to journey by motor vehicle to Tel Aviv in order to continue your trip by air or sea.

But now, Jewish armed forces have occupied the Jordan sector of Jerusalem and it seems certain the Jews will not give it back.

* * *

This past February, I stood on a roof deck atop the City Hall in Jerusalem interviewing the mayor of the Jewish sector of the city, Teddy Kollek. Kollek pointed to the old walled city situated in inaccessible Jordan territory just 150 yards away. A barbed wire "no man's land" strip snaked through the heart of the city nearly touching City hall.

"Someday, there will be only our Jerusalem" said Kollek. "It's a quiet frontier and both sides are interested in keeping it quiet. And one day, I hope it will be a united city again". That was four months ago.

Mayor Kollek's plans for peaceful unification were superceded by the lightning war of last week.

It took me four days to get through to Mayor Kollek by telephone to his Jerusalem home. Finally, at 1 a.m., Israel time, last Saturday, he was on the line for an exclusive interview.

"The Jews have waited over 2,000 years to get the whole of Jerusalem back, for which they prayed every day three times," said Kollek. When peace is restored there will be "absolute freedom of access for Christian as well as Moslem," he said.

* * *

The Mayor told me that the day before he participated in a meeting of all Christian faiths inside Jerusalem and they were assured of freedom of worship. "Let me assure you," he told me, "that not a single one of the Christian places has been in any way damaged or spoiled or touched."

This meant no harm had come to the Chapels housing the tomb in which Christ was laid to rest after the Crucifixion; the Via Dolorosa, the way of the Cross along which Christ walked from the Court of Pilate to the Hill of Golgotha, marked by 14 stations; the Garden of Gethsemane where Christ passed his last hours of agony on the night before he was crucified; the Mount of Olives overlooking Jerusalem from which Christ ascended to Heaven; and the other sacred Holy places precious to Christians.

I asked Mayor Kollek about the possibility of Jerusalem's being governed by international control in order to protect all shrines of Christians, Araba and Jews.

He replied, "I think there will be many Israeli willing to agree to international control of individual Holy places, but nobody is thinking of international control of the city as such."

* * *

Kollek said if the Jews had been left alone and allowed to govern Jerusalem cooperatively and peacefully with Jordan, "we should never had the idea of attacking them or taking it away from them."

He reported there were 1,500 wounded in the city, 15 civilians killed — several children among them — and "scores" of soldiers dead from air raids and sniper fire. Kollek said there were 1,000 buildings damaged or destroyed and that repairs would begin immediately.

"The big job we have here is restoring the old city that has been in the hands of the Arabs for so long and has been neglected, particularly the Jewish quarter." He said all the synagogues were "spitefully destroyed" during the years of Arab occupation.

The Prayer Of A Fool

Jesus, forgive me. I am so very foolish.

I dare to talk to you when I will not talk to my brothers.

How can I expect you to listen to me when I will not listen to those who are yours.

I dare to eat Your Body, when I am indifferent to the hunger of the masses. I naively think I can satisfy my spiritual hunger, when I fail to feed the bodies of your sons and my brothers.

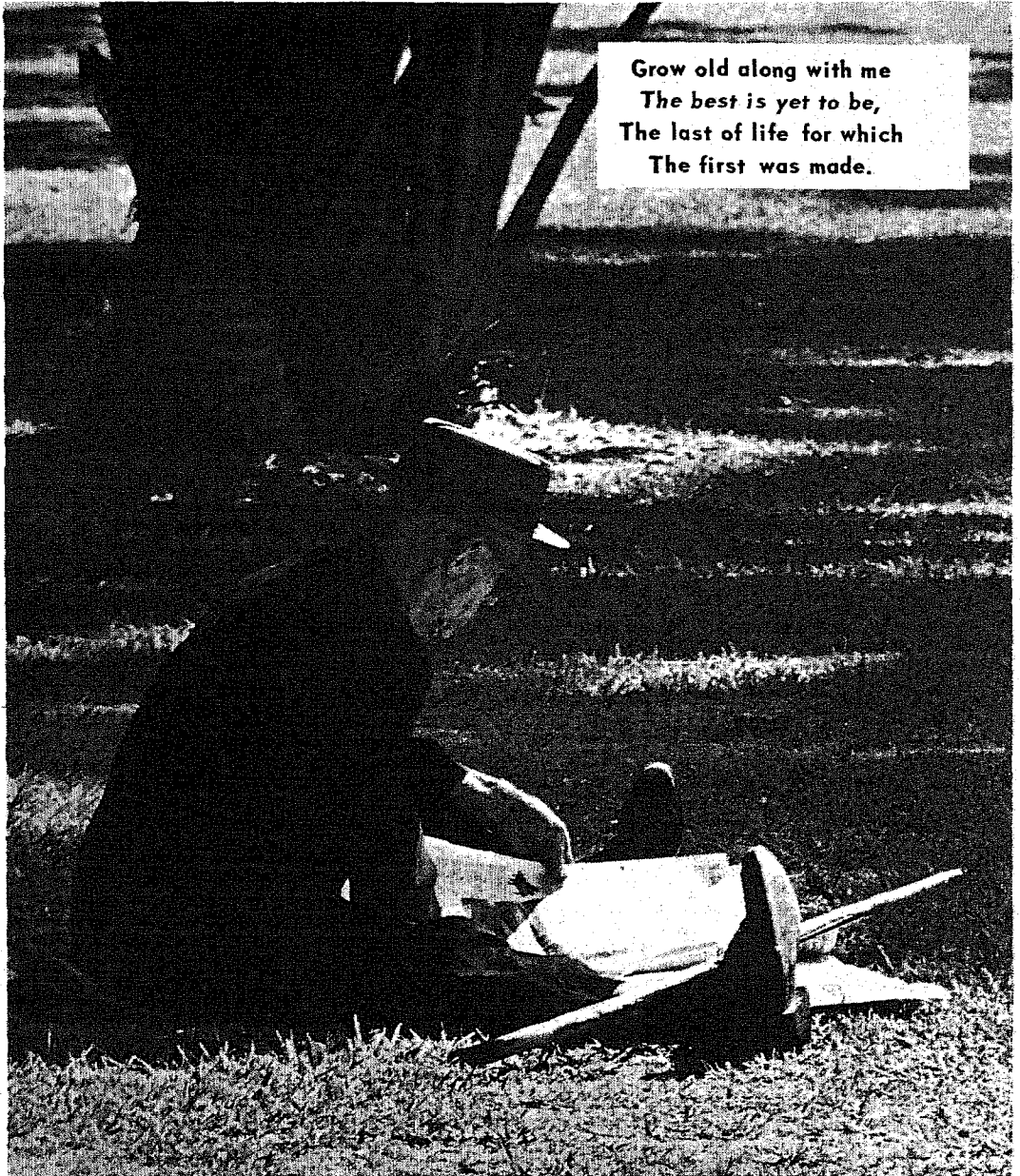
I dare to wage war while I seek peace with You. I kill on this earth while I look for everlasting life in the next.

I stupidly think that ignoring this world is a sign of my love of the world to come. In effect my life says that I think I love God when I am indifferent to man.

The fact is, Lord, that You became man. The fact is that I can embrace God only by embracing man. And the word became flesh.

VOICE FEATURE

Grow old along with me
The best is yet to be,
The last of life for which
The first was made.



Great And Small Who Want Peace Look To The Vatican

By JOHN COGLEY

GENEVA — The Pacem in Terris convocation sponsored here by the Center for the Study of Democratic Institutions was founded on the idea that war is too important to be left to the generals, the making of peace is too important to be left only to diplomats and statesmen.

The Center brought together some 300 theologians, philosophers, jurists, business men, labor leaders, politicians and intellectual leaders to spend three days together discussing the requirements of peace.

They came from every part of the world, from both sides of the great ideological divide and from the "third world" that stands apart from both the capitalist West and the Communist East.

Soviet leaders were invited but at the last minute pulled out at the demand of their government. It was hoped up until the last moment that the Center's attempts to bring representatives of all parties in Vietnam to the conference would be successful. But the North Vietnamese were unwilling to come; the National Liberation Front would not sit down with representatives of South Vietnamese. Only the South Vietnamese showed up.

Since the original agreement was that either all three or none of the Vietnamese belligerents would take seats as delegates, the panel on Southeast Asia was manned by delegates from Vietnam's neighboring countries, who reflected the difference of view about the tragic events in that country.

In addition to these disappointments, the organizers of the conference were frustrated by the eruption of the Middle East crisis.



JOHN COGLEY

Again, at the last minute, cancellations were received from Arab and Israeli delegates.

As James Reston pointed out in The New York Times, the private peace-makers gathered in Geneva faced many of the same difficulties that have confronted professionals in their search for peace.

But if these politically-rooted disappointments clouded the proceedings, the meeting must nevertheless be counted a success. It succeeded above all, at a time when again the shadow of nuclear annihilation had fallen across the earth, in showing that men who differ profoundly can still keep the political dialogue in progress and was a reminder that the only alternative to dialogue is warfare.

The Pacem in Terris convocation was not a Catholic meeting, though the Pope sent warm greetings and several important Vatican figures were seated as delegates, other religious and secular forces were present in equal proportion.

Nevertheless, the convocation took as its starting point the historic encyclical of Pope John XXIII — The only document that appears to be acceptable to all

sides in our present fractured world.

The very simplicity of John's encyclical manages to cut through the fog of ideological, religious and political antagonisms. Where it is used as the basic charter for discussion, a certain clarity is achieved about the futility of war, the danger of mankind's committing suicide, and the unity of the human family.

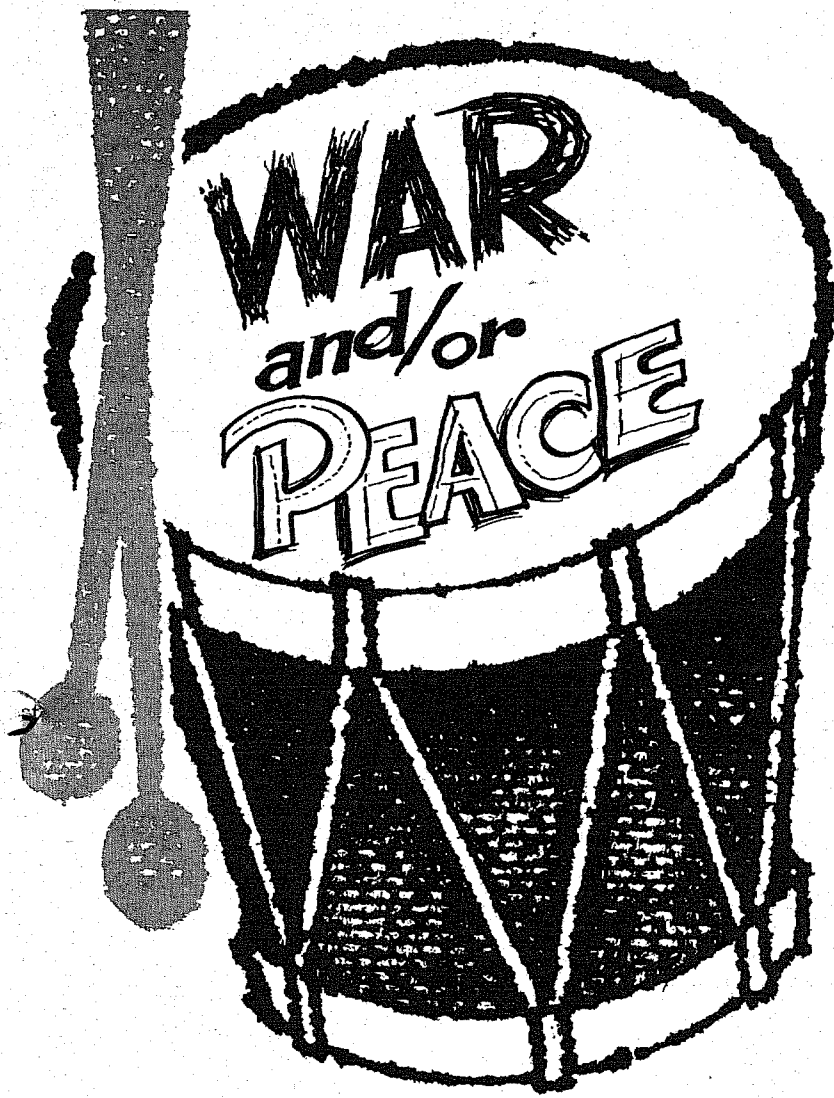
Pope Paul VI summed up the basic imperative of Pacem in Terris in his famous words at the United Nations "No more war — war never again!"

Interestingly, at the Geneva meeting, the present Pontiff's encyclical "Populorum Progressio" was quoted as often as Pacem in Terris.

A number of delegates pointed out that Pope Paul's encyclical, with its emphasis on the fact that the development of the poverty-ridden majority of mankind has now become another word for peace, followed logically from Pope John's work. The two encyclicals, they noted, represent a continuum.

As the convocation progressed, it became painfully clear once again that the ideological differences separating men are profound and will remain so, that the possibilities of violence erupting are always present, and that good will in itself is not enough to heal the wounds of division.

But it was equally notable that all men who fear the ultimate holocaust, including, Communists, are looking to the Vatican for moral leadership in the matter of peace and war. It is good to report that the Geneva convocation made it evident again that the last two Popes have supplied it in abundance.



(First of two articles)
By Father John J. Vereb

For many months now the American public has been exposed to protests, demonstrations, all sorts of 'in's through the communication media. We are told that a substantial segment of our society through these 'dissents' are expressing their disapproval of the 'war in Vietnam.'

Draft-cards, American flags have been burnt, the soul of the nation is being insulted at home and abroad, our national leaders have been called 'butchers,' 'murderers' or 'traitors' because allegedly they are for or against the 'war.' Demonstrators and speakers at peacerallies would want us to believe that we are a nation of war-mongers, and only those actively engaged in the protests and dissents have the prophetic charisma of know-

enough faith in my countrymen to believe that the people at both extremes of the spectrum of possible solutions are honest with themselves and with the national purpose. Therefore, in this age of extremes — can one ever get away from them?—we should not simply dismiss the views of the opposing extremes.

I am inclined to be disturbed, however, if one has easy solutions to complex problems. I reject the simplicity of the

but the same people refuse to believe categorically what ever an American leader says or does while trying to establish responsible national policy on the basis of information available to the government.

Slogans, religious as well as political, are flooding the mind of the average citizen: crisis, nuclear holocaust, the possibility of an accidental start of World War II, — but then the same people in a rather naive way suggest that the whole problem is not as complex as statesmen make us believe.

The 'make ploughshares out of swords', and 'turn the other cheek', 'unilateral stopping of the bombing' leaves one with an uneasy feeling that a praiseworthy but wishful thinking is promoted to replace a realistic national policy. To turn the other cheek in the midst of a 'hot war' reminds me of what G. Vann said just before the start of the II World War: 'If we concentrate so much on the other cheek, we shall in fact be turning other people's cheek'. One must wonder whether the cause of morality and civilization would be helped by thus creating a vacuum for an enemy in which to operate.

And what of those who wish to 'sack'em again', who wish to 'get it over with' through military victory? They claim that only military involvement seems to be an efficient way to redress wrongs that necessitated the war. 'Aggression' has been committed, the sanctity of 'contract' and 'principles' are at stake, they would say. But, can one be reasonably sure that the moral and physical evil caused by war and its consequences is measurably less than economic, political and other social gains?

What is the measurement of our values? Does it appear human to measure the success of the war in body-count. Some people will say that the words of Pope Pius XII in 1944 seem to be indeed prophetic, that 'the line of rupture which divides the international community into opposing blocks make coexistence in truth impossible.' Are 'we' all good, and 'they' all bad, because 'they' are Communists, atheists, socialists?

Because of the implications of these opinions, certain issues need clarification: In our complex and interrelated world when does aggression begin? Besides the question on whether the U.S. or the N. Vietnamese started the fighting, can or should aggression be considered also in categories other than geography and marching armies? Aggression can be committed without crossing borders through economics, education or institutional enslavement of whole peoples, we are told.

Others would rather use the term injustice instead of aggression against which societies have to defend themselves. Father John Courtney Murray warns also against an indiscriminate use of 'war and/or peace' as if they were completely valid moral and political categories. It is a basic fallacy, he suggests, "to suppose that 'war' and 'peace' are two discontinuous and incommensurable worlds of existence, . . . each with its own autonomous set of rules, 'peace' being the world of 'morality' and 'war' being the world of 'evil' in such wise that there is no evil as long as there is peace and no morality as soon as there is war." It is obvious that modern relationships and the implications of advanced science will necessitate more updated terminologies for social morality.

As rational as it appears to most 'that war as an apt
(Continued on Page 28)

Slogans, religious as well as political, are flooding the mind of the average citizen: Crisis, Nuclear Holocaust, War...

ing the answer.

In the onslaught of noisy opinions and passionate condemnations one has to ask himself frustrating questions: What is the magnitude of these dissents? Should I have an inferiority complex because I dissent with the dissenters and nobody is interested in knowing my opinion. Am I a second class American or Christian since I do not 'march'? Should we search for a Christian answer, for a religion-motivated answer, or does the problem belong purely in the realm of the world politic?

It would appear reasonable that no responsible man wants war. I should like to profess

philosophy which claims one's 'sincerity' as a meaningful criterion by which to evaluate the morality of government policies in the arena of specialized controversies. How does the man on the street, in lack of all the information available to government officials, reach a sound conclusion on the military and diplomatic issues?

Citizens are quoted in the news media who very authoritatively claim that we should 'quit' the war altogether, 'de-escalate' the war, but so little is being said what to do after the de-escalation. Others seem to know very positively what Ho Chi Min will and will not be willing to do,



the depth of renewal in religious orders



The Very Rev. James M. Darby, S. M., Marianist Provincial and chairman of the Conference of Religious Superiors in the United States, was recently in Miami. The Voice asked Father Darby about the impact of the Council on Religious Orders and congregations. The following records the interview:

Q. Father, what signs of implementation of the Council's decree on Religious do you witness in the Church today?

A. I suppose organizational-ly the chief move is toward the re-presenting of the individual rules and constitutions of the various orders and congregations. This job is actually causing a kind of self-study from the top to the bottom in the various Religious organizations. The constitutions and the rules advisably should be reviewed about once every generation. This probably is the greatest single basic thrust of the Council.

Q. Would you say, then, that the present document from the Vatican Council on Religious is not a definitive document, but will rather have to be brought up to date?

A. That document, I suppose, wonderfully cuts through much of the accretions that may have come to characterize us over the years, over the centuries for that matter.

Q. Would you say, Father, that we in the Church can expect new forms of Religious emerging as a result of the Council?

A. One would hope, of course, to say that they would be emerging at all times, whether or not there was a Council at all. Hopefully, religious life would be alive to the times and, if the forms currently existing did not meet the demands of the times, that there would be adaptation within these forms. Perhaps this era ahead of us will be of this nature and whole new forms will be arising and projected.

Q. What specific forms of the religious life would you envision as most relevant to our day?

A. Well, the adaptations perhaps could be better spoken to. I think that the moves that you will find within the life are moves which are surfacing in the sociological context of our culture. Therefore, there will be shifts and adaptations in terms of the personalism which is a strong note in today's society. This new understanding of personal dignity comes alive within the Church in this case within a structure of the Church, namely, religious life. That structure is already beginning to show signs of shifting and adapting in the area of authority.

It will also be reflected in com-

munal life, both within the community and as the community relates to the world around it. It is common now that elections, for example, within an order or congregation are held in higher honor in the sense at least of being made more use of. This essentially means that the voice of every man is playing more important role in the determination of not only the life of the group, but more excitingly, perhaps, in his own very life. His own self-determination, therefore, has by far a better chance of being immediately assured in the sense of his own participation in its destiny.

Q. Would you say that a change in the constitutions of religious orders will allow for more personalism and a greater personal freedom?

A. Actually, what is happening in the re-wording, re-presenting of the way of life found in constitutions, is that the language of today is being used; also the modality of the life has a slightly different stress, if you want. Thus

constitutional presentation avoids the picayune, plays down the negative, and favors concepts such as community, such as witnessing Christ, such as interpersonal relations, such as common worship and the common life in the apostolate.

Q. Father, would you say that religious order are experiencing a shortage of vocations, and if this is true, what do you think accounts for it?

A. Certainly there would be no religious order or congregation at anytime, I suppose, in the history of the Church, that wouldn't be experiencing a shortage of vocations. However, I think I know what you mean.

Somehow or other we feel that we are suddenly in need of so much more man-power than we actually command at the moment. The answer to that is certainly a resounding "yes."

Q. If it is more difficult to attract youth to the religious vocation today, what do you think accounts for this?

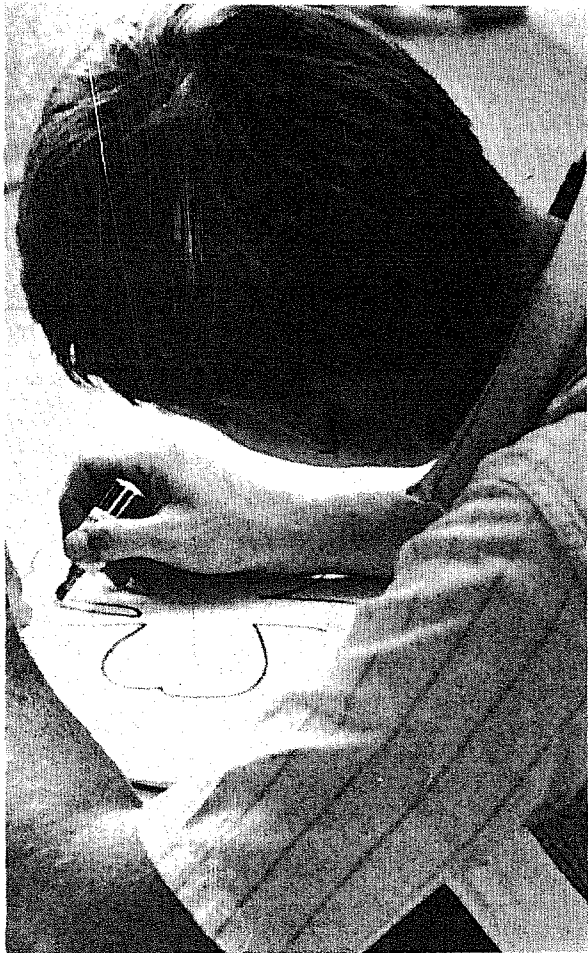
A. The general response to that questions would lie pretty much in the area of what one notices about life in general. Any walk of life today is a little more difficult to decide upon, because, for one thing, the variety of possibilities exist in such profuse fashion that there is nothing to compare with if from any period which has preceded our own. Certainly the young man finds, as Shakespeare might say, "the whole world is indeed an oyster," but it is presented to him in such

wise that the needs more time to decide. Thus his decision seems to come a little later.

On top of that, new sciences impinge upon his life, more especially on his personal life, on his social life, on his psychological life. Thus he is able to learn that things are a little more complicated than in the past. Maturity is spelled out for him in terms that seem to tend to encourage him to delay, to wait, until he is sure and has more insights.

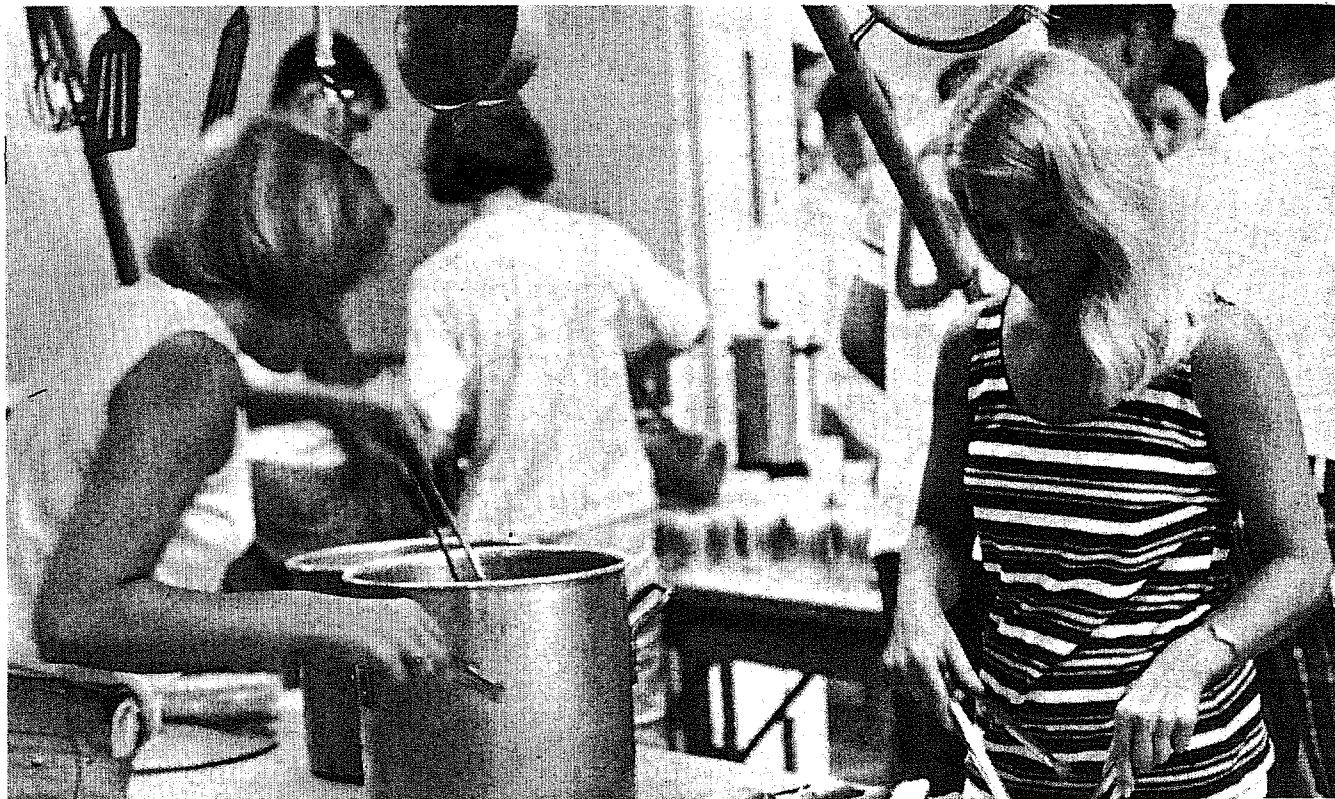
The Author

Father John J. Vereb was born in Hungary. He received his Masters in German Literature from Prince Ludwig University in Munich, and a second Masters in Economics from Southern Methodist University in Dallas, Tex. Father Vereb has taught at the University of San Diego and the University of Dallas.



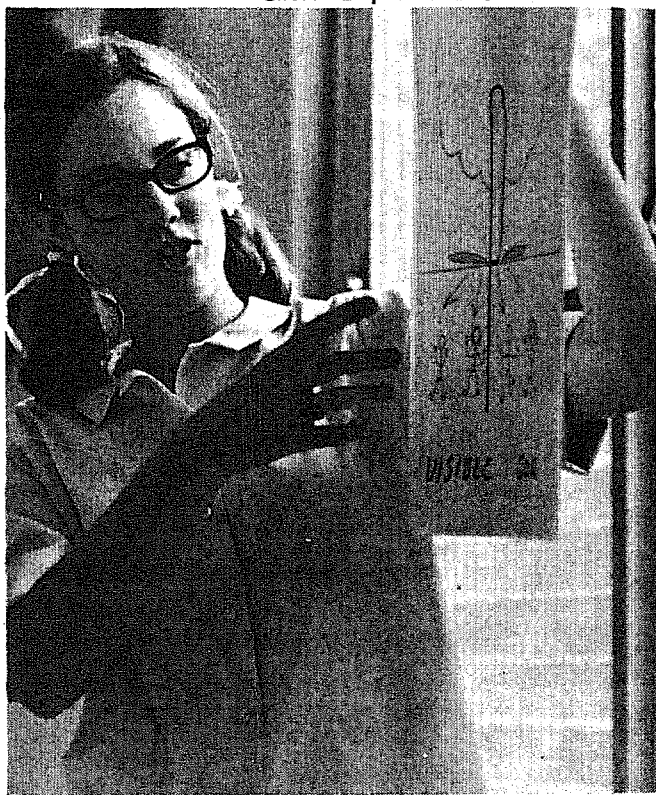
He Draws His Impressions

Sketch Depicts Portion Of Creed



Volunteers zip Through 'KP' Duties During Retreat Week-end

Debbie Roberts, left, Donna Fitzpatrick, Both Of Miami



Explains Symbolic Drawing

Pat McCarthy Of Palm Beach Junior College

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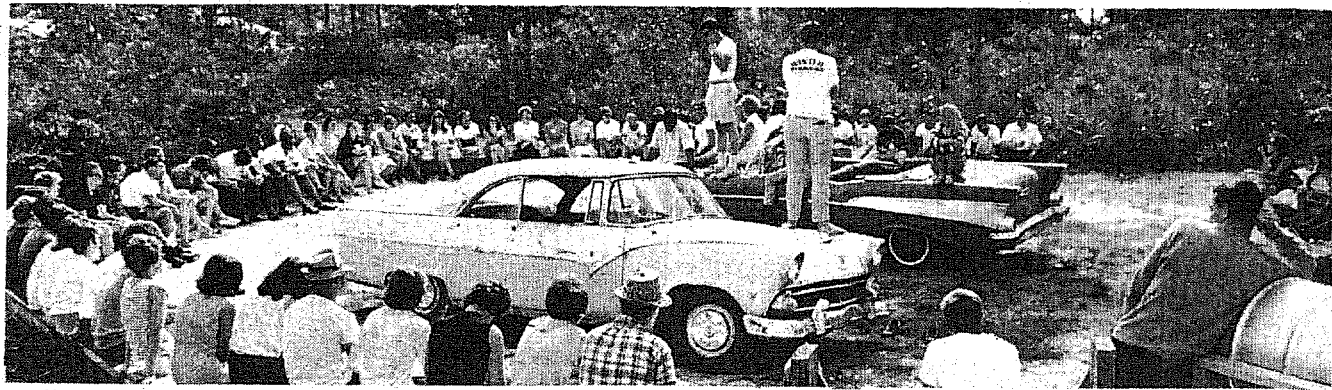
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'Rolls Royce Rally Discussion' Conducted At Camp Owaissa-Bauer

College Students Participate In Nicene Weekend

A Weekend With God



By MARY ANN WATKINS
Is your faith in God strong enough for you to stand before your peers and say, "God is my life and I believe in the teachings of my Church because I know they are true?"

This was the question poised to 70 Bermuda-clad college students gathered at Camp Owaissa-Bauer in Homestead for an unusual weekend retreat led by Father Arthur DeBevoise, diocesan director of Newman Clubs.

Main focus for the Nicene weekend was spiritual formation, a direct unity with God and self. Students seated on logs and autos formed a 'circle of friendship'; a young man acted as moderator and questions were presented for rapid fire discussion.

Sponsor for the weekend was Miami Dade Junior College Newman Club.

"The Newman Club on the secular college campus provides church orientated activities and brings about a feeling of friendliness and unity, according to Father DeBevoise. "This unity is here this weekend as students get together and say just what they think. They are expressing themselves and their beliefs, there are no notes they follow, they just get up and tell their ideas and the others pick it up because they can relate to these experiences."

STUDENT'S VIEWS

One student related his views on the Church, backing each point with an example. He told of an experiment he used. He couldn't see God the student said, but he knew He was there because he held discussions with Him. He didn't just pray to God, he talked with Him about everything, the good, the bad, and occasionally he injected a good joke. He felt there was nothing he couldn't share with God.

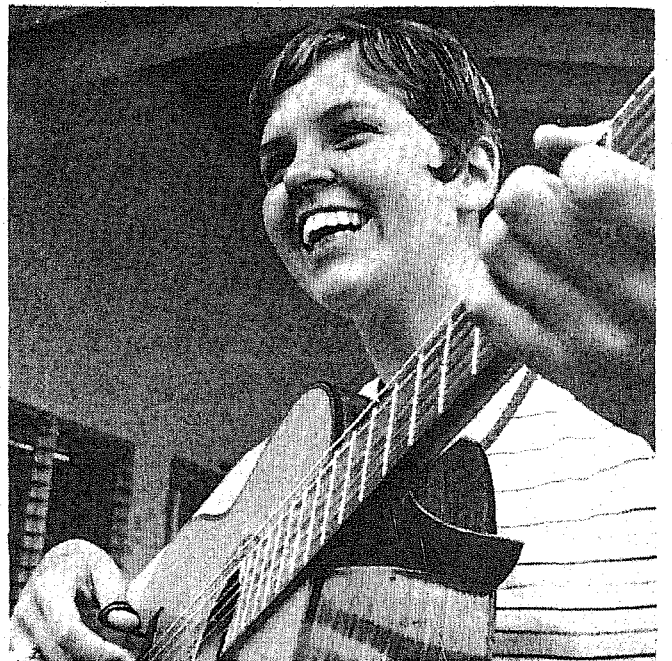
"There were two farms which lay side by side, one flourished while the other farm lay barren," began Donna Fitzpatrick, Miami Dade Junior College. Farmer Brown, who owned the thriving cropland, questioned Farmer Jones one day on his lack of ability to produce a healthy crop. Farmer Jones answered that he had faith in his farm land but he also had faith in God and his reward would come in a different way; it wouldn't be in how many bales of cotton he sold or in how much wheat he grew. His reward would come when he stood before God and was accepted."

Ideas and answers flowed smoothly once the ice was broken, with interspersed rounds of applause as each student gave his name and school before speaking. The discussion took on the relaxed college 'bull session' tone where one line of thought was picked up by others and personal experiences were related.

The Nicene Creed, was the next topic, as participants formed small groups and each was given a passage to explain orally and

by drawings, with each line interpreted fully. A student from each group drew a picture to coincide with the explanations.

The conclusion and high point of the weekend was an open prayer meeting where students stood up and showed they were not afraid or ashamed to admit their love for God before the group.



Sing-along was part of activities. Rene Kisse, above, of Miami Dade Junior College North leads group.

Pondering ideas of college students Father Arthur DeBevoise listens to speakers.

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Curley's Grid Hopes Rose Colored

Bob Piero figures that the football fortunes of Archbishop Curley High are on the way up. He's hopeful that he'll be able to bring them to the top.

"It's going to be tough, I know," he said after taking over the football reins of the school from John Kircher, "but I think that John did a good job of getting things going again."

"He got rid of a lot of dead wood and the boys that are out now want to play the game."

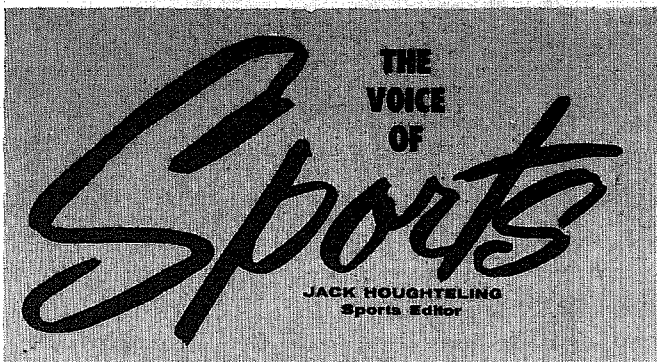
Kircher resigned in late May to become assistant coach at Pratt Junior College in Kansas. He had been head coach at Curley for just one season in an attempt to rebuild the sagging football spirit.

ONCE A POWER

In the mid 50's, Curley had been one of the state's football powers, gaining a No. 7 rating in the state and producing such stars as Fran Curci, Jon Mirilovich, Charlie and William Diamond, Steve Koliski and Tommy Shannon, to name just a few.

Lately, however, the Knights have shown nothing but red in their seasonal win-loss record.

Partially, the problem has been the battle of a small school enrollment, approxi-



mately 400 in the top three grades, playing against some of the biggest teams in the state, like Miami High.

"Depth will be the major problem," conceded Piero, "but I'm sure that we'll be able to come up with enough boys to use the two-platoon system."

Phil Petta, the Knights' highly successful basketball coach and athletic director, also echoed the manpower problem.

"Without a doubt, it's our biggest problem," Petta stated, "but we're fortunate this year that we don't face some of the big schools we played last year, like Palmetto, Miami High and Fort Lauderdale High."

Curley opens this fall against Miami Beach followed by Mays, Southwest, South Dade, North Miami, Carol City, Key West,

Northwestern, Central and then Christopher Columbus.

"We'll have a good chance in our first couple of games," added Petta, "and it should help the kids' confidence. I don't think we'll have to worry about getting overwhelmed."

Piero brings a good football background to his post at Curley.

A graduate of Canton (O.) Central Catholic High, Piero was named as the outstanding athlete at the school his senior year. From there he went to East Mississippi Junior College where he was a star halfback, captain of the team and honorable mention Junior College All-America.

He missed by one vote making the East team in the annual East-West J. C. all-star game played in California.

For his junior and senior years of college he played at St. Joseph's College in Indiana, one of the tough small college teams of the Midwest. RETURNED TO CANTON

After graduation in 1961 he came to Curley as assistant coach, stayed until the spring of 1965. He returned to Canton, then, as head basketball coach at St. Thomas Aquinas High for a year.

The just-completed school year he taught at Miami's Msgr. Pace High. In fact, he could have had the job as head football coach of Pace's first team this fall but made up his mind to return to Curley.

"I probably would have come as assistant to Kircher," he said, "and I was really quite surprised when the chance came to become head coach."

Last fall, Kircher used a wide-open, razzle-dazzle, passing attack to overcome the Knights' shortage of manpower.

Piero figures to go the opposite route.

"We just don't have the speed in the backfield or the passing to go with the wide-open game," he explains. "We'll go with good, sound, basic football... something

like three yards and a cloud of dust."

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How To Swing Into Summer

By Father Donald Connolly

You are probably tragically sad that for another two months you will be unable to lug heavy school books back and forth. You may be aching for the old school room right now. If this is the case, call a psychiatrist - you need help. The rest of your friends are very happy that they do not have to return to school until September. Their big problem is what do do with their summer free time.

A number of teenagers, of course, have jobs to take up the summer days. A few others are making up subjects in summer school, because they did not study sufficiently during the school year. They deserve credit for studying at last, but it would have been much easier to do it between September and May.

Whether you work or go to school or not, you still will have a lot of free time in the summer. The question remains, therefore: what do you do with the time?

DEVELOP SOCIALLY

First of all, summer can be a time when you learn much better how to develop yourself socially. Since other teenagers have the same free hours you do, you will see them more often in the evenings that you could do during the school year. Besides that, you probably have more free time away from supervision than you did before.

You can use this time to develop good friends. The way you become interesting to them is determined by how much interest you show in what interests them. That means you will have to use other spare hours to do some extra reading or practicing of hobbies so that you can swing along with their interests.

Go to movies all you can and watch a lot of television. These are two good and easy ways to learn a great deal about life. Take a tour of your own home town; go to the Chamber of Commerce and get maps and lists of places of interest. You may be surprised to find a



number of fascinating places you never knew of before and not one of them far from home.

Don't forget to take it easy, too. You have worked hard during the year (in spite of what parents and teachers may say) and you deserve a little break.

But above all, look for something you can do to help others. Call the Red Cross or other service organization. They can all use willing hands. You will feel a great deal more fulfilled when you give in to your ideals and begin actually to practice them. Talk is so cheap nowadays that you are only going to feel like a real person when you act out your highest motivations.

QUESTIONS

Q. How do you handle a brother or sister who is always bugging you?

A. Too bad you can't use some bug repellent. You will never totally solve this problem, because your brother or sister has just as much individuality as you do and therefore is just as jealous of his or her rights as you are. But you might try the indirect approach: take a younger brother or sister with you on occasions when

you don't mind their presence too much, and then when you want to be alone with

Under 21

your special friends you can point out that you have already given time to the younger member of the household. You might try just talking over the whole situation with the junior member and you may be able to reach a compromise. At least remember, since it is ultimately easier to live at home in peace rather than at war, that it will be easier for you in the long run to give in to the others once in awhile.

Q. What do you think of teenagers' smoking?

A. Unless they are on fire, I don't think teenagers should smoke. There can be no doubt that smoking tobacco is injurious to health. Smoking is not a sign of maturity; it is a sign that some adults need a pacifier. You don't need one, since you gave up pacifiers when you stopped being a baby.

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BUSINESS:			
BA 110	Accounting I	3	11:00 a.m.
BA 140	Introduction to Business	3	1:30 p.m.
EDUCATION:			
ED 110	Introduction to Education	3	8:00 a.m.
ED 210	Educational Psychology	3	1:30 p.m.
ENGLISH:			
EN 90	Remedial English	n/c	8:00 a.m.
EN 110	Composition & Intro. to Lit.	3	9:30 a.m.
EN 210	Introduction to Drama	3	11:00 a.m.
EN 220	Introduction to Poetry	3	9:30 a.m.
HISTORY:			
HY 211	History of the United States	3	9:30 a.m.
HY 222	History of the United States	3	11:00 a.m.
LANGUAGES:			
FR 111	Elementary French	3	8:00 a.m.
FR 211	Intermediate French	3	9:30 a.m.
SP 111	Elementary Spanish	3	9:30 a.m.
SP 211	Intermediate Spanish	3	11:00 a.m.
MATHEMATICS & SCIENCE:			
MS 90	Remedial Mathematics	n/c	11:00 a.m.
MS 111	Fundamentals of Mathematics	3	9:30 a.m.
CH 111	General Chemistry	4	1:30 p.m.
SI 111	General Zoology	4	1:30 p.m.
PHILOSOPHY:			
PH 211	Introduction to Philosophy	3	8:00 a.m.
PH 222	Ethics	3	9:30 a.m.
PH 223	Existentialism	3	11:00 a.m.
PSYCHOLOGY:			
PY 100	Introduction to Psychology	3	9:30 a.m.
PY 120	Psychology of Adjustment	3	11:00 a.m.
RELIGION:			
RE 100	Religious Life After Vatican II		TBA
RE 110	Liturgical Theology		TBA
SECRETARIAL SCIENCE:			
SS 121	Shorthand I	3	9:30 a.m.
SS 122	Typewriting II	2	8:00 a.m.
SOCIOLOGY:			
SO 220	Contemporary Social Problems	3	8:00 a.m.
SO 250	The American Family	3	11:00 a.m.

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Oh, The Irony Of It. 2 Stars Only Subs

By CHRIS SMITH

Oh, the glory of it all. Recently in the paper I was happy to see that Curley's John Gay had been added to the South team for the annual North-South High School All-Star basketball game in Gainesville on Aug. 5. Also put on the squad was another all-stater, Elbert Crumb of St. Pete Gibbs. Gibbs and Curley played each other in the first AA game at Gainesville with Gibbs winning. Gibbs went on to win the championship.



Both boys were selected to the All-Tournament team and the All-State team. But when the time came for coaches in their respective areas to select players for the All-Star game, neither boy was selected.

Ironically both boys are actually going to the game as substitutes. That's right. Carey McDonald, president of the Florida Athletic Coaches' Association and All-Star game director, placed the pair on the squad after two of the original choices couldn't make it.

Both boys will be the first Negroes to play in the game in Gainesville. It's rather strange that these athletes, who were widely sought after by college coaches, were overlooked by supposed basketball coaches of the area. It leads me to believe one of two things — perhaps both. These high school coaches don't know good basketball talent when they see it, or they're being color conscious.

At any rate I think that both boys were well received when they played in the tournament and I think they'll show he coaches once again that they were wrong.

Hey, mom and dad — trying to figure out what to do for the 4th of July? How about an auto race at Daytona Speedway . . . after the race is over you can spend the day at the beach. The race begins at midnight July 3 . . . now are you ready for the name of the contest . . . the Paul Revere 250.

BASEBALL — Who were the guys that said Ernie Banks of the Cubs was washed up? He's leading the team in RBI's and hitting right around .300. Not bad for being over the hill. . . . When they talk about the Atlanta Braves' batting punch, all you hear about is — Hank Aaron, Joe Torre, Felipe Alou and Mack Jones. Did you know that the Braves' Rico Carty leads the active NL players in lifetime averages. Carty has a .323 average, and Aaron .317. . . . Phillie fans have to be the worst in the world. Just recently they were putting the boo birds on Richie Allen. Can't understand why. The guy has hit for an average, stroked the long ball and driven in runs every year he's played, but he's off to a slow start and they forget easily. Somebody once said that Philadelphia fans would even boo an Easter egg hunt. . . . Phillie catcher Clay Dalrymple recently set a National League record for consecutive chances by a catcher without an error — 509. . . . Albie Pearson, Yankee scout, is kiddingly called the man in charge of small bonuses. Albie, 5-6, signed a California pitcher for \$8,000. . . . The Mets Ron Swoboda recently made a sliding catch on his belly against the Braves. His comment — "I was so flat on that one, I got grass stains on my tongue." . . . Too bad for ex-Twin manager Sam Mele. But he who lives by the sword must also die by the same. Sam got the Twin post when they fired Cookie Lavagetto.

(Continued on Page 28)



Catholic Youth Honored During Annual Awards Banquet

Father Walter Dockerill, Diocesan Youth Director, Spoke

CYO Sports Banquet Honors 300 Athletes

Some 500 persons attending the fourth annual CYO sports banquet and dance at Miami Springs Villas last week saw 300 young people receive recognition for their participation in athletic competition.

Awards were presented by Rich Zecher, a lineman for the Miami Dolphins football team. Guests taking part in the events included Joe Crogan, sportscaster for WCKT TV; Tom Nugent, sports director for WLBW TV, Guy Carretta, director of athletics, North Miami Beach Recreation Dept.

Zecher emphasized the importance of true sportsmanship in all athletic competition and other endeavors. "Those who are able to recognize the true values of developing self-control and self-discipline," he said, "would benefit from these indispensable supports in later life."

CYO members were encouraged to develop characteristic traits that were last-

Set Activities

Catholic young adults have planned the following club activities for the week:

RIVIERA BEACH—The CYO of St. Francis of Assisi parish will have a picnic Sunday, June 18, at Jonathan Dickson Park from 1-7 p.m. Members will meet in the school yard at 12:30 p.m.

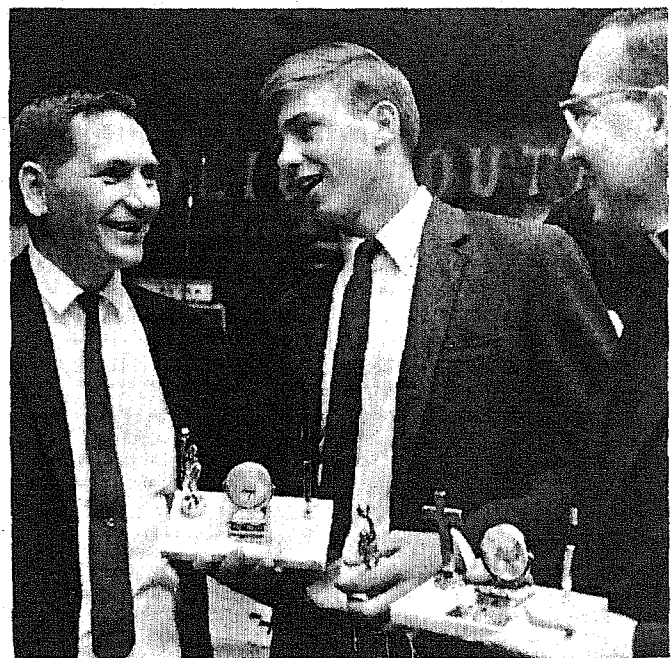
PALM BEACH — The CYAC will stage a luau for single adults between the ages of 18-30 at the Jupiter Civic Center, A-1-A, Sunday, June 18, beginning at 3 p.m.

For tickets and further information contact Larry Bernier, 848-7264.

ing. They were reminded that "athletic competition is a means to an end, the end being not the trophy but a better person who is closer to Christ," by George Vuturo, athletic chairman for the Diocesan CYO Youth Council and toastmaster at the banquet.

John Gay, all-state basketball player from Curly High School, received a special award in recognition of his outstanding ability and for exemplifying CYO ideals in sports.

Welcoming address for the banquet was delivered by Father Walter J. Dockerill, diocesan director of youth activity. Following the presentation of awards, members and guests danced to the music of Allan Hale and his "Under Construction" band.



CYO AWARDS were recently made to JOSEPH PLAGEMAN, "Coach of the Year," St. Bartholomew parish, Miramar; RONNIE PRICE, "Outstanding Player," St. Bartholomew parish; and FATHER JOHN MCCRATH, "Padre of the Year," St. Francis Xavier parish, Fort Myers.

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GOOD 'TIL JULY 3, 1967

Too Much Comedy For The Corpses

By JAMES W. ARNOLD

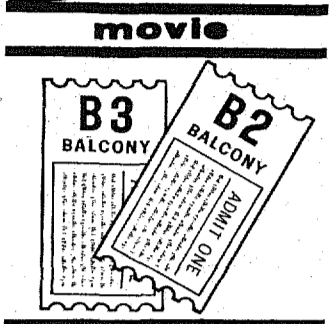
"The Honey Pot" is an intriguing writer's exercise in which writer-director Joseph Mankiewicz tries to work all the possible variations on Ben Jonson's 400-year-old classic play, "Volpone," even to turning it into an almost-serious suspense murder mystery.

This modern-dress version has Rex Harrison of the rich and aging rascal who invites three old flames (Susan Hayward, Capucine, Edie Adams) to his lush Venice palazzo, ostensibly to tell them he is dying and will leave one of them his fortune. But the audience knows he is faking and has hired an unemployed actor (Cliff Robertson) to help him carry off the charade.

The main question, of course, is why. The style is high comedy, and the women are obviously comic caricatures: Miss Hayward is an earthy Texas businesswoman, Capucine a phony but elegant French princess, and Miss Adams a Brooklyn "broad" who has made it in Hollywood as a sex symbol. (The ladies are expertly cast as self-satires, all playing exaggerated versions of their roles in many previous films).

At first Harrison's motive

seems chiefly private amusement, as the girls contend cattily for his favor. But then one senses something faintly odd about Robertson's behavior. And why has a fine actress like Maggie Smith shown up in the apparently minor and bloodless role of Miss Hayward's nurse-companion? A death shatters the mood, we're no longer in a comedy at all, and the plot



review

becomes as tangled and full of surprises as the linguistic skills of a shopkeeper on the Gaza Strip.

This is clearly an old-fashioned writer-and-actors movie that depends little on cinematics and hardly bothers to disguise its stagey origins. Mankiewicz, an expert hand at the jabber film ("All About Eve"), puts all the punch in characterization

and dialog, with the help of mystery playwright Frederick Knott ("Dial M For Murder").

But the main problem is a confusion of styles and purposes: there is too much comedy to go with the corpses. Miss Smith plays it straight all the way, like the innocent who wanders into the old mansion in a gothic novel, and the other women are alternately silly and pathetic. Harrison more or less Henry Higginses it, and who can take him seriously when he leaps about his bedroom at the drop of a hat, a frustrated ballet dancer endlessly trying to master the "Dance of the Hours"?

The perplexity may be part of the message. There is much philosophizing in the movie—man's chronic craving for money, quality vs. quantity in life, the style of living in Venice vs. Los Angeles—and Mankiewicz may be saying that you can begin a comedy about human greed and non-love, but you can't end it, at least as a comedy.

Non-fussy viewers may find sufficient entertainment in "Honey Pot," ranging from an Italian-dubbed version of the Perry Mason TV show to a line like Robertson's "It's an actor's dream

to play the palazzo." But in general there is too much talk, creaky plot contrivance, sneaking about corridors with candelabra, peeking from bedroom doors, and wandering in decaying classic gardens.

"CAPRICE" IS JAM AND JELLY

"Caprice" is a shotgun wedding between the secret agent spoof and the super-cute Doris Day sex comedy. It also marks the Hollywood slicks debut of that fine, rough diamond actor Richard Harris, who approaches the chore as if he had taken several sleeping pills and wished he had taken more.

Despite the waste of people like Harris (who, in a poignant touch, is given several readings from Skakespeare), Mulhare, Walston, Lilia Skala and Jack Kruschen, director Tashlin does try hard. One scene, in which a sugar-cube radio transmitter picks up the exaggerated noises of munched potato chips, a watch being wound, etc., is a classic example of the use of sound for comic effects. And another, in which Harris, swinging from a helicopter, plucks Miss Day off a ski trail just as she is about to soar off a cliff, is as splendidly outlandish as anything on "Batman."

Quickie Film Review

Class A, Section I Family

A TIME FOR BURNING—An extraordinary documentary of what happened when a pastor tried to get his all-white congregation to meet with nearby Negroes. Filming and editing by William C. Jersey and Barbara Connell is done in the cinema verite style, in which people play themselves, unconscious of the camera. Shown widely on educational television, demand for the film has resulted in theatrical bookings. A moving document of our troubled times and the need for human understanding, produced by Lutheran Film Associates.

Class A, Section III-Morally Unobjectionable For Adults.

THE HUNT—Three old friends spend a day hunting rabbits while the pressure of resentments caused by changed fortunes grows in each until the occasion culminates in senseless tragedy. The young man accompanying them gradually becomes aware of their real relationships and finally learns how close to the surface of man's existence lie cruelty and violence. Apparently told for its own sake, the story is actually a political allegory, a subtle piece of anti-fascist argument that survived Spanish censorship only because of its clever masking and directions. Carlos Saura, the director and co-author, builds the events of the story in an ever-tightening pattern so that nothing is wasted and the film's conclusion is crushingly inevitable. The black and white photography of Luis Cuadrado brilliantly reflects the growing intensity in mood as the day progresses. The acting of the four principals is also extraordinary. As demonstrated in The Hunt, Saura is clearly a director of great promise.

THE TAMING OF THE SHREW—Franco Sefirelli has applied inventive staging techniques to a free adaption (by Paul Dehn, Suso Cecchi D'Amico and Franco Zeffirelli) of the Shakespeare text in his first attempt at film direction and come up with a noisy but scintillating film that preserves the flavor of the original work but seems lacking in a firm interpretation. Bravura performances by Elizabeth Taylor as the comely shrew with a gentle strain, Richard Burton as her rowdy tamer. With Michael Hordern, Cyril Cusack, Michael York, Victor Spinetti. Filmed in Technicolor and Panavision at the De Laurentis studios, Rome.

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

FRIDAY, JUNE 16

9 a.m. (7)—City Across the River (Adults, Adol.)
4:30 p.m. (4)—Forest Rangers (Adults, Adol.)
7 p.m. (10)—The Inspector General (Family)
9 p.m. (4)—Gidget Goes to Rome (Family)
11:15 p.m. (11)—Man Power (No Classification)

SATURDAY, JUNE 17

1 p.m. (7)—Second Chance (Adults, Adol.)
1:30 p.m. (11)—Sergeant York (Family, Adol.)
2 p.m. (4)—The Atomic Submarine (Adults, Adol.)
2:30 p.m. (10)—Pigeons of Paris (No Classification)
2:30 p.m. (12)—Sea Hawk (No Classification)
3:30 p.m. (4)—Tarzan and the Slave Girl (Adults, Adol.)
4 p.m. (10)—The Bride of Frankenstein (No Classification)

9 p.m. (2-5-7)—Roman Holiday (No Classification)
11 p.m. (10)—The Green Scarf (No Classification)
11:15 p.m. (11)—My Dream is Yours (Adults, Adol.)
11:15 p.m. (12)—My Dream is Yours (Adults, Adol.)
11:30 p.m. (2)—California Passage (Family)

1 a.m. (4)—The Atomic Submarine (Adults, Adol.)
1 a.m. (10)—Human Monster (Morally Objectionable In Part For All)

REASON—Excessive brutality and gruesomeness; explicitness in depicting methods of committing crime.

2:35 a.m. (10)—The Firebird (No Classification)
The Missing Lady (Adults, Adol.)
The Boogie Man Will Get You (Family)
Murder of the Blackboard (No Class.)

SUNDAY, JUNE 18

10:30 a.m. (2)—Hells Half Acre (Morally

WESH 2 (Daytona-Orlando)
WTVJ 4 (West Palm Beach)
WPTV 5 (West Palm Beach)
WCKT 7 (Fort Myers)
WLBW 10 (Fort Myers)
WINK 11 (Fort Myers)
WEAT 12 (West Palm Beach)

Objectionable In Part For All)
REASON—Suggestive situations; light treatment of marriage; low moral tone.

12:30 p.m. (4)—The Light That Failed (Morally Objectionable In Part For All)
REASON—Suicide by suicide.

1:30 p.m. (7)—The Search (Family)
2 p.m. (5)—The Seven Samurai (No Classification)
2 p.m. (10)—Captain Blood (Family)
2 p.m. (12)—Three Strangers (Morally Objectionable In Part For All)

REASON—Reflects the acceptability of divorce.

3:30 p.m. (7)—1984 (Adults, Adol.)
9 p.m. (10)—The Dangerous Days of Kiowa Jones (No Classification)
11 p.m. (5)—Typhoon over Nagasaki (No Classification)
11:15 p.m. (11)—Never Say Goodbye (Family)
11:15 p.m. (12)—The Great Lie (Adults, Adol.)
11:30 p.m. (4)—I'll Cry Tomorrow (Morally Objectionable In Part For All)

REASON—The married status of the principal character must be judged in the light of the true life facts and the book upon which this screen story is based.

11:30 p.m. (7)—Tortilla Flat (Adults, Adol.)

MONDAY, JUNE 19

9 a.m. (7)—The Yearling (Part I) (Family)
4:30 p.m. (4)—Three for the Show (Morally Objectionable In Part For All)

REASON—This film contains a frivolous treatment of marriage and flippant attitudes toward purity, together with suggestive situations, indecent costuming and dancing.

6 p.m. (10)—Night of the Hunter (Morally Objectionable In Part For All)

REASON—Suggestive sequences; tends to degrade the dignity of marriage.

7 p.m. (7)—The Lawless Breed (Adults,

Adol.)
11:15 p.m. (11)—Possessed (Adults, Adol.)
11:30 p.m. (4)—The Glass Key (Adults, Adol.)

TUESDAY, JUNE 20

9 a.m. (7)—The Yearling (Part II) (Family)
4:30 p.m. (4)—The Marrying Kind (Adults, Adol.)
6 p.m. (10)—The Line Up (Adults, Adol.)
8 p.m. (4)—Love is a Many Splendored Thing (Morally Objectionable In Part For All)

REASON—Reflects the acceptability of divorce; tends to arouse undue sympathy of wrongdoing.

9 p.m. (7)—A Touch of Larceny (Morally Unobjectionable For Adults)
11:15 p.m. (11)—The Roaring Twenties (Adults, Adol.)
11:30 p.m. (4)—Once More with Feeling (Morally Unobjectionable For Adults)

WEDNESDAY, JUNE 21

9 a.m. (7)—Cry of the Hunter (Adults, Adol.)
4:30 p.m. (4)—Fourteen Hours (Adults, Adol.)
6 p.m. (10)—Beachhead (Adults, Adol.)
9 p.m. (10)—These Thousand Hills (Morally Unobjectionable For Adults)
11:15 p.m. (11)—Sea Hawk (No Classification)
11:30 p.m. (4)—Love Me Tender (Morally Objectionable In Part For All)

REASON—Suggestive actions and sadistic sequence.

THURSDAY, JUNE 22

9 a.m. (7)—Kid Drom Cleveland (Family)
4:30 p.m. (4)—Escape in Japan (No Classification)
6 p.m. (10)—Castle on the Hudson (Adults, Adol.)
9 p.m. (4)—First Men in the Moon (Family)
11:15 p.m. (11)—They Drive By Night (Morally Objectionable In Part For All)

REASON—Double-meaning and suggestive dialogue.

11:30 p.m. (4)—Typhoon (Adults, Adol.)

FRIDAY, JUNE 23

9 a.m. (7)—The Crowd Roars (Family)
4:30 p.m. (4)—The Prince of the Pirates (Morally Objectionable In Part For All)

REASON—Light treatment of marriage.

7 p.m. (10)—This Angry Age (Morally Objectionable In Part For All)

REASON—Suggestive situations and dialogue.

9 p.m. (4)—Behold a Pale Horse (Adults, Adol.)
11:15 p.m. (11)—The Unsuspected (Adults, Adol.)
11:55 p.m. (4)—The Plainsman (Family)
2 a.m. (10)—10 Gentlemen From West Point (Family)

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)

9 A.M.

TELAMIGO — Chr. 7 WCKT — Spanish language inspiration discourse.
THE CHRISTOPHERS — Chr. 5, WPTV (West Palm Beach)

11 A.M.

THE CHURCH AND WORLD TODAY—Chr. 7 Magr. John J. Fitzpatrick, Episcopal Vicar of the Diocese of Miami and pastor of Corpus Christi, Miami, will give an instruction discourse on "The Eucharist."

11:30 A.M.

MASS FOR SHUT-INS—Chr. 10, WLBW-TV.

12 Noon

PANEL DISCUSSION—Chr. 5 WEAT-TV—Local priests, rabbis and ministers discuss "What is Obscene Today?"

(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—WGWS 710 Kc. 96.3 FM.

6:05 A.M.

THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach.

6:30 A.M.

THE CHURCH AND THE WORLD TODAY (REPEAT)—WGWS, 710 Kc. — Rebroadcast of TV program.

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— "Recognizing a Religious Vocation," Rev. Paul M. U'Arcy, M.M.

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 Mg. (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. 9fort Lauderdale)

5:05 P.M.

CATHOLIC NEWS —WNOG, 1270 Kc.— (Naples). (See Next Listing).

6:05 P.M.

CATHOLIC NEWS — WGWS, 710 Kc. — 96.3 FM — Summary of International Catholic News from NCWC Catholic News from the Voice.

8 P.M.

MAN-TO-MAN—WGWS, 7p. 96.3 FM— Rebroadcast of TV program.

8:45 P.M.

THE HOUR OF ST. FRANCIS—WKAT, 1350 Kc. "Bringing Back Father"

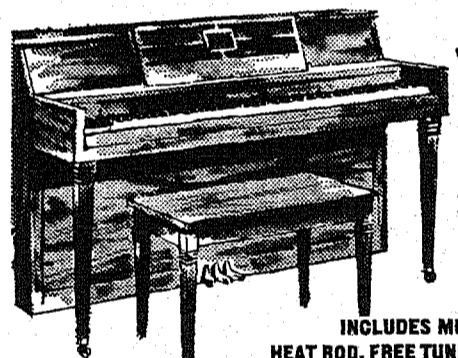
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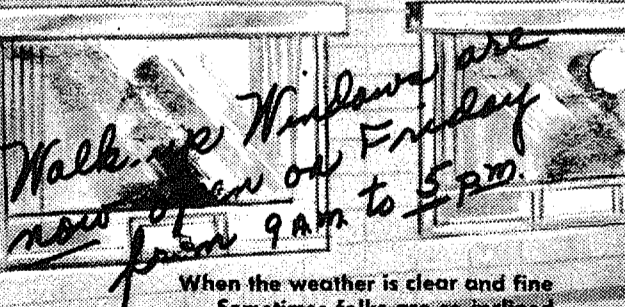
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'Up The Down Staircase' Upsets Some School Ideas

Catholic Press feature
MOSCOW—The last time that a U. S. film about school problems was entered in an international film festival, so much concern was voiced about what it would do to America's image that the sensational "Blackboard

Jungle" was quickly withdrawn.
Next month, the official U.S. entry in Moscow's International Film Festival will be another motion picture about American school problems, but no one expects it to be expelled. "Up the Down

Staircase," which opens in the U.S. in late June, has already received excellent marks from both educational and religious groups.

Based on the best-selling novel by Bel Kaufman, the film has been cited by the national Catholic film office as a "realistic drama about the problem of educating the underprivileged in an American big city high school." The film has also received strong support from the American Lutheran Church with a special study-guide treatment in "Lutheran Teacher," monthly publication of the church's Board of Parish Education.

In the film, Sandy Dennis plays an idealistic young English teacher whose first assignment is to a slum-area high school where unruly Negro and Puerto Rican students present one set of problems and the cold, bureaucratic "system" another.

Disillusioned by paperwork, the indifference of her and her failure to "get through" to one problem student in particular, the young teacher plans to quit. However, an unexpected success with another student gives her courage to stay on. But in defiance of rigid rules, she returns to her classroom by going up the "down" staircase—thus the film's title.

COMEDY IN FILM

Commented film critic Moira Walsh in a review for "Extension" magazine: "There is some comedy in the film as it examines the antics of the pupils and the fatuous misapprehensions of the less-competent teachers, and takes a satiric look at the fouled-up bureaucracy of the school system. Mostly, though, it is quite serious as it leads us, step by step, through a compassionate and balanced examination of a desperately bad situation existing in our midst. It is a skillfully made and extremely well-cast film which merits our attention."

It was produced by Alan J. Pakula and directed by Robert Mulligan, who also produced and directed "To Kill a Mockingbird."



SANDY DENNIS is a teacher of a problem class in 'Up the Down Staircase.'

BOOKS IDEAS IN PRINT

New Dictionary On Liturgy Commended

"The New Dictionary of the Liturgy," by Gerhard Podhradsky, Alba House, 1967, \$6.95.

Which is the most important document to come from the Council? That would be hard to say. Which of the document has had the greatest effect in changing the life of the average Catholic? Surely that would be the Constitution on the Sacred Liturgy. A further indication of the importance which liturgy has taken on is indicated in the fact that today liturgy is a subject in seminaries which ranks with dogma, moral, and scripture. All of the new emphasis which liturgy is receiving in our day has led students, lay and clerical, to seek out usable dictionaries of liturgy.

This work by Father Podhradsky can hardly be expected to become a part of private home libraries; it is too technical for that. But it could be an asset to every high school and college library (and even to those of grade school, if the faculties would use it).

It is difficult to see how the author decided on the relative space for the various subjects. For example, the entry on anemnesis gets only one paragraph, while that on Holy Water gets a full page!

I admire Father Podhradsky not only for his erudition on compiling this work, but also for his courage in showing how principles are to be applied. For example, under the entry "Announcements" he states: "Announcements, especially when read out from the 'notice-book', are not in place either before or after the sermon. . . Verbal announcements should be reduced to a minimum. The normal times of worship, of society meetings, and proclamation of banns of marriage, can be shown in a suitable notice-board at the church door, and in the parish bulletin."

A few fine photographs provide illustrations, including a good example of an offertory procession (though at an old fashioned altar not facing the people), vestments, by Sr. Agustina Flueler, and a chalice by Meinrad Burch, both world leaders in their specialties.

Reviewed by Father Jack L. Totty

Authoress Dies At 70

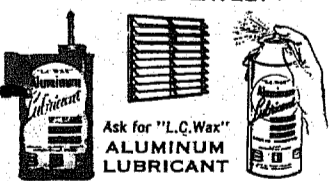
MADISON, Wis. —(NC) — Helen C. White, University of Wisconsin professor and author of 13 books, died at the age of 70.

A specialist in 16th and 17th century English literature, Miss White wrote such books as "A Watch in the Night," "The Metaphysical Poets" and "Dust on the King's Highway". She received 23 honorary degrees as well as other awards for scholarship and literary achievement. She received honors from numerous

Catholic groups and institutions, including the University of Notre Dame, which gave her its Laetare Medal in 1942.

A native of New Haven, Conn., Miss White had been on the University of Wisconsin faculty since 1919. She was president of the American Association of University Women from 1941 to 1947 and in 1956 was elected president of the American Association of University Professors — the first woman to hold that post.

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This Week's Film Ratings

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

CLASS A, SECTION I
Family
Palaces of a Queen

CLASS A, SECTION III
Morally Unobjectionable
For Adults
The Bo-Bo
The Hills Run Red
St. Valentine's Day Massacre

CLASS A, SECTION IV
Morally Unobjectionable
For Adults with Reservations.
Privilege. This film is a pseudo-documentary, with satirical elements, on the very real problem of the manipulation and control of public opinion by propaganda forces within society's power structure. Although it effectively indicts some existing abuses, the film maker appears to have yielded to the temptation of unfocused indignation

with the result that he has not only blunted his criticism but ultimately left his audience without a constructive point of view.

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Fundamentalists Vainglorious In Claiming 'Corner On God'

NOW -- Christianity

By Father David G. Russell

Catholics have always been suspicious of the fundamentalism which marks some Protestant groups. The certainty with which fundamentalists privately interpret the Bible strikes Catholics as unwarranted. Catholics ask, "How can you be so sure that you are right, that you understand correctly the Word of God?"

Curiously, though, there are certain fundamentalistic tendencies also within Catholicism. The temptation does not necessarily show itself in an attitude toward Scripture as much as it does toward the Church and her teaching.

To be sure, the Catholic assents to the infallible teaching of the Church without fear of being in error. But such assurance in faith can tempt the Catholic to make idols of Church doctrine, as if there was no more to be said, no deeper insight to be gained, no more growth to be experienced after a doctrine has been defined.

The fact is that a dogma which is true does not close the door to the development of doctrine. All doctrine is clothed in human thought which is capable of perfection and clarification. The teaching of the Church should not close the door of the mind, but urge it on to more profound understanding.

The Catholic fundamentalist would be satisfied with lists of Church teachings, as if the richness of God's mystery were sufficiently captured in the words of man. This would be a temptation to near idolatry, which is no more than the making of a God or an absolute of

that which is capable of further perfection. To think that the mind of man can adequately express and understand the mystery of God is to put man's mind on a par with God.

The remedy for Catholic fundamentalism is found in the words of Pope John in his opening address at the Vatican Council. He made there a careful distinction between the content of faith and its everchanging form of expression: "The deposit of faith is one thing, the way that is presented is another. For the truth preserved in our Sacred Doctrine can retain the same substance and meaning under different forms of expression." Let us never, therefore, think that one expression alone exhausts the revelation of God.

The fundamentalist wishes to scale God down to workable proportions, to dimensions he can master and control. For some Protestants it means that they can claim with absolute certainty that they are saved. Their belief Though such an approach robs God of God's absolute freedom, the fundamentalist rests secure because his faith corners God, so to speak.

A similar temptation exists in Catholicism. Some are tempted to believe that certain religious practices nearly guarantee their salvation, or put God under some obligation to grant a certain request. Some might approach the first Fridays and Saturdays with this attitude. Though the practices may be most commendable in themselves, they can be practiced in a nearly superstitious manner, as if they

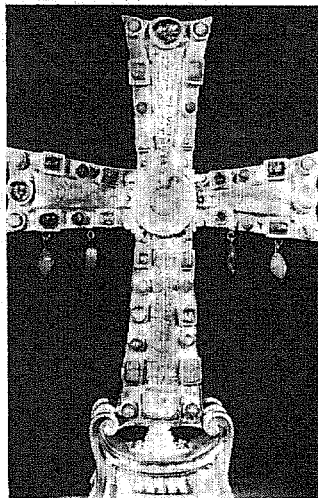
assured infallibly final repentance and salvation. Likewise, the worthy devotion of novenas can become white magic if the spirit of humble and generous prayer is replaced with a false certitude arising from the recitation of prayers for a certain number of days. The fact is that no human action can compromise the freedom of God to give what he will when he will. There can be no bargaining with God.

ANTI-ECUMENICAL

Fundamentalists are usually marked with an exclusivism. The certainty they find in their particular religious belief or practice can lead them to disdain those who differ from themselves. Generally, they will have little part with the ecumenical movement because they see no value in other religions; they see only falsehood. Their own religion is not only true and adequate, but exclusive, since it has a corner on God. Their belief puts God at their disposal.

Generally, Protestant fundamentalism distrusts the ecumenical movement. The same must be said of Catholic fundamentalists. For such persons there is no room for dialog, for they feel they have nothing to learn from the other.

Of course, the decree on Ecumenism from Vatican II instructs Catholics that the richness of God's revelation exists outside the Catholic Church to varying degrees. Further, the Church has never taught that only Catholics are saved. The saving



OLDEST golden cross is believed to be this sixth-century treasure on exhibit in the Vatican, a gift of Byzantine Emperor Justin II to Queen Rodegunda of the Franks when she retired to a convent.

grace of Christ is not restricted to the Catholic Church. The claim that it was would chain the freedom and grace of God; it would fashion a church, which is an instrument of God's grace, into an idol in the place of God.

Catholics rightly see their Church as coming from the hand of Christ. For that reason it teaches with authority and mediates the life of God. To leave it would be to leave the true Church of God. But such a claim must never lead the Catholic to make an idol of his Church, as if it alone contained the truth and grace of Christ.

The Church itself must be humble in its claims. If it is not, it risks the idolatry of fundamentalism, which thinks it has an exclusive corner on divine revelation and salvation.

Prayer Of The Faithful Fifth Sunday After Pentecost JUNE 18, 1967

CELEBRANT: The Lord be with you.
PEOPLE: And with your spirit.
CELEBRANT: Let us pray. Confident that God will not turn a deaf ear to the pleas of those who trust in Him, we pray for our needs and the needs of all men.
LECTOR: (1) For our Holy Father, Pope Paul; our Bishop, Coleman F. Carroll; our Pastor, N; and all priests and religious, we pray to the Lord.
PEOPLE: Lord, have mercy.
LECTOR: (2) For the United Nations organization that it may atone for its failure to prevent the war in the Middle East by promoting a just and lasting solution at the peace conference, we pray to the Lord.
PEOPLE: Lord, have mercy.
LECTOR: (3) For our President and Congress that they may effectively assist in establishment of a just peace between Israel and the United Arab Republic, we pray to the Lord.
PEOPLE: Lord, have mercy.
LECTOR: (4) For our Governor and State Legislature, that they may act responsibly with regard to the needs of our State and not be motivated solely by partisan politics, we pray to the Lord.
PEOPLE: Lord, have mercy.
LECTOR: (5) For those who administer our local government that they may receive from God wisdom and strength to meet fully the needs of our community, we pray to the Lord.
PEOPLE: Lord, have mercy.
LECTOR: (6) For all in this assembly of the People of God, that the world may truly be redeemed and made holy by us who are privileged to share in this sacred rite, we pray to the Lord.
PEOPLE: Lord, have mercy.
CELEBRANT: O God, our refuge and our strength, source of all good, hear the earnest prayers of your Church and grant the requests which we confidently make of you. 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.

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FATHER'S DAY: NEW IDEAS
PEOPLE-TO-PEOPLE In memory of their fathers, a Long Island couple are building in India a chapel named for their fathers' patrons, Sts. James and John. A plaque at the entrance will ask prayers for the families. . . . Also in India Archbishop Mar Gregorios is building a church, school, rectory and convent in a growing new village, thanks to a \$10,000 family gift from Utah. The new parish will serve all villagers, regardless of creed.

MORE IDEAS
WE NEED YOUR HELP For your father, mother, loved ones, our missionary priests can offer Masses immediately. Simply send your intentions.
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MISSAL GUIDE

June 18 - Mass of the Fifth Sunday after Pentecost; Gloria, Creed, Preface of the Trinity.

June 19 - Mass of St. Juliana of Falconieri, Virgin; Gloria, 2nd Collect of SS. Gervase and Protase, martyrs, Common Preface.

June 20 - Mass of the previous Sunday; no Gloria, 2nd Collect of St. Silverius, Pope, martyr; no Creed, Common Preface.

June 21 - Mass of St. Aloysius, Confessor; Gloria, Common Preface.

June 22 - Mass of St. Paulinus, Bishop; Confessor; Gloria, Common Preface.

Forty Hours Devotion

Week of June 18
Our Lady Of Guadalupe Mission, Immokalee.
St. Mary Star Of The Sea, Key West.

Week Of June 25
St. Jude, Jupiter
St. Jerome, Fort Lauderdale.

Fr. Kueng To Lecture

NEW YORK — (RNS) — Father Hans Kueng, the noted German Roman Catholic theologian and ecumenist, will be the Henry Emerson Fosdick Visiting Professor at Union Theological Seminary here during the 1967-68 Spring semester.

In making the announcement, Dr. John C. Bennett, seminary president, said:

"Few Catholic scholars have interpreted the new trends in Catholic life and thought with as great clarity or eloquence as Father Kueng."

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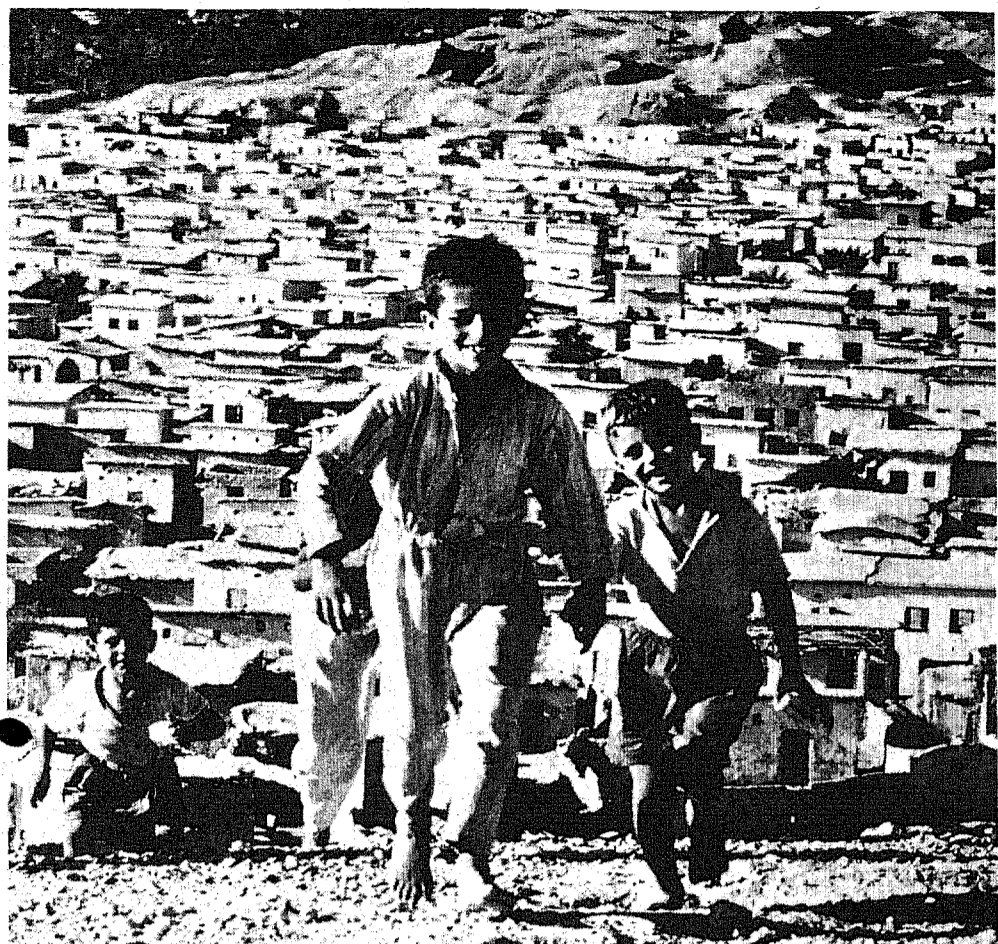
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Aclara el Obispo Boza Información Sobre Cuba



EL FRAGOR de la batalla entre tropas árabes e israelíes conmovió los santos lugares en los que se produjeron los misterios de nuestra Redención, baño de sangre las tierras en las que creció, vivió, predicó y murió el Príncipe de la Paz, Cristo, Nuestro Señor. El tableteo de las ametralladoras sonaba muy distinto a los cánticos angélicos de paz en la tierra a los hombres de buena voluntad y a las dulces prédicas del Mesías. Con la viva complacencia ante el cesé de las hostilidades, más que las fotos de la encarnizada lucha que azotó esas tierras, preferimos contemplar con optimismo los rostros inocentes de estos pequeños refugiados que con otros 200,000 niños de la Tierra Santa han sido liberados de la miseria a través de un programa educacional. Poco antes de estallar la guerra el Papa Paulo renovó sus peticiones de ayuda para estos pequeños, víctimas inocentes de 18 años de guerras frías y calientes entre los gobiernos árabes e israelíes.

Madrid - La revista Ecclesia, publicación oficial de la Acción Católica Española publica aquí una carta del Obispo Auxiliar de La Habana, actualmente desterrado en Caracas, en las que el prelado cubano hace aclaraciones sobre una entrevista publicada por la revista mexicana Sucesos a un sacerdote cubano y al encargado de negocios de la Santa Sede en Cuba.

La información aparecida en Ecclesia dice textualmente:

En carta fechada en Caracas, monseñor Boza Masvidal, obispo auxiliar de La Habana, ruega a la dirección de ECCLESIA dé cabida a unas puntualizaciones sobre una información publicada en alguna prensa hispanoamericana. He aquí la carta del prelado cubano: "Habiendo tenido especial

resonancia y difusión en la prensa radial y escrita de varios países, la información basada en las entrevistas que la revista mejicana "Sucesos" hizo a monseñor Cesare Zacchi (encargado de negocios de la Santa Sede en Cuba) y al padre Carlos Manuel de Céspedes (rector del seminario habanero), deseo hacerle las presentes líneas para, por medio de esa prestigiosa revista, informar a sus numerosos lectores de habla castellana, especialmente de Hispanoamérica, aclarando varios puntos en servicio de la Santa Iglesia y en honor a la verdad, tan desfigurada por "Sucesos."

En carta escrita a su hermano (el ingeniero Manuel H. de Céspedes), fechada en La Habana el 8 de octubre próximo pasado, el padre Carlos M. de Céspedes -

refiriéndose a las entrevistas ya mencionadas - dice textualmente:

"... De mí, personalmente la única "novedad" "ha sido la calumniosa "entrevista" publicada en la revista "Sucesos," de Méjico, que supongo habrá circulado por los ambientes de cubanos exiliados. Es cierto que Mario Menéndez me entrevistó y retrató, pero el texto que él publica es de su cosecha: ha cambiado algunas cosas que si le dije, ha llamado otras que también le dije y ha incluido otras que explícitamente le negué. La "entrevista" con monseñor Zacchi es aún más calumniosa, pues le cuelgan cosas aún más graves. Aquí ha habido de todo: quienes me conocen, desde que la vieron se dieron cuenta de que había "patraña" por debajo de todo; otros, sin embargo, han creído lo que la revista me atribuye. Eso ha sido lo más doloroso: que un periodista aventurero, por interés económico o por simpatía mal entendida con la revolución cubana, me atribuya cosas inciertas, me molesta; pero que un católico crea tan fácilmente lo que sería censurable en un sacerdote, eso duele mucho más. . . Pídele al buen Dios que me ayude a ser humilde y a aceptar esta situación desagradable sin perder la paz y la alegría. . ."

Esa carta me la dió a leer el propio hermano del padre de Céspedes, que es seminarista en la actualidad y merecedor de todo crédito. Además es manuscrita y yo conozco la letra del (padre de Céspedes. Y conviene sea reproducida en sus párrafos principales (los aquí expuestos), pues en Hispanoamérica ya se ha visto, hasta la saciedad casi, el daño causado por "Sucesos" con esas dos entrevistas, y la confusión. . . por lo cual recurro a Ecclesia.



Suplemento en Español de **THE VOICE**

Respuesta a un Clamor de Vida

Todavía Se Necesita Más Sangre

- Elsa Padrón al teléfono: "No sabe cuanto les agradezco la información que sobre mi caso publicaron. Todo el mundo me llama, todo el mundo me dice que leyó el reportaje en el periódico y ya tengo en mi poder 58 comprobantes de donación de pintas de sangre". Ha sido maravilloso y yo creo que con el favor de Dios ya muy pronto pueda tener todas las pintas que necesito para esta operación.

Elsa Padrón una joven exiliada cubana, padece de una malformación de su columna vertebral que le

produce agudos dolores y que amenaza con oprimir sus pulmones, causándole la muerte, si no se efectúa oportunamente una intervención quirúrgica.

Ya Elsa ha recibido el ofrecimiento de la operación por un especialista norteamericano y tan sólo requiere para llevar a cabo la operación unas 140 pintas de sangre. La semana pasada The Voice-La Voz publicó en inglés y español una información sobre la dramática situación de esta joven, exhortando a la donación de pintas de sangre en el John Elliot Blood Bank, a nombre de Elsa Padrón.



Mons. Fitzpatrick Habla en la Graduación del Colegio de Belén

Veintisiete Jóvenes, Todos Cubanos Exiliados, Recibieron Títulos de High School en el Plantel Jesuíta

Graduación de Belén; Anuncian Curso de Verano

El Colegio de Belén, que acaba de efectuar la ceremonia de graduación de su curso regular, anuncia la apertura de un curso de verano dedicado a las asignaturas de Español, Inglés y Matemáticas Modernas y el que se dictará del 19 de junio al 28 de julio.

Las materias serán ofrecidas en los diferentes niveles del 'junior high school' con programas intensivos de acuerdo con las necesidades específicas del alumno. Dirección espiritual y orientación cultural serán facilitadas al estudiante. Al mis-

mo tiempo, se pondrá énfasis en transmitir al alumno un amplio conocimiento del ancestro cultural hispanoamericano, a través de conferencias especiales.

El precio de la matrícula es de \$60 por las seis semanas. Más información puede obtenerse en las oficinas del colegio o a través del FR9-7903.

La Graduación. El pasado sábado se efectuó en el salón de actos del Colegio de Belén de Miami la ceremonia de graduación del sexto curso de ese plantel en esta ciudad, en el

que 27 jovencitos, todos cubanos, recibieron sus diplomas de high school de manos de Mons. William McKiever, Superintendente del Departamento Educacional de la Diócesis de Miami.

El joven Evelio Tabio que pronunció el discurso a nombre de los graduados, comenzó sus estudios en el Colegio de Belén de La Habana y cuando éste fue clausurado por el régimen comunista, vino desterrado a Miami, donde comenzó sus estudios en el colegio que ha venido a ser una continuación del centenario plantel de los pa-

dres jesuitas en La Habana. Graduáronse con los más altos honores los alumnos Miguel Escala, Juan Kindelan y José Rivera.

INGLES EN WICHITA

WICHITA, Kansas. Cuarenta cubanos refugiados asistieron a clases de inglés en el St Peter Claver Community Center aquí. La mayoría de los asistentes se encontraban bajo los auspicios del Servicio Social Católico aunque las clases estaban a la disposición de los cubanos patrocinados por otras instituciones.

Una Cubana Reina de Las Rosas en Oregon

PORTLAND, Oregon - Ana María Enriquez ha sido seleccionada princesa para reinar en una "corte real" durante el Festival de las Rosas de Portland. Ella fué la ganadora entre otras siete preciosas concursantes.

Ana María es miembro de la numerosa familia de Agustín Enriquez, un refugiado cubano que con sus diez hijos se reubicó en esa ciudad, después de vivir en Miami, a través de las gestiones de la Agencia Católica del Centro de Refugiados.

"Yo extraño mucho a Cuba, pero me gusta mucho Portland", dijo la jovencita a los periodistas de Portland mientras sostenía un ramo de rosas rojas y amarillas.

Ana María planea matricularse en la Universidad de Oregon. Ella es alumna aventajada del último año en el Jefferson High School, donde es secretaria de su cla-



Ana María

se y vicepresidenta del Club Francés y miembro de Hall de Campeones, sociedad de honor del colegio.

Entre los muchos amigos deleitados por el honor concedido a Ana María está el Padre Morton Park, de Portland, quien ayudara a la reubicación de la numerosa familia de desterrados, bajo los auspicios de la U.S. Catholic Conference.

Festival Universitario

Un festival bailable organizado por el Club Félix Varela, grupo juvenil católico del Miami-Dade Junior College, tendrá lugar el próximo jueves, día 22, en los salones de los Caballeros de Colón, 27 ave y 35 St

Las entradas al precio de 1.50 están a la venta en LaSalle Hall, contiguo al Miami Dade Junior College y en San Juan Bosco. Informes o reservaciones al 691-8899. Amenizará el Conjunto Cubaney.

Héroes de Cristo

ST. JOHN FISHER

1458-1535



De todos los obispos de Inglaterra, sólo uno rehusó doblegarse ante el adúltero tirano Enrique VIII: John Fisher, Obispo de Rochester, un hombre de 77 años. "Si yo fuera admitido," declaró, "que el rey es el jefe de la Iglesia inglesa, sería culpable

de rasgar el manto sin costuras de Cristo, la Iglesia Católica."

Por esta intrépida confesión de fe, fue encarcelado, juzgado, acusado de alta traición y decapitado. Su fiesta se observa el 22 de junio.



ANÁLISIS DE LATINOAMÉRICA

Por Manolo Reyes

Cada día que pasa, los ejércitos de América Latina van adquiriendo más experiencia y sofisticando sus medios de actuar para poner fin a la subversión y a la infiltración Castrocomunista en sus naciones.

En los últimos meses se ha puesto de manifiesto el avance obtenido por los militares latinoamericanos, que han logrado destrozar o hacer huir a grupos guerrilleros que venían subvirtiendo el orden y la paz en nuestra América.

Para el militar no hay lección más objetiva que el propio combate. Y el alerta lanzado por los que han sufrido el Castrocomunismo en sus más preciadas instituciones, en sus familias y en su propia carne... ha sido recogido por los militares de América Latina, sacrificando sus vidas, redoblando su tenacidad y su empeño para mantener la libertad y el respeto a la ley en sus diferentes naciones.

La superación militar se ha notado en todos los países del Continente, pero con especial énfasis en Venezuela donde las tropas han luchado bravamente contra las guerrillas; en Colombia y Guatemala, donde muchos focos guerrilleros Castro comunistas han sido exterminados. Y últimamente en Bolivia, donde los brotes de desalmados han sido combatidos con toda la ener-

gía de los militares bolivianos. Esta actitud positiva y de vasta técnica militar, ha logrado éxitos sorprendentes, como el caso de Venezuela en que dos lugartenientes de Fidel Castro murieron en combate con las tropas del Gobierno Venezolano, poco después de desembarcar clandestinamente. Y otros dos cubanos aforados al ejército de Castro, conjuntamente con ocho guerrilleros venezolanos entrenados en Cuba, fueron apresados por el ejército venezolano.

Los mejores métodos de combate y la debida preparación de las tropas nacionales, trajo como consecuencia en Bolivia el aplastamiento de algunos focos guerrilleros rojos. Y particularmente el arresto del compañero de Fidel Castro... Regis Debray, guerrillero francés que se reportó fue capturado en un grupo subversivo que operaba en territorio boliviano.

Como prueba de la fraternidad y el avance deseado y obtenido por los militares de América, está el hecho que en el último mes de mayo se reunieron en Bogotá representantes de 16 ejércitos del Continente para intercambiar métodos y sistemas.

Los ejércitos de nuestra América, bajo las órdenes directas del poder civil, son la mayor protección de la Constitución, las leyes y la seguridad de cada Estado.

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HABLANDO A LA JUVENTUD

Todos los hombres han nacido iguales y con el mismo derecho a la libertad. Jamás el odio, la venganza, la coacción o el terror o la flojedad de carácter han traído la libertad. Jamás la libertad nació del odio. Como tampoco la libertad fue ganada por caracteres pusilánimes. La libertad surge de muchas vidas heroicas, con el sufrimiento y las penas de muchos buenos seres humanos; y por el carácter firme, recto y valiente de los que saben defender esa libertad con la entereza y la energía que cada momento requiera.

Solo el respeto a la ley llevado a cabo, no solo por gobernados, sino también por los gobernantes, nos dará la verdadera libertad. Por haber nacido iguales, la ley es pareja para todos. La ley no reconoce fueros, ni privilegios, ni coacciones. Y la ley no se ha hecho para halagar a todos, sino para pro-

tegerlos a todos. De ahí que aunque a veces una ley parezca demasiado severa, hay que cumplirla, porque es la ley. Ya lo decían los antiguos romanos que echaron las bases jurídicas para los códigos que rigen hoy en día a través del mundo: "Dura Lex... Sed Lex." Así decían los romanos: "La ley es dura... pero es la ley."

La historia ha demostrado en miles de ocasiones que aquellos que han atacado a la ley, que han vulnerado la ley, sólo han conseguido tener días de amargura. Y a la vez le trajeron días de dolor a sus familiares o seguidores. Lo mismo sucede en las naciones. Cuando el principio de la ley se rompe en una nación, cuando en un país la ley rige con obligaciones para todos menos para unos cuantos, y cuando la ley se burla, sin recibir castigo los que la han bur-

lado, entonces esa nación, tarde o temprano, esta condenada al fracaso y la traerá grandes días de desgracia a sus moradores. La ley es el instrumento supremo que hace marchar en buena armonía a todos los componentes de una comunidad o una nación. Por eso cuando se ataca a la ley, se rompe esa armonía, esa buena marcha de la comunidad.

La libertad nace del respeto a la ley. Y mas madurez, mas hombría, se necesita para respetar la ley que para violarla. Ustedes que abren sus ojos a la vida... si quieren ser verdaderamente libres... respeten siempre a la ley. Y defiéndala a toda costa.

La seguridad de su familia, de su comunidad, de su nación, se funda en el respeto a la ley. Y un pueblo sera verdaderamente libre cuando mas respete a la ley.

Cerca de Ti, Señor, siempre; delante de Ti siempre,

Cerca de Ti, Señor

dentro de Ti siempre. ¿Por qué vivire de este pensamiento que es tan consolador? Siempre junto a un Padre infinitamente poderoso, bueno y sonriente, que tiene ilusión de vivir, conversar con su hijo, porque ese hombre pequeño dimensionalmente y poco más grande espiritualmente, es muy grande sobrenaturalmente, porque Dios que murió por él, le hizo su hijo adoptivo y tiene preparado para él un trono resplandeciente en su reino eterno.

¡Y ese eres tú! Vive, hombre, cerca de Dios, tu Padre. Y cada día que pasa, di, como los naufragos del Titanic: "Más cerca de Ti, Señor", hasta que llegue aquel

otro en que puedas decir: "Muy cerca de Ti, Señor, y tan cerca que ya Te veo y te toco."

Y entonces exclamaremos extasiados de júbilo y de asombro: "Qué grande eres, Señor! Yo lo sabía, pero no lo podía experimentar. Qué grande, mucho más grande, infinitamente más grande que lo que todos los científicos, todos los filósofos, todos los teólogos, todos los santos afirmaron o intruyeron!"

Y en adelante no solo cerca de Ti, sino contigo y en Ti para siempre.

Oh Señor, que yo viva aquí abajo, en esta minúscula tierra, cerca de Ti, más cerca de Ti cada vez! Amén.

Alrededor del Mundo

Que el Papa Sea el Jefe

San Francisco, California (NA)—Un obispo protestante episcopal pidió at todos los cristianos — anglicanos, protestantes y ortodoxos — que reconozcan el Papa Paulo VI como el jefe de la "Iglesia universal."

"Necesitamos un Santo Padre", dijo el obispo C. Kilmer Myers. "Necesitamos un Padre que pueda hablar y atestiguar a toda la raza humana". Acto seguido dijo que los fieles que atestaban la catedral de Gracia, de esta ciudad, que "el Papa es el 'jefe pastor de almas' y 'el vocero principal de la comunidad cristiana en el mundo'". Más tarde, puntualizó: "Le reconozco (al Papa) como el jefe pastor de la familia cristiana y gozosos deberíamos proclamarle como el Santo Padre en Dios en la Iglesia universal."

Episcopado Ecuatoriano Pide Cambios Sociales

Cuenca, Ecuador (NA) — Los obispos ecuatorianos abogaron por "profundas reformas de estructuras y profundos cambios de la sociedad, por la superación de una ética individualista y el cultivo de las virtudes morales y sociales de participación", en una declaración programática aprobada con motivo del Cuarto Congreso Eucarístico Nacional que acaba de efectuarse.

También precisan que "abrazamos como un grave deber, infundir la convicción de la necesidad del desarrollo, que no se identifica con el crecimiento puramente económico de los bienes, sino con la elevación integral del hombre." Al mismo tiempo señala que la Conferencia Episcopal establecerá un organismo especial para buscar nuevas estructuras favorables a la promoción humana y a la evangelización de los indígenas. "Hará cuanto este de su parte—dice— para que surja una clase media rural capaz de participar en la vida social, económica, cultural y política del Ecuador."

Los prelados establecen el diaconado como grado propio y permanente de la Jerarquía eclesiástica, y exhortan a despertar la preocupación ecuménica, "dando a conocer cuáles son los puntos positivos de convergencia, con los hermanos de otras confesiones cristianas, cuáles las divergencias doctrinales".

"Se hace indispensable —añade— una formación bíblica más sólida de nuestros fieles" y que "esta formación ha de impartirse obligatoriamente en los centros de educación de la Iglesia". Finalmente añade: "Pueden los fieles —con aprobación de la Jerarquía— colaborar con los hermanos de otras confesiones cristianas en campañas como la alfabetización, la formación cooperativa, la difusión de la Sagrada Escritura, la recristianización de la Navidad y de la Pascua."

La Iglesia católica dió un paso importante hacia la unidad cristiana al permitir a los protestantes y ortodoxos cristianos, recibir, bajo circunstancias especiales, los sacramentos reservados hasta ahora sólo a los católicos. Entre esos sacramentos, según informó la Secretaría para la Promoción de la Unidad Cristiana, se encuentran la penitencia, la comunión y la extremaunción si se halla "en peligro de muerte o en necesidad urgente" e imposibilitado de ser asistido por un ministro de su propia confesión.

También se permite que protestantes, ortodoxos o los fieles del rito oriental puedan actuar como padrinos y madrinas en un matrimonio católico, autorizando a los católicos a ejercer similares funciones. Asimismo aprueba que católicos y protestantes sirvan como "testigos cristianos", en el bautizo de niños pertenecientes a una u otra confesión, pero prohíbe expresamente que actúen como padrinos en dichas ceremonias. Y por último, permite a los católicos a seguir la misa dominical en un templo ortodoxo, si fuere posible, cuando no puedan escucharla en una iglesia católica.

Santa Sede Emite Instrucción Sobre la Sagrada Eucaristía

Ciudad del Vaticano (E.N.A.) — La Santa Sede ha emitido una nueva instrucción sobre el culto de la Eucaristía, la cual fomenta una amplia concelebración de la Misa como signo de la unidad del sacerdocio y liberaliza la autorización para recibir la comunión bajo ambas espe-

cies. En una serie de disposiciones para el culto de la Iglesia, sugiere que el Santísimo Sacramento sea guardado en una capilla especial separada del altar mayor, especialmente en las grandes iglesias donde se efectúan muchos matrimonios o fune-

rales, o donde los tesoros artísticos atraen a turistas.

Los sacerdotes son "encarecidamente recomendados" a celebrar diariamente la Misa, aún si no está presente la comunidad. Y es reprimida la creciente práctica de los sacerdotes de algunas regiones de recibir la comunión en una Misa de la Comunidad en vez de decir Misas privadas.

Aunque las devociones públicas y privadas, incluyendo la perpétua adoración y bendición del santísimo Sacramento son "sumamente recomendables," la instrucción pide que ellas están directamente orientadas hacia la liturgia oficial de la Misa, que es "el origen y consumación del culto que muestra la Eucaristía fuera de la Misa."

La instrucción, titulada Misterio Eucarístico, a pesar de estar fechada en la celebración del Corpus Christi (mayo 25), fue publicada el 30 de mayo, en el diario vaticano L'Osservatore Romano. Contiene aproximadamente 12 mil palabras y fue emitida juntamente por el Consilium para Aplicar la Constitución Litúrgica del Concilio Ecuménico y por la Sagrada Congregación de los Ritos. Sus normas prácticas se llevarán a cabo a partir del 15 de agosto, fiesta de la Asunción.

El texto íntegro está siendo publicado en inglés en esta misma edición de The Voice.

Incluye una lista de casos en los que los fieles pueden recibir pan y vino durante la celebración de la Eucaristía, y reglas para las ocasiones en que la Santa Sede ha otorgado permiso a los fieles para asistir a Misa los días sábado en vez de los domingos.

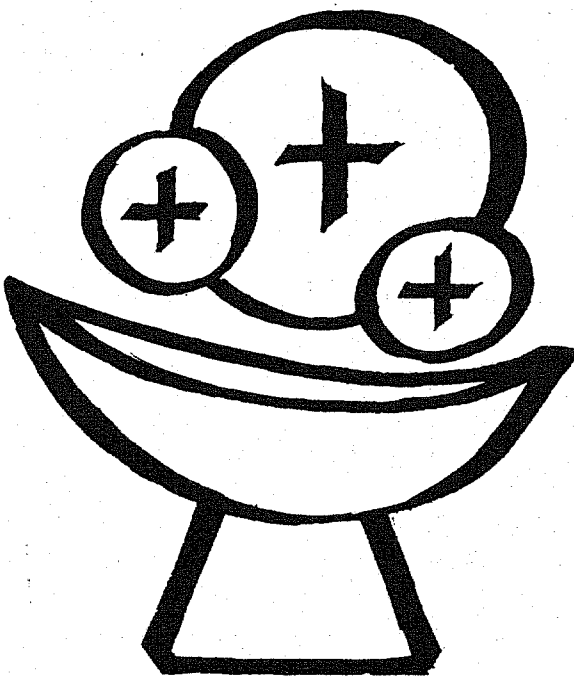
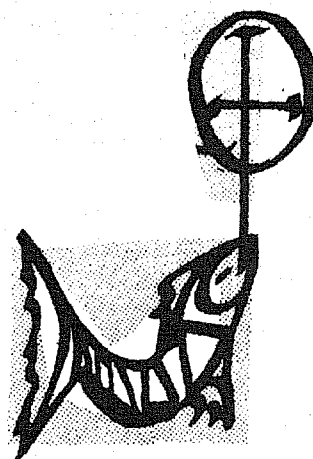
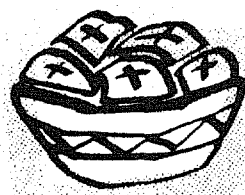
El documento está firmado por el cardenal Giacomo Lercaro, presidente del organismo vaticano creado para la aplicación de la Constitución sobre la Liturgia del Concilio Ecuménico, y por el cardenal Arcadio Larraona, prefecto de la Sagrada Congregación de los ritos.

La introducción reafirma la tradicional enseñanza de que "el misterio de la Eucaristía es el verdadero centro de la liturgia sagrada y verdaderamente de toda vida cristiana."

Señala que Dios "está sustancialmente presente allí", a través de la conversión del pan y del vino, que es llamada transubstanciación.

Las reglas que son muy técnicas y dirigidas principalmente a los sacerdotes, afirman que la celebración de la Eucaristía puede ser modificada solamente por "la autoridad suprema de la Iglesia, y de acuerdo a los señalamientos de la ley, por los obispos y conferencias episcopales."

Advierte al sacerdote que la celebración de la Eucaristía "no es un rito establecido por iniciativa privada, sino la adoración pública de la Iglesia, que fue confiada por Cristo a los Apóstoles y sus sucesores."



Cardenal Per Peruano Anuncia La Misión Conciliar

Un dramático llamado al pueblo peruano para que se reencontre con la fe cristiana, hizo el Arzobispo de Lima y Primado de la Iglesia Peruana Cardenal Juan Landázuri Ricketts, en una concentración católica realizada en la Plaza de Armas de esa ciudad para anunciar la próxima Misión Conciliar.

"La Misión representará para el católico un encuentro con Cristo, gracias a la aplicación de las 16 nuevas leyes dadas en el Concilio, adaptadas al hombre de hoy", expresó durante el sermón que pronunció desde el atrio de la Catedral en el transcurso de la Misa concelebrada por 22 sacerdotes.

Clases de Verano En El Centro Hispano

Hasta el día 23 estará abierta en el Centro Hispano Católico la matrícula para el curso especial de verano que ofrecerá esa institución del 28 de junio al 3 de agosto.

Un curso de gramática española, para niños de origen hispanoamericano, cuyos padres quieren conservar en ellos el correcto conocimiento de la lengua de origen, será ofrecido los miércoles de

2 a 4 p.m. Al mismo tiempo se ofrecerán clases de inglés, los miércoles de 6:30 a 8 p.m., así como de español conversacional para norteamericanos, los martes, de 3 a 5 p.m. El costo de la matrícula es de un dólar.

También se ofrecerán clases de tejido y costura, así como de tapicería, piano y guitarra.



ENTRE LIBROS

Editan en Miami La Nueva Enciclica

La Enciclica "Populorum Progressio," de su Santidad Paulo VI, está conmoviendo desde su reciente aparición al mundo entero, y particularmente en los países en vías de desarrollo está teniendo una grata acogida por distintos sectores de la población, no sólo los católicos.

Tan así, que en Perú, la Enciclica ha sido impresa por el Gobierno, para su más amplia difusión en las masas populares. Una y otra vez, estas páginas de La Voz han recogido comentarios encomiásticos sobre la enciclica, provenientes de figuras relevantes de todas partes del mundo.

Hoy consignamos la noticia de que la Enciclica Populorum Progressio puede ser ya adquirida en Miami a un precio módico de 35 centavos, y que ha sido impresa aquí esa edición en español.

El esfuerzo editorial se debe a Juan Manuel Salvat,

estrechamente vinculado a los movimientos de apostolado seglar tanto en Cuba, primero, como aquí en Miami, ahora, donde su Librería Universal inicia sus esfuerzos como casa editora, lanzando esta económica, pero bien presentada edición de la Enciclica.

La Enciclica no debe faltar en ningún hogar católico y es una necesidad para aquellos preocupados por el acontecer social, económico y político, para aquellos que sienten inquietudes sociales y se preocupan por el hambre y la miseria y las ansias de desarrollo de los pueblos y los problemas que estas situaciones traen aparejadas.

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Honra Legión Americana A un Estudiante Cubano

Adolfo J. Cotilla, graduado de octavo grado de



Adolfo Cotilla

la escuela parroquial St. John the Apostle, fue honrado con un diploma y medalla otorgado por la Legión Americana en reconocimiento de sus méritos estudiantiles, su honor, su patriotismo y su entusiasmo de servicio, "necesarios para la preservación y protección de las instituciones fundamentales de nuestro gobierno y el avance de nuestra sociedad."

Nacido en Cuba, Adolfo es hijo de los esposos Adolfo y Rebeca Cotilla.

Festival de la UCE El Día 25 de Junio

El domingo 25 de junio tendrá lugar el Festival de la UCE en los locales de la Agrupación Católica Universitaria, 720 NE 27 St., y las entradas para el mismo al precio de un dólar, están a la venta en las oficinas de esa organización en el Centro Hispano Católico.

El anuncio lo hace el Padre Manuel López, S.J. capellán de la Unión de Cubanos en el Exilio, quien exhorta a todos los cubanos a participar en este festival que ofrecerá la oportunidad de momentos llenos de sanos entretenimientos y al mismo tiempo dará a la UCE la oportunidad de realizar obras asistenciales en favor de los refugiados cubanos que a ella acuden en busca de ayuda.

A través de la UCE el

Padre López está impulsando una Cruzada de Oración por la Pronta Liberación de Cuba, cruzada que ya cuenta con 41,525 familias que se unen en la oración por la libertad de la patria hoy sojuzgada por el comunismo.

La Cruzada de la Oración por Cuba cuenta con un programa radial diario a las 7:25 p.m. a través de WMIE, Radio Continental de Miami, en el que el Padre López dirige el rezo de una decena del rosario y ofrece una breve meditación.

Además del programa diario aquí en Miami, la Cruzada de Oración de la UCE cuenta con otros programas similares, una vez a la semana, en Puerto Rico, Venezuela, Panamá, Costa Rica, Colombia y República Dominicana.

Estudiante Cubano Gana Beca \$7,000

Seis años después de que llegara a los Estados Unidos como uno de tres "niños solos" de una familia cubana, Guillermo I. Sabatés, ha alcanzado un average de A-minus en sus cuatro años de estudios en el High School Católico de Charlotte, North Carolina y ganado una beca valuada en 7,000 dólares. El planea matricularse en la Universidad de North Carolina, en Chapel Hill, siendo su determinación el convertirse en oftalmólogo, o séase, doctor en medicina especializado en los ojos. Felizmente, la familia ha podido reunirse

... Sus padres, el Sr. Guillermo Sabatés y su esposa llegaron a los Estados Unidos a fines de 1963 habiéndose dirigido a Charlotte donde sus hijos se les reunieron. La madre enseña español y estudia para alcanzar el grado de master. El padre, Joyero, está conenzando de nuevo en ese giro de negocio.

Guillermo informa a sus datos biográficos como sigue: "Yo nací en Camaguey, Cuba, en diciembre 23 de 1948; estudié con los Hermanos Maristas; salí de Cuba con un hermano y una hermana en 1961 habiendo sido recibido aquí por el Catholic Charities. Vivi por un corto tiempo en el hogar para niños cubanos de Kendall, cerca de Miami, hasta



Guillermo Sabatés

que con mi hermano y mi hermana me trasladaron a casa de una familia en New Mexico, donde permanecimos hasta 1963, cuando nos reunimos con nuestros padres en Charlotte." (Otra hermana había llegado de Cuba.)

La beca ganada por este joven cubano es otorgada por una fundación establecida por John Motley Morehead, ya fallecido, quien fuera fundador de la industria Union Carbide y quien donara millones a la Universidad de North Carolina. Este año se concedieron 99 becas Morehead, contándose la de Guillermo entre ellas. Esta ha sido la primera vez que este honor recae sobre el High School Católico de Charlotte.

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. 6:00 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.



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War And Or Peace Discussed

Seminar To Discuss Modern Catechetics

(Continued from Page 15)

and proportionate means of solving international problems is now out of date; the warning of the II Vatican Council must be remembered: "Insofar as men are sinful, the threat of war hangs over them and hang over them it will until the return of Christ. . . conflicts still producing their devastating effect day by day somewhere in the world."

Indeed as these words are written, war broke out in the Middle East, and it is ever frustrating to observe the arguments in the U N Security Council about 'aggression' and 'defensive' war, 'preventive' or 'holy war'. One has the impression that the opposing parties are not able to communicate with each other though they talk and explain. Even if using the same terms, the same language, words just do not convey meaningful ideas.

J. C. Murray wondered a few years back just 'how many wars in history would stand up under the judgement by traditional norms (as 'just wars') or what difference it made at the time whether they did or not.'

"Certainly, war has not been rooted out of human affairs," said the Council Fathers, but what is the stand of the average American citizen? On the surface of things it would appear that the nation is seriously divided. Still, as much as one can believe opinion polls, we read that 72% of the population has accepted the fact, even if not the principle, of using war to support the national policy. It should be noted here of course, that majority does not make for morality; on the other hand, even in the sphere of conscience every man moves more or less between the permissible and the commendable while seeking the ideal. (With the outbreak of war in the Middle East, doves turn hawks and vice versa. (Without a doubt, sincerely.)

Is national policy the same as national morality? Not always and not necessarily. Policy is the 'meeting place of the world of power and the world of morality, in which there takes place the concrete reconciliation of the duty of success that rests upon the statesman and the duty of justice that rest upon the civilized nation that he serves. In spite of the majority's support for the

tional policy there is agony and doubt, seemingly without meaningful alternatives. national policy there is agony and doubt, seemingly without meaningful alternatives.

WAR AND EVIL

Reading the utterances of the Council on the problem of war, one gains a certain sense of optimism, but no definite Christian or Catholic pattern of solution. It should be clear to us that war is a periodic manifestation of evil existing in the world. Besides injustice, excessive economic inequalities, excessive slowness in applying the needed remedies that foment wars, the Council Fathers suggest that other causes of war "spring from a quest for power and contempt for personal rights. If we are looking for deeper explanations, we find them in human jealousy, distrust, pride and other egotistic passions. Man cannot tolerate so many breakdowns in the right order. What results is that the world is ceaselessly infected with arguments between men and acts of violence even when war is not raging."

The tragedy and the heart of the dilemma is 'that there is a scandal that may be caused by our participation in what is evil, and this scandal is paralleled by that which may be caused by our apparent insensibility to injustice against the world.' It is almost an axiom in our day that we cannot cure the illness if we treat only the symptoms. This seems to be the mind of the Council when it speaks of our 'peace of a sort' granted to us from above as if it were an interlude to eliminate the causes of strife by our will to peace.

Pope Paul pointed to a program for peace just recently: "Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No, peace is something that is built up day after day, in the pursuit of an order, intended by God, which implies a more perfect form of justice among men."

This may be the reason why the Second Vatican Council did not chose to outlaw war as such dogmatically, saying that every war is immoral, forbidden as if anathema. It did not even elect to consider war in the traditional categories of 'proper authority', 'just cause' and 'the right inter-

tion', perhaps suggesting that the great split in the world does not imply innocence and purity of purpose on one side and only dishonesty and deceit on the other. The spirit of humanity has to awaken to acknowledge its failures of the past and renew its hopes for the brotherhood of man as 'the whole human family faces an hour of supreme crisis in its advance toward maturity.'

The Council condemns unhesitatingly any war aimed indiscriminately at the destruction of cities or extensive areas along with their population as a crime against God and man himself. 'It warns against the arms race as 'an utterly treacherous trap for humanity', and it begs all men, especially government leaders and military officials, for reformed attitudes to emancipate the world from its crushing anxiety'. 'It is our clear duty, then, to strain every muscle as we work for the time when all war can be completely outlawed by international consent.'

The Council calls for the establishment of some universal public authority with effective powers as the best possible immediate defense against war; it calls for a true beginning of disarmament, 'not indeed a unilateral

disarmament'; supports the good will of the very many leaders who work hard to do away with war; asks for dialogue at international meetings, and also calls for 'renewed education of attitudes and for new inspiration in the area of public opinion.'

The Council abhors the possibility of 'the most atrocious decisions' that threatens humanity 'through a certain inexorable chain of events', and acknowledges the qualified importance of the nuclear deterrent, though 'the possession of war potential does not make every military or political use of it lawful'.

The Church leaders note with concern that the process of eliminating war is complicated by the fact that 'the intricacy of international relations allow guerilla warfare to be drawn out by new methods of deceit and subversion,' and 'in many cases the use of terrorism is regarded as a new way to wage war.' In spite of the anxieties of the day 'the Church of Christ' takes her stand and does not cease to hope with the utmost confidence, though with the warning that 'we should not let false hope deceive us'. On the whole, the Document on the problem of war and peace can be called cautious, realistic, hopeful but not utopian.

"Modern Catechetics As Affected by Vatican II" will be the theme of a catechetical seminar which will be conducted in Miami and North Palm Beach the week of June 19.

Father Alfonso M. Nebreda, S.J. and Father Jose de la Calle, S.J., internationally recognized experts in modern catechetics, will lecture at St. John Vianney Seminary and at Our Lady of Florida Retreat House, N. Palm Beach, during the seminar, which is open to priests, religious and also laity interested in religious education.

Sessions will be conducted at the retreat house on Monday and Tuesday, June 19 and 20, at 10 a.m., 2 p.m. and 8 p.m. On Wednesday, June 21, conferences are scheduled at 10 a.m. and 2 p.m.

At the seminary, sessions will be held Wednesday and Thursday, June 21 and 22 at 10 a.m., 2 p.m. and 8 p.m. On Friday, June 23, lectures will be given at 10 a.m. and 2 p.m.

Seminar sessions will be held for Spanish-speaking persons at the seminary on Thursday, June 22 at 8 p.m.; on Friday, June 23 at 10 a.m., 2 p.m., and 8 p.m. and

on Saturday, June 24 at 10 a.m.

Topics which will be included at the sessions are "The Message of Christ; How It Was Distorted", "The Student Who Is To Receive the Message of Christ", "Blending of the Message With the Student", "Steps to Faith", "Making Faith Come Alive for the Student", and "The Teenager and Religion."

Father Nebreda, assistant professor of pastoral theology at St. Sophia University, Tokyo, Japan, is a native of Bilbao, Spain, who received his doctorate in theology from the Gregorian University in 1961. He has lectured extensively in Europe, North America, and the Far East, and participated in international catechetical congresses at Nimegue-Uden, Eichstatt, Bangkok and New York.

Father LaCalle, also Spanish-born, has a Master's degree in philosophy from the University of Salamanca; studied in Anking, China, and was ordained in that city.

After his release from imprisonment by the communists, he received a doctorate in theology from St. Thomas University, Manila.



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Oh, The Irony Of It

(Continued from Page 19)

FOOTBALL — Hey, why doesn't one of the pro-teams pick up Randy Matson. Get him a light halfback and let him throw the guy into the end zone. . . . Before the mammoth Mike Epstein was traded to the Senators, the San Diego Chargers wanted his name on a contract. Mike was a fullback for the University of California. . . . When defensive back Jim Patton of the New York Giants retired at the end of last season it left the Colts with two top pass interceptors in the NFL. Defensive back Bob Boyd (43) and linebacker Don Shinnick (33). . . The Vikings No. 1 pick, Clint Jones, talking about former teammate Bubba Smith (Colts) — "He's big, strong and answers a challenge. I see him as another Daddy Libscomb." Maybe even better. . . Here's a new one on me. . . looking in the Georgia Tech spring brochure I saw this abbreviation for a position — TW. Give up, it means "The Wrecker." Southwest High School's Jim Kiltie will be a wrecker next season.

GOLF — Did you know that when Jack Nicklaus failed to make the cut at this year's Masters, it was the first time a former champion hadn't made it in the 31 year history of the classic. Big Jack won the Masters in 1965-66. . . Coincidence this year's Masters champ, Gay Brewer, and runner-up Bobby Nichols are both sponsored by the same company. And they don't manufacture golf clubs.

MISCELLANEOUS — Florida's swimming team has won the Southeastern Conference swimming championship for 12 straight years. . . The Defense Department is investigating the draft status of 360 pro-athletes. People have complained that only two players of 960 drafted by the pro's in 1967 have been called up by the Armed Services. . . A break-through on the traditional hot dogs and peanuts, etc. at baseball games is being tried at Minnesota. They're introducing bratwurst, sauerkraut and draft beer.