

Mass Sunday Opens 'Year Of Faith' In Diocese

Faithful in South Florida will join Catholics throughout the world in observing the "Year of Faith" proclaimed by Pope Paul VI to commemorate the 19th centenary of the martyrdom of SS. Peter and Paul and to restore "the sense of God to the world and to protect the Church from internal dangers."

Mass celebrated by Bishop Coleman F. Carroll, deans, and priest representatives of the five deaneries of the Diocese of Miami at 5:30 p.m., Sunday, July 2 in the Cathedral will highlight the inauguration of the special religious celebration in this area.

Bishop Carroll will preach during the

Mass in which priests, religious and members of diocesan organizations of lay men, women, and youth will participate.

Following a meeting of leaders from various groups held Monday at the Chancery to formulate plans for the year, Bishop Carroll urged that all parish group meetings begin with the recitation of the Nicene Creed, and urged that parents, in cooperation with the exhortation of the Holy Father, should encourage recitation of the Creed at morning prayers and at the conclusion of all meals.

In addition, Bishop Carroll said, the family should kneel together to recite the Apostles Creed in the evening.

Msgr. John J. Fitzpatrick, Episcopal Vicar for Conciliar Affairs, will be the coordinator of the Diocese of Miami program for the Year of Faith assisted by Father Padraig Horgan.

Diocesan organizations which will have active roles in the observance include the Serra Clubs, who dedicate so much of their time to the important project of fostering vocations to the priesthood and religious life; the Diocesan Councils of Catholic Women, Men, and Nurses; the Diocesan Union of Holy Name Societies, the Confraternity of Christian Doctrine; the Newman Club Apostolate; St. Vincent de Paul Society.

In proclaiming the Year of Faith Pope Paul expressed the hope that the centenary would "find its expression chiefly in a great act of faith throughout the Church. We want to see this anniversary as a providential occasion given to the People of God for reawakening a fuller awareness of its faith, giving it fresh life, purifying it, and giving testimony to it."

As they are readied, plans for the observance throughout the 16 counties of the Diocese of Miami, will be revealed in *The Voice* which will carry special articles relating to the Year of Faith throughout the year.

The VOICE

Weekly Publication of the Diocese of Miami Covering the 16 Counties of South Florida

VOL. IX, NO. 16

\$5 Per Year... 15 Cents A Copy

JUNE 30, 1967

Liberalized Abortion Bill Killed In House

TALLAHASSEE—A controversial bill to liberalize Florida's abortion law died a hard death in a committee of the House of Representatives last Tuesday ending two months of what has been termed the "bitterest debate" during this session of the legislature.

In a "last ditch stand," proponents of the measure utilized every possible parliamentary tactic in an effort to override the House Judiciary "B" committee, which late last week killed another version of the bill.

Earlier the measure had passed the Senate by a slim margin of four votes and had been approved by the House Health and Welfare Committee.

Meeting June 22 to consider the liberalized abortion bills which had the support of the Florida Medical Association, the Episcopal Diocese of South Florida, and the South Florida Federation of Reformed Rabbis, the House Judiciary "B" (anti-crime) Committee heard several physician-proponents of the bill including Sen. John J. Fisher (R., Jacksonville) who helped guide the bill through the Senate by a close vote of 26-22.

Rep. Ed. S. Whitson, Jr. (R., Clearwater) offered amendments to Committee Substitute House Bill 690, which would "provide for a reasonable medical certainty that a continuance of the pregnancy would gravely and permanently impair the physical and mental health of the mother," and "that no abortion shall be performed ending the pregnancy of a woman unless it is performed at the written request of the said woman or if said woman is under 18 years of age

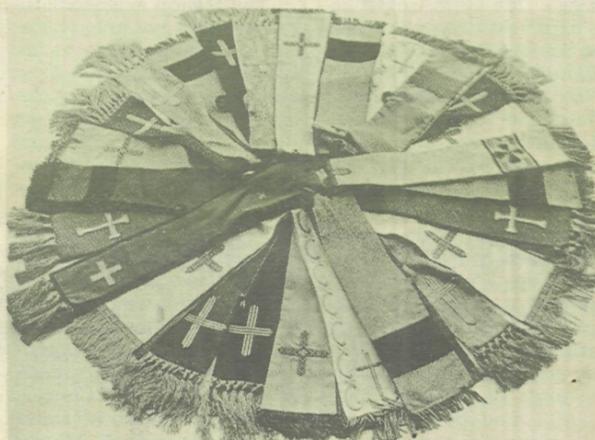
at the written request of the said woman and her living parents."

Following adoption of Whitson's amendments and an additional amendment removing the "incest and rape" provision of the bill, those voting in favor of the amended bill were Representatives Whitson, Carey Matthews (D., Miami), Elvin Martinez (D., Tampa), Harold Featherstone (D., Miami), E. Pope Bassett (R., Maitland), Joseph Gustafson

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PRIESTLY SON ministers to his father as FATHER JAMES BRIGGS brings Communion to his dad following ordination rites last Saturday in the Cathedral. See story and additional pictures, Page 2.



LITURGY changes include elimination of the maniple, the bando of colored cloth formerly worn on the priest's left arm at Mass., as well as several small changes in the Mass itself.

Tradition Upheld On Celibacy By New Encyclical

By JAMES C. O'NEILL

VATICAN CITY — (NC) — Pope Paul VI has issued a new encyclical reaffirming the Church's traditional teaching on the need for priestly celibacy, describing it as a "heavy and sweet burden" and as "a total gift" of the priest to God and to His Church.

The document, entitled *Sacerdotalis Caelibatus* (the Celibacy of the Priest), was made public June 23 but it was dated June 24, the feast of St. John the Baptist and the name day of Pope Paul. The encyclical, of approximately 12,000 words, clearly restates the Latin-rite insistence on priestly celibacy.

The encyclical examines and rejects modern objections to the discipline of an unmarried priesthood in the Western Church and carefully reviews the arguments from theology and the Bible supporting celibacy. A key paragraph of the Pope's view is stated in paragraph 41, which declares:

"In any case, the Church of the West cannot weaken her faithful observance of her own tradition (priestly celibacy). And it is unthinkable that for centuries she has followed a path, which, instead of favoring the spiritual richness of individual souls and of the people of God, has in some way compromised it, or that she has with arbitrary juridical prescriptions stifled the free expansion of the most profound realities of nature and of grace."

On the practical level the encyclical insists on the careful selection and the development of maturity of candidates for the priesthood, as well as the need for discipline and also an awareness of conscious choice. It also calls for periods of experimentation in celibacy before it becomes something stable and definitive with the priesthood.

"Once a moral certainty has been obtained that the maturity of a candidate is sufficiently guaranteed, he will be in

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Regulations Issued For The Diaconate

By PATRICK RILEY

VATICAN CITY (NC) — Pope Paul VI has published regulations which will guide the reestablishment of the permanent diaconate with both celibate and married deacons, implementing the will of the Second Vatican Council.

The regulations are contained in a *motu proprio*, a document drawn up on the personal authority of the Pope, entitled *Sacrum Diaconatus Ordinem* and issued June 27. The document

makes it clear from the outset that the reestablishment of the permanent diaconate in the Western Church depends on the decision of the competent national or territorial conference of bishops along with the consent of the Pope. Permanent deacons have long been traditional in the Eastern Churches.

The regulations, which consist of an introduction and 36 numbered paragraphs, restore to its fullness a major sacred order of the Church that has for centuries been only a prerequisite for ordination to the priesthood. With the new regulations it becomes possible for men to be ordained deacons without being required to continue on

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Liturgy Changes Not So Sweeping

By RICHARD M. McCONNELL
(NC News Service)

WASHINGTON — Catholics who have lived through the periodic liturgical changes that have marked the last few years have another period of adjustment to face on July 2, when reforms become evident to the Sunday Mass-goer.

But the new changes, although numerous, will not have a great effect on the man in the pew and many of them will go entirely unnoticed. For the biggest change authorized, the use of the vernacular in the Canon, will not go into effect immediately because there is no approved ver-

nacular text of the Canon available.

Changes that the congregation will notice include reduced genuflections and signs of the cross on the part of the priest, the elimination of the priest's "Domine, non sum dignus" and the reversal of the blessing and the dismissal.

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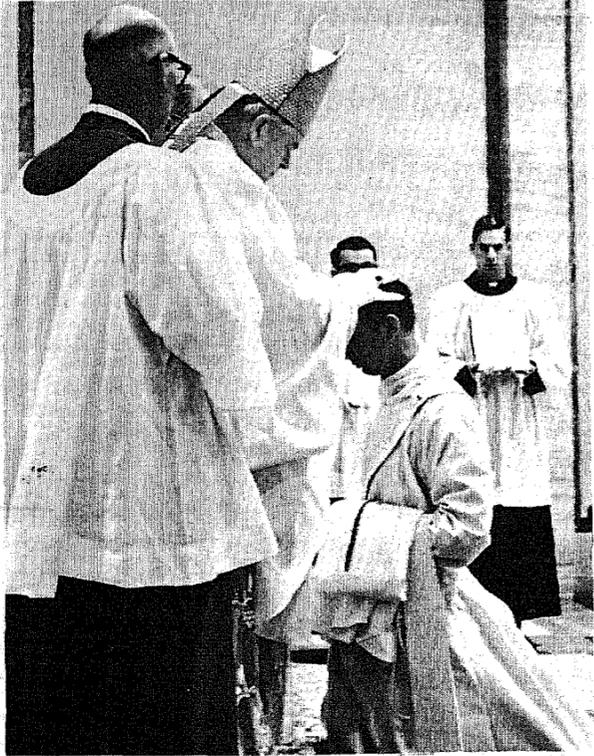
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His Nephews Were Present For Ordination

Father James Briggs Enters Cathedral For Rites



Father James Briggs Is Priest

'Bridge-Builder Between God And Man'



First Blessing

To Bishop Carroll

'Renewal Of Faith' Stress Vocations, Serrans Told Cited At Ordination

Emphasis on a renewal of faith will be the particular obligation of bishops and priests during the Year of Faith, Bishop Coleman F. Carroll told the congregation present for ordination rites last Saturday in the Cathedral.

The Sacrament of Holy Orders was conferred at that time on Father James Briggs, the 16th priest to be ordained during the past two months for the Diocese of Miami.

In May five new priests joined the ranks of South Florida clergy when they were ordained in the Cathedral. This month an additional 10 priests were ordained to the priesthood for this diocese in Ireland.

Bishop Carroll pointed out that a renewal of faith can best be accomplished by "bringing to our minds in a way as clear as possible the teachings of Vatican Council II," and by emphasizing "in a very real way the importance of deepening and strengthening our faith."

HAS POWER

Reminding the congregation that the newly ordained has assumed the obligations to teach, preach, sanctify, minister to the sick, "and show to all that he truly loves God and of necessity loves his neighbor," Bishop Carroll added, "he now has the power to change bread and wine into the Body and Blood of Christ, to take away sins.

"He is going into the vineyard of Christ at a very interesting time, a time when there is ferment in the world, when there is revolution, when there is change in the Church itself," Bishop Carroll continued. "While there is speculation among theologians, all of us realize that the Church established by Christ has indeed a magistratum and a head, Our Holy

Father, now gloriously reigning."

The Bishop extended congratulations not only to Father Briggs but also to his parents, Mr. and Mrs. James I. Briggs, St. Coleman parish, Pompano Beach; whom he said must have provided the atmosphere which nurtures and develops a vocation.

PRIESTS' ROLE

Father Ronald Pusak, Acting Chancellor of the Diocese of Miami, who preached during the ordination Mass, noted that "We are experiencing a changing priesthood in a changing Church.

"This should not cause alarm," he stated. "Every vocation and form of life's work has been changing in the course of history to respond to the needs of the world. History has seen the priest as missionary, monk, teaching and finally as a person involved in social issues."

He told religious and laity present that no matter what form the priesthood takes, the priest will always be the man who re-presents Christ, not symbolically but in the sense of re-presenting him to the world, "a weary, searching world, a humanity preoccupied with troubles and responsibilities will call upon him for help.

"As one preoccupied with Christ, it will be the mission of the priest to create in his people an awareness of Christ; to produce in them by word and deed a religious experience of Christ," Father Pusak said.

TORONTO — (NC) — While some Serra Clubs are excellent, others are "plodding along doing exactly the same work for vocations as they did 10 years ago," the president of Serra International said here.

"These are the same clubs which continue to conduct essay contests without ever having any dialogue or debate with these youngsters, without ever sharing with them their knowledge and deep esteem of the priesthood," stated Jan M. Berbers of Montevideo, Uruguay.

Berbers addressed more than 2,500 Catholic laymen from 20 nations at the 25th annual convention of Serra International, a group which fosters vocations to the priesthood.

Miami's Bishop Coleman F. Carroll, assistant Episcopal moderator of Serra International attended convention sessions with Msgr. James J. Walsh, diocesan director of vocations and Miami Serra Club chaplain; and Msgr. David Bushey, assistant director of vocations and assistant Serra Club chaplain.

"Some Serrans are up-to-date Catholic laymen... sensitive to the fact that society is changing," Berbers declared. "They participate in well conceived and conducted formation programs on the Church and its doctrine and thus keep in step with the post-conciliar Church.

THE SAME

"But there are also Serrans who do not understand their time, who are thinking in the same way as they were before the (ecumenical) council. For them it is just the same as if the council had not taken place. It seems that they do not realize that after Pope Pius XII we had Pope John and now Pope Paul," Berbers stated.

He took note of "two major errors" in the Serra operation: "We are not updating our activities sufficiently; we are not using our manpower efficiently."

He said it was "unbelievable" that in the United States, where Serrans who are businessmen have the benefit of the newest machines and computers, "these same businessmen fail to use these modern tools and approaches in their quest for vocations.

A CHALLENGE

"Time is long past when awarding some prizes to altar boys led us to believe we were great guys fostering vocations," Berbers stated. He said it was urgent that Serrans, as "Christian lay leaders," begin to share their knowledge with others.

"It is urgent that all youngsters in gradeschools, high schools, and on the college campus hear us speak on the priesthood and how challenging it is to give your life to Christ.

"It is required that we produce new films, modern sound and color films, which present the relevance of the work priests and Religious are doing all around the world.

GREAT CONCERN

"It is important that we utilize other audio-visual media such as radio tapes, television video tapes, and recordings to communicate to the world our great concern and esteem for the priesthood," Berbers declared.

He urged the Serrans to organize dialogue with seminarians, to conduct programs and establish contacts with them "which will help them to persevere on their path to the priesthood."

He said that each Serra Club should abandon all "non-essential activities" and organize an effective program together with their priests, "to study with them their role in the Church of

today... and to give themselves completely to pastoral work and to help define the Christian role of layman and priest."

To accomplish its goals, Berbers recommended that the Serra International Foundation procure a capital fund, within the next two years, of one million dollars. He said the capital fund would be maintained by the foundation, with only the interest paid out each year for "new and exciting projects."

In a panel discussion on "What the Layman Expects of the Priest," Steve Ehman of the Lincoln, Neb., Serra Club said a priest should be "a principal means of mankind's quest for progress, achievement, peace of mind and physical security," and one who provides "the guid-

ance we must have in reaching that state of personal sanctity that is of paramount importance to our existence."

"We expect of the priest that he anticipates among his people their need for spiritual guidance and that he initiate contact with them rather than awaiting an approach from them," Ehman said.

Jeanne Mitchell, a student at San Jose College in California, said that nuns and clergy are frequently placed on such a high plane that they are seemingly irrelevant to the college student.

She said her generation, which has seen the birth of the Peace Corps and the War on Poverty, and has felt the "emphasis on humanitarianism," wants religion to be like this also.

Bishop To Talk At Seminar

BOCA RATON—Bishop Coleman F. Carroll will be the principal speaker during the awards luncheon of a regional alcoholism seminar which will be sponsored by the Florida Alcoholic Rehabilitation Program July 16-19 at Florida Atlantic University.

The four-day institute is designed for professionals and laymen interested in the prevention and control of alcoholism, considered to be Florida's fourth major health problem.

Estimates compiled by the alcoholism agency indicate there are 180,000 alcoholics in Florida.

In December of last year, Bishop Carroll was cited by the Florida Alco-

holic Rehabilitation Program for his "untiring efforts and wonderful cooperation with state agencies in attempting to curb alcoholism in Florida.

"We have always taken a deep interest in the problem of alcoholism and in all efforts toward eliminating this illness," the Bishop told Kenneth H. Doig, representative of the state agency, who presented him with a plaque.

In April, 1966 Bishop Carroll and the Diocese of Miami were hosts to the 18th Annual Meeting of the National Clergy Conference on Alcoholism which met in conjunction with a Pastoral Institute on Alcohol Problems at Hollywood Beach.

THE VOICE

Diocese of Miami Weekly Publication

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

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Archbishop Calls For Aid To Negro

CINCINNATI—Two weeks after riots erupted in the ghetto areas of his See city, Archbishop Karl J. Alter of Cincinnati called for public support of government programs "which will give a great share of participation to Negroes in every aspect of our community life."

The prelate's message was delivered in a letter to all priests, Religious and laymen of the archdiocese.

The archbishop called the Negro slum dweller's plight "a moral issue . . . but it is a collective one and not primarily an individual one."

"The problem is one to be solved by government in the main, but it is the obligation of the individual and of society to support the government in its efforts."

If those efforts are inadequate, he added, "we must use social and political pressure to stir a response; not violence, however, or strong-arm methods."

"To talk about love is all well and good, but indifference rather than hatred is the issue. What is wanted and needed is the kind of love . . . which results in action."

World
&
Nation

OK's Religious Liberty

MADRID—(NC)—The Spanish parliament has passed a law granting religious liberty to all denominations in Spain and guaranteeing the right of all Spaniards to worship in safety and peace regardless of religious affiliation.

The law, enacted 391-9, implements one of the sweeping changes in Spanish constitutional law approved Dec. 14, 1966, in a national referendum.

The law affects about 30,000 Protestants and 25,000 Jews and Moslems in Spain, who will be free to worship publicly. In line with provisions of the law they will have to be respectful of the Catholic religion and other denominations.

Join Confab Held

LAKE JUNALUSKA, N. C. (NC)—Thirty Catholic and Methodist scholars and religious leaders met here to continue the Catholic-Methodist dialogue begun at earlier meetings in Chicago.

Main topic for the sessions here included "The Presence of the Holy Spirit in Individuals and in the Church."

Representatives of the two churches were headed by Bishop Joseph B. Brunini, apostolic administrator of the diocese of Natchez-Jackson, Miss., and Bishop F. Gerald Ensley, Columbus, Ohio, resident leader of the Methodist Ohio West Area.

The conversations were part of a series involving the Catholic church and various Protestant groups and grew out of the statements on Christian unity of the Second Vatican Council.

Guinea Ousting Hit

VATICAN CITY (NC)—An unsigned editorial in the Vatican City daily, L'Osservatore Romano, deplored the expulsion of all European and Canadian missionaries from Guinea and the restrictions subsequently placed on priests and Religious of African origin.

The editorial, which the Vatican press office described as "authoritative," wondered whether this was to be the first step in a long way of the Cross for the Church in Guinea. It added: "Hope remains, however faint, that those responsible will wisely think matters over. History should teach them that the true interests of the nation and of the people are never served by attacks."

Italians Wait Visas

NEW YORK (NC)—There are some 100,000 "fifth preference" immigration cases in Italy for whom "there is no relief" in sight and who "could remain there indefinitely."

The report was made by Father Joseph A. Cogo, C. S., national executive secretary, American Committee on Italian Migration (ACIM), after a fact-finding mission.

"Fifth preference" cases involve brothers and sisters of U. S. citizens, waiting to join relatives in this country. Father Cogo said the "most informed estimates indicate that, even without new petitions, it will take at least 10 years to clear the backlog."

Interfaith Retreat Held

KERRVILLE, Tex. (NC)—Auxiliary Bishop Stephen A. Leven of San Antonio, two priests and a delegation of Catholic laymen attended the laymen's retreat of the Southwest Texas Conference of the Methodist Church here. They were welcomed by Methodist Bishop O. Eugene Slater of San Antonio.

Bishop Leven, who spoke to the more than 300 retreatants, centered his address on Christian commitment. "We need Him every day. We must serve Him with personal commitment—He is the only one who can save us."



STANDING outside the North American Pontifical College in Rome are the four new American cardinals and the former Apostolic Delegate to the U. S. They were in Rome for the consistory elevating them to the Sacred College of Cardinals. From left are: FRANCIS CARDINAL BREN-

NAN, dean of the Sacred Roman Rota; EGIDIO CARDINAL VAGNOZZI, Apostolic Delegate to the U. S.; JOHN CARDINAL CODY of Chicago; PATRICK CARDINAL O'BOYLE, of Washington, D. C.; and JOHN CARDINAL KROL of Philadelphia.

Pope Deplores Mideast War To New Cardinals

Ceremonies Lack Olden Splendor

By JAMES C. O'NEILL
VATICAN CITY (NC)—Pope Paul VI, at the secret consistory in which he officially created 27 new cardinals, deplored "the flames of fratricidal war" which have flared up in Vietnam and the Holy Land.

Speaking to 35 older cardinals in the Hall of the Consistories in the Vatican, the Pope also touched on the problem of renewal in the post-conciliar Church and the oppression of the Church behind the Iron Curtain.

Pope Paul said he had four reasons for creating the new cardinals, which raise the membership of the college of cardinals to a record 118. The first of these, he said, was to pay public tribute to persons who have faithfully served the Church both in the Roman Curia, the Church's central administrative offices, in the various archdioceses, and in the diplomatic corps of the Holy See.

Secondly, he said, he was following the example of Pope Pius XII and wanted to expand and constantly the representativeness of the college.

Thirdly, he said, he wanted to bring closer to the central government of the Church worthy and talented persons who have had a variety of experience.

MAIN THRUST

Almost as if answering some Church observers who have speculated that the college of cardinals is outmoded because of the institution of the synod of bishops, Pope Paul said that the third reason for expanding is "that of joining to the central government worthy and talented members, experienced over many years in the service of the Church, coming from all peoples and from the most varied circumstances of pastoral, historical, environmental and psychological nature. The immense responsibility that we have been given, the frailness of our forces, the urgency of the problems that demand to be resolved require this shrewdness and fullness of choice."

Lastly, Pope Paul said, his choice of new cardinals was determined by his desire to make the unity and catholicity of the Church shine ever more before the whole world.

While Pope Paul devoted much attention to his reasons for choosing the cardinals, the main thrust of his speech dealt with problems facing the Church and himself. Among these he cited Vietnam and the Middle-East situation. Referring to the latter, he expressed great sadness for the situation of the Palestine refugees, saying that the old problems in that embattled land had to

be "dealt with without delay for the good of mankind itself."

OTHER PROBLEMS

In addition to the war situation, Pope Paul touched on other problems. The first of these, he noted, are new movements and initiatives that have come from the Church as a result of the Second Vatican Council. While he noted that "it is true that innovations and changes introduced in some of the sectors of liturgical and pastoral practice may have led some uncautious or intolerant minds to consider even doctrinal and disciplinary innovations and changes as justified," he had praise for the "magnificent reawakening produced by the council."

From this the Pope passed to the sufferings of the Church in many nations where Catholics "are compelled to renounce their free religious profession and to keep within the refuge of their heart the insuppressible duty of the act of faith."

The Pope noted that the Holy See is attempting to win some new measure of freedom for Catholics in various countries by meeting government officials. Nevertheless, he said, "we are still deeply saddened by the sad and tormented situation of the Church in those other nations where its right to a tranquil and secure existence is disrupted on the undeserved accusation of obscurantism and the false suspicion of insubordination."

GREATLY TROUBLED

Lastly the Pope turned his attention to the "flames of fratricidal war" which "endanger the peace of the world and the coexistence of peoples." He spoke first of Vietnam, "the country so tried by the recent conflict and whose Catholic community proves so fervent and exemplary by the firmness of their faith and their strength in the midst of adversity."

Pope Paul declared: "Unfortunately the condition of southeast Asia is still greatly troubled. Yet as far as it has been in our power we have multiplied our undertakings" for a peaceful settlement of the war, adding that the same could be said of the war in the Middle East.

"At the first announcement of the conflict we explored through the services of our representatives that the governments avoid anything which might have aggravated the situation. Once hostilities had broken out we did everything possible, but in vain, to spare

ruin and tribulation for those populations and to spare at least Jerusalem the sufferings and destruction of war . . . After the conflict we have done all we could to alleviate, at least a little, so much suffering."

'GRAVE' ISSUES

Still referring to the war in the Holy Land, the Pope continued:

"We renew our appeal. Grave questions are awaiting solution. The condition of the Palestine refugees in particular makes us profoundly sad. It awaits the remedy of a just and generous solution, the difficult and complex territorial problems which have been waiting for a long time for a reasonable solution and which have now been given prominence by armed conflict must be dealt with without delay for the good of mankind itself."

"The Holy City of Jerusalem must remain forever what it represents: the city of God, a free oasis of peace and prayer, a place of meeting, of elevation and of concord for all, and with its own international guarantee."

The ceremonies surrounding the creation of the 27 new cardinals ended with Pope Paul VI presenting a check for aid for the suffering children who are victims of war in Asia and the Middle East.

GIVEN CHECK

After a concelebrated Mass on the steps of St. Peter's with the new cardinals and the presentation of their rings of office the Pope summoned to his side Msgr. Jean Rodhain, head of Caritas Internationalis, the international Catholic Charities organization and presented him with the aid check. The amount of check was not immediately known but it represented money donated by the Pope from Vatican funds and contributions sent to the Pope by various religious communities who chose to remain unnamed.

Another ceremony of the day was the reception of the special delegation of Orthodox prelates, representing Orthodox Patriarch Athenagoras I of Constantinople, who had come to participate in the opening of the Year of Faith.

The patriarch's representatives included Archbishop Crisostomos of Austria, Archbishop Crisostomos of Mira, Archimandrite Gennadios Zeros and Father Calinicos, the second deacon of the ecumenical patriarchate of Constantinople.

By JAMES C. O'NEILL

VATICAN CITY—(NC)—Twenty-four new princes of the Church received official notification of their election to the college of cardinals in Rome in a ceremony that lacked the splendor and privacy of old.

Instead of gathering in the private rooms of national colleges and residences in Rome as in the past, the new cardinals shared a large stage in Pope Pius XII auditorium near St. Peter's basilica to hear of their official elevation from the lips of Amleto Cardinal Cicognani, Papal Secretary of State.

Three other cardinals who had been chosen at the same time were absent from the day's ceremonies because by tradition they received notification from the heads of the various states to which they were papal diplomatic representatives. They were Archbishop Antonio Riberi, nuncio to Spain; Maximilien de Furstenberg, nuncio to Portugal, and Carlo Grano, nuncio to Italy.

WELL-WISHERS

Warm applause greeted the new American members of the Sacred College, Patrick Cardinal O'Boyle of Washington, John Cardinal Krol of Philadelphia, John Cardinal Cody of Chicago and Francis Cardinal Brennan, dean of the Roman Rota, both when they entered the auditorium and when later they were presented with their biglietto (ticket or document) of nomination. Hundreds of other well-wishers who had accompanied the American archbishops to Rome for the ceremonies could not get into the auditorium. However, a special reception was held for them and hundreds of Americans resident in Rome at the North American College shortly after the morning's ceremonies.

While the new cardinals were assembling in the auditorium, Pope Paul VI was meeting with 35 other cardinals in the Vatican's Consistorial Hall. Among them were Francis Cardinal Spellman of New York, James Francis Cardinal McIntyre of Los Angeles, and Lawrence Cardinal Shehan of Baltimore.

After delivering a talk, the Pope asked the traditional question in Latin: "Quid vobis videtur?" (What is your opinion?) The question is strictly a formality since the Pope had already announced his choice of new cardinals.

Wider Role Seen For Theologians

By BERNARD LYONS
(NC News Service)

CHICAGO — The Catholic Theological Society of America, under the impact of Vatican Council II, has taken on an added dimension of service.

This was the dominant impression of observers when 325 of the society's 1,100 members gathered for their 22nd annual convention at the Pick Congress Hotel here.

One guest commented at the final session on the "rarified air" which, he said, reminded him of being on a retreat.

Despite this, the society has enlarged its purposes, stated in its constitution, beyond exchanging viewpoints and promoting study and research among its membership.

Participants and observers from other Christian denominations attended the convention.

The society elected as its president, Father Walter J. Burghardt, S.J., of Woodstock (Md.) College, who had just come from the inaugural conference in Chicago of the North American Academy of Ecumenists, where he had also been elected president.

At the business meeting, the members empowered the board of directors to pursue the topic of academic freedom. The resolution placed no restrictions on the directors except that the long-range policy decisions must be presented for approval to the entire membership.

The members approved, by lack of a resolution to the contrary, the directors' efforts to work with the National Conference of Catholic Bishops' Committee on Doctrine to establish structures to facilitate communications between the bishops and theologians.

The CTSA retiring president, Father Paul E. McKeever, editor of the Long Island Catholic, Rockville Centre, N.Y., last year set up a four-man committee to work with Bishop Alexander M. Zaleski of Lansing, Mich., chairman of the Bishops' Committee on Doctrine. Bishop Zaleski was a guest at the convention.

This was the first year that a central theme, "The Church's Teaching Authority and Theology as a Science," was attempted. In addition, the Current Problems Committee of the CTSA tied the general sessions on teaching authority into a series of nine workshops, with three each on the specifics of original sin, Penance and divorce. Previously, the society's board had selected speakers for their particular competences in current interest in their specialties without concern for the relationship with the topics presented.

Also unusual this year was the general admission of news media. Attendance by media representatives was light, however, largely because no effort was made to attract them. The CTSA publishes its proceedings months after its convention. Newsmen were not provided with any texts, and no other facilities and materials were provided.

The handful of reporters there had to borrow one available society directory, printed in 1965, to identify participants and rely on the assistance of busy officers and participants to pull their stories together. The important thing, however, for the new outward look of the society was that despite restrictions on attributing certain remarks, the convention's doors were open to journalists for the first time.

Father Charles Curran was declared elected to the position as vice president at the morning business ses-

Cooperation Theme Of Major Superiors

By OWEN J. MURPHY JR.

WINOOSKI PARK, Vt. — The Conference of Major Superiors of Men pledged at the conclusion of their tenth annual meeting here at St. Michael's College to work for closer cooperation between their own organization and the National Conference of Catholic Bishops.

In other actions at the conclusion of their four-day meeting, the superiors general and provincials representing some 35,000 religious priests and Brothers in America resolved:

— That "for the effective operation of Catholic education — there be full cooperation at all levels in all forms of education: diocesan, pri-

FULL RESOURCES
— "That the full resources of the CMSM and the NCCB

vate and public";

— To work for the "involvement of the laity in the apostolate of Catholic education in all forms and at all levels, specifically including governance and policy-making";

be made available to the laity in their effort to secure public support for the education of all children according to their parents' choice";

— That the bishops be urged "through their diocesan senates or pastoral councils to integrate the work of their diocesan vocational directors with that of the vocational directors of religious institutes";

— "That, for more effective cooperation in vocational direction, the membership of Religious on diocesan senates or councils,

where it is not already a fact, (be) urgently recommended."

Priests Lauded By Pope Paul

VATICAN CITY (NC) — Priests are the "visible sign of the vitality of the Church," Pope Paul VI told a group of parish pastors from Genoa, Italy.

"They are strong and humble men who enclose within their hearts the daily deepened echo of the divine call.

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FATHER BEATON

Plane Crash Kills Religious Order Leader

GRAYMOOR, N.Y. (NC) — Father Alexander Beaton, S.A., elected father general of the Society of the Atonement June 3, was killed less than three weeks later, when a Mohawk Airlines jet crashed into a wooded hillside near Blossburg, Pa. (June 23).

He was one of two Atonement Friars killed in the crash. The other was Father DeSales Standerwick, 44, rector of St. John's Atonement Minor Seminary in Montour Falls, N.Y., and former assistant editor of the order's magazine, the Lamp.

They were buried at the Graymoor Monastery here.

Their deaths came as the order's general chapter — which opened with Father Beaton's election — was still in session in Washington. Both priests had attended graduation exercises at St. John's Seminary and were returning to Washington aboard the jet when it crashed shortly after taking off from Elmira, N.Y.

Father Camillus Daniel, S.A., vicar general of the Atonement Friars will administer the order until a new superior is elected.

Family Bureau Hits AMA On Abortion

WASHINGTON, D.C. — (RNS) — The Family Life Bureau of the United States Catholic Conference said that the American Medical Association's resolution supporting liberalized abortion laws manifested "a lack of objectivity in thinking and an ambivalence toward the value of human life."

At the same time, a member of the Pope's special commission on birth control, Dr. Andre E. Hellegers, an obstetrician at the John Hopkins University School of Medicine, said:

"For the first time the medical profession has gotten into the business of deciding or being concerned with which people shall live and which ones will not."

The AMA resolution was passed at its recent convention in Atlantic City, N.J. It supported therapeutic abortion when "documented medical evidence" showed that continuance of the pregnancy would endanger the life or health of the mother; the infant may be born with a physical or mental defect; or pregnancy is the result of rape or incest.

"A sense of responsibility for the good of society is decidedly lacking on the part of the AMA," said Father James McHugh, director of the Family Life Bureau.

"By providing for liberalization when there is documented medical evidence that

[Reprinted Courtesy of the Lutheran Witness Reporter, St. Louis, Missouri]

By REV. ARNIM H. POLSTER

Proponents of changes in presently restrictive laws regarding abortion argue that a more humanitarian approach is necessary and that present laws are archaic and barbaric. A million or more illegal abortions each year, with 10,000 deaths a year, allegedly, are cited to show the need for a change.

It should be said at the outset that over 95 per cent of these illegal abortions would not be legalized by the proposed changes, a fact admitted by most proponents of these changes; for most illegal abortions are obtained by married women who simply do not want another child.

Nothing short of abortion-by-request would make a dent in this problem. But many people sincerely believe that he proposed changes are badly needed on the ground of humanitarianism. Cases of rape and incest are most often cited as the most compelling reasons for change.

One basic issue, however, remains at the heart of the controversy: Does an abortion destroy a human life? If so, it would be difficult, if not impossible, to justify the taking of that life through abortion except in the tragic dilemma of having to choose between the life of the mother and that of the child. In all other cases the value of a human life is made subordinate to a lesser value. If the answer is negative, then it would be difficult to deny an abortion to any women who wants one, for whatever reason.

The answer is not an easy one. It can be neither proved nor disproved that human life begins at conception. The same is true for those who contend that human life begins at birth or at a certain time between conception and birth. But as long as it must be recognized that human life may exist at conception and that an abortion may destroy the life of a human being, it becomes truly bar-

baric to destroy an embryo as if it were not a human being. Surely a 50-per cent chance of life is entitled to the full protection of law as much as a 100-per cent chance of life, and a legislative guess that human life is not at stake cannot be justified.

The contention that life begins at conception is heavily supported by the science of biology. A human being is from the time of conception composed of 46 chromosomes, each of which has over 1,000 genes. This composition is unique to human life. Every characteristic that is acquired by heredity is fixed from that moment until the end of life. Nothing more is required from the mother than food and protection, which are the essential needs even of a newly born infant.

From the moment of conception, through 9 months in the womb, birth, childhood, adolescence, adulthood, and up to old age, we can speak only for phases of growth. At no time is there a change in kind, only in degree of growth.

No one can say that there is no possibility that human life exists from the moment of conception. So long as the possibility exists that a human life is at stake, can the law ever legislate the human guess that this possibility does not exist? Must not the law regard the fetus in the womb as a human being and a human life and grant all the rights and protection that our laws extend to all human life? The fundamental principle of the sanctity of human life would seem to demand that conclusion.

From a legal standpoint the proposed legislation would cause our society to revert to truly archaic and barbaric times, when human life was not regarded so highly as it is now. The whole trend of the last 100 years, at least in our country, has been to increase the rights of the unborn child in the womb. By court decision and by statute in most states unborn children have the right of inheritance, to damages for personal injuries, and to support. The proposed changes would effectively destroy the most basic and precious right of all—the right of life.

You have the right, under our laws, to believe whatever you choose to believe so long as you do not infringe upon the rights of others. These proposed abortion laws would most certainly infringe upon the rights of the unborn. It thus becomes the moral obligation of all Americans, regardless of religious belief or lack of belief, to urge our lawmakers to protect those least able to protect themselves—the unborn.

Let us examine the specific proposed changes. Abortion would be permitted:

1. If the mental or physical health of the mother is seriously endangered by the pregnancy. The normal mental and physical stresses of any pregnancy could be held to qualify, depending on the individual views of the doctors who make the decision. Even under present restrictions a process called dissimulation is widely used. By this process a case for the danger of suicide is built up in instances where the real reason is not one which would qualify.

Abortion: Mercy Or Murder?

The author of this analysis, Rev. Arnim H. Polster, a former attorney, is the pastor of Hope Lutheran Church, Daly City, Calif., a member of the board of directors of the California and Nevada District and its director of public relations. He is also chairman of the Right to Life League for Northern California, a nonsectarian organization formed in opposition to proposed changes in the law of abortion, and as such has made numerous public addresses on radio and TV, before various organizations, and before legislative committees.

2. If there is a possibility of a defective child. Cases most often cited are those in which a mother has taken drugs, such as thalidomide, or has had German measles in the first three months of pregnancy. In the latter case the overall risk of a defective child is about 25 per cent and three normal children would be destroyed for each child who would be born with a defect, ranging from extremely minor to major. Logically it would be more humane to wait until birth and destroy only those actually defective. But can a defect or handicap ever be a legitimate ground for destroying human life? The Nazis in Germany carried this principle to its logical conclusion.

3. If the pregnancy results from rape or incest. Such cases are tragic and deserve the utmost in sympathy and concern. But if a human life has been created, can the circumstances of its inception be a valid ground for destroying that life? (Can we name the crime committed by a newly conceived child, even in cases of rape and incest? In addition, normal medical treatment following a rape will effectively prevent implantation of an ovum in the uterus and can be justified on the general principle of self-defense of a mother's life. The present laws permit this.

Essentially, proposed modifications in abortion laws are another symptom of declining morality in our time. Selfish concern for one's self to the exclusion of concern for the rights of others and growing unwillingness to assume responsibility for one's acts lurk behind this attempt to devalue human life.

Unfortunately the Lutheran Church in general has no official position in this controversy. There ought to be an official Lutheran stand based on the fact that the sanctity of human life—God given life—is at stake. Certainly Lutherans, as responsible citizens, ought to reflect the unchanging morality of God's law in deciding whether to support or to oppose these drastic changes in official public morality. Retaining the restrictions of present abortion laws may not prevent an increase in abortions, but at least the sanction of law will not make this devaluation of human life a morally acceptable act in our society.

Our American way of life is committed to concern for life and regard for its sanctity—to preserve, rather than destroy. At a time when all responsible citizens are deeply concerned over declining standards of morality, is not our obligation to seek every means to strengthen public morality rather than approve and sanction by law its breakdown? To deal with human life as if it were of no value cannot be right in the eyes of God or man. The gift of life is God-given. Can it be mercy to destroy life? Or shall "liberalized" abortion be given its rightful name—murder?

He said the funds of the foundation, named for the Cardinal — Archbishop of St. Louis who died on June 10, will be used for three purposes:

"1. To train leaders in the field of human rights and social justice through the establishment of scholarships, fellowships, grants-in-aid, and loans for qualified Negro students.

"2. To support conferences, particularly of religious leaders of various faiths, to deal with problems of human rights and social justice, and to promote united action and harmonious collaboration in their active solution.

"3. To support research and other activities dealing with educational problems relating to integration, the teaching of the disadvantaged, and the promotion of civic responsibility and respect for human rights."

Bishops Aid War Victims

WASHINGTON (NC) — The National Conference of Catholic Bishops has given a grant of \$200,000 to the Pontifical Mission for Palestine for aid to victims of the war in the Middle East.

Foundation To Honor Cardinal

ST. LOUIS — (RNS) — The Cardinal Ritter Foundation for Human Rights and Social Justice will be established at St. Louis University, according to Father Paul C. Reinert, S.J., university president.

A gift of \$100,000, from a St. Louis resident who wished to remain anonymous, will form the initial endowment, said Father Reinert.

He said the funds of the foundation, named for the Cardinal — Archbishop of St. Louis who died on June 10, will be used for three purposes:

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Year of Faith Calls For Your Decision

Our Holy Father has called upon the universal Church to celebrate with him a special "Year of Faith." Our own Bishop will inaugurate the year of grace this Sunday with a Concelebrated Mass at the Cathedral.

A Year of Faith is indeed timely because our faith is being challenged today. The challenge comes not so much from an attack from an adversary, as from the indifference of the modern world. This indifference is reflected in the man who believes that there is a God, but acts as if there was none. Such men are particularly dangerous because they can be found both within and without the Church.

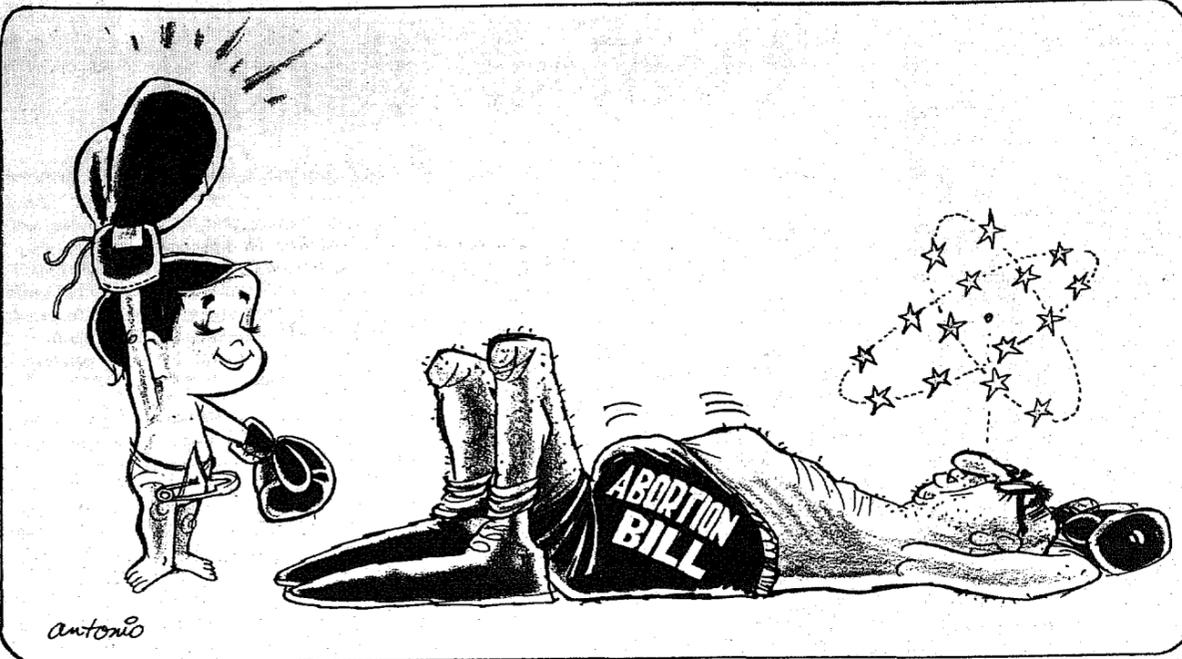
Significantly the Year of Faith begins on the feast of the martyrdom of St. Peter and St. Paul. The word martyr means witness. Dying for one's faith is the ultimate witness of one's faith.

Our Holy Father asks us to deepen and purify our faith so that we can more effectively witness to our faith in the modern world. Our faith must burn with a brightness that all men can see. Faith must break out of a man, transform his life, and spill over into the world of man. The witness of living faith should make faith contagious within the home and the marketplace.

Faith is, of course, a gift. But because it is a gift, let us not value it the less. Faith is not a cheap gift; it is achieved only at great cost. A man who is not willing to empty and open himself will not be able to receive the gift of faith. A man who is filled up with himself is incapable of a faith which makes room for the presence of God.

The celebration of the Year of Faith is a celebration of a life of Faith, a life alive in Jesus Christ, a life which never ends. We must ask ourselves, "Do I believe, am I open to the divine, has the divine presence transformed my life, does my life witness to my faith?" Is my faith powerful enough to destroy everything which separates me from Jesus Christ.

A Year of Faith is a year of personal decisions. Now is the acceptable time.



Linking Birth Curbs To Welfare Scored

WASHINGTON (NC) — Dr. Alan F. Guttmacher, president of the Planned Parenthood Federation of America, has echoed a statement by the U.S. bishops last November which called for separation of birth control and welfare aid program.

Dr. Guttmacher said linking the two "infringes on the inherent right of all Americans to seek or reject family planning services free from government interference."

His statement was an echo of the bishops' statement at their 1966 fall meeting here which called for separation of birth control services and welfare "to safeguard the freedom of the person and the autonomy of the family."

Dr. Guttmacher's statement followed the warning by law enforcement officials in suburban Prince Georges county that unwed mothers must seek birth control advice or face arrest if they apply for welfare payments. The Planned Parenthood official said such a move is "utterly wrong—it is coercive and self-defeating and can only result in birth control

being regarded as something punitive."

Even before Dr. Guttmacher spoke, the county officials admitted they may have been a little too hasty — the three county birth control clinics were booked solid for six months even before the policy was announced.

Athenagoras To Visit Pope

ATHENS — (NC) — Orthodox Ecumenical Patriarch Athenagoras I of Constantinople (Istanbul) plans a second "substantial" meeting with Pope Paul VI.

In a newspaper interview here, the 81-year-old patriarch, titular leader of Greek Orthodox Christians, said: "The great achievement is that both we and the Roman Catholics have opened the windows. It is high time we also open the doors."

Patriarch Athenagoras was speaking to Greek correspondents who accompanied Greece's new Orthodox primate, Archbishop Ieronymos, on a visit to pay homage to the ecumenical patriarch in Istanbul.

N.Y. Textbook Law Upheld

ALBANY, N.Y. (NC) — The New York State Court of Appeals has upheld the constitutionality of the state's controversial textbook loan law, under which children in parochial and private schools are loaned textbooks by public school districts.

Opponents of the law said they would appeal to the U.S. Supreme Court.

In a 4-3 decision, the state's highest court ruled that the law does not violate a 73-year-old amendment to the state constitution which forbids public aid "directly or indirectly" to church-related schools, or the First amendment to the U.S. Constitution.

Letters To The Editor

Conditions For Dialog

Dear Editor:
I find myself, to say the least, at variance with some of my good brothers and sisters in Christ, who display an astonishing amount of intelligence and profundity but apparently believe that dissimulation of dialogue is all that is needed to conform and cooperate with Vatican Council II.

The preconditions of dissimulation of dialogue, it seems to me, are very necessary if we are to have any degree of success. They are vital, and essential, not to be slighted as non-essential etiology.

The two preconditions of dissimulation of dialogue are:

- (1) Change of Heart.
- (2) Back to reading the Bible.

Change of Heart... Its basis is Christ. Christ is God, the Second Person in the Blessed Trinity. God is Love. So, would it not follow that we must love if we are to make any progress.

Love is in the will, like and dis-like are of the senses. Too many of us let our senses control which is in the natural order. Love is of the supernatural order. The crux of our problem, in modern society, we do not love. Without Christ we can do nothing but scatter. With God's help we can change our hearts. We must will it. Then and only then will we change others.

Back to reading the Bible... St. Jerome did not hesitate to say "Ignorance of the Bible means ignorance of Christ." Let me quote the Council: "Theological formulations and application must be carefully appraised in the light of the Gospel to fit the needs of men's natural genius and cultural endowments."

I believe that the world is tired of hearing us talk about love, they want to see it put into action. I also believe that if we become lovers dissimulation of dialogue will not fall upon barren ground.

Yours in Christ,
Paul Sharp
Miami

His Message Is In Verse

Dear Editor:
We enjoyed very much the efforts of Mr. Paul Kleyla, our friend and neighbor and a member of The Epiphany who we think gives a very timely and poignant message in the attached which we think would also be very well received by your subscribers.

In this very materialistic and very cold world in which we live today we think a little reminder of the purpose of our existence would be helpful to all.

Very truly yours,
Alice E. Pierce
Henry G. Loveridge
Miami

*NOW YOU'VE WON!
God is aware of the Christians need,
Watching o'er us in our every deed,
Seven Sacraments on which we feed,
Blossoming from a baptismal seed.*

*Oh, there's a word with letters three,
Which God has sent for all souls that be,
While on this earth you may not see,
Why NOW is the time He's given thee.*

*NOW is not an empty phrase,
Turn it around and clear the haze,
NOW is the time to leave your maze,
Join God NOW—For the rest of your days.*

Migrant Aid Urged By Texas Bishops

HOUSTON — (NC) — The Church in Texas must work with the government and private sectors of the economy to alleviate the plight of the migrant farm workers of the Rio Grande Valley, according to a report of the social action department of the Texas Catholic Conference.

In a report to the 10 Catholic bishops of Texas, the social action department, a group of laymen from business and professional areas, suggested seven steps the Church should take to help migrant workers. The recommendations were:

- The Church must speak out regarding the social chaos which will result if efforts are not made to help the migrant workers;
- The Church should actively assist self-help organizations for the poor;
- The Church should help

business and civic leaders organize groups to help the migrant worker;

— The Church should help establish communication between disputing groups to bring about just labor settlements;

— Promotion of family stabilization;

— Establishment of service projects such as credit unions, co-ops and information offices to give medical care and legal advice;

— The Church should work with all concerned citizens to sponsor state and federal legislation beneficial to both farmers and laborers.

The social action department also adopted six resolutions. They include organizing the workers through non-violent means; adoption of a state minimum wage, and extension of the National Labor Relations Act to cover farm workers.

IN A SMALL jungle clearing of South Vietnam, U.S. soldiers wait for helicopter evacuation after battle. Smoke from a signal grenade forms a filmy backdrop. Some of the wounded receive medical aid. The battle took place about 50 miles northeast of Saigon.



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Editorial, PLaza 8-0543
Advertising & Classified, PL 4-2651; Circulation, PL 4-2651
The Most Rev. Coleman F. Carroll
Bishop of Miami

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Rt. Rev. Msgr. James J. Walsh Editorial Consultant
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Patriotism- Is It Thing Of Past?

By JOSEPH A. BREIG
Father John Courtney Murray, principal author of Vatican II's document on religious liberty holds that draft laws ought to recognize the right of "selective conscientious objection."

This means that a person who honestly objects, on moral grounds, to a particular war should be allowed (like the objector to all war as such) to discharge his duty to his country in some non-military way.

I do not see how it is possible to disagree with Father Murray on this point — although I am sure he would agree that it is only one side of the story.

RIGHT, DUTY

After all, the heart of the council's declaration on religious liberty is the consideration that every human being has the right and duty to obey his conscience.

This is so even when the conscience is an erroneous one, leading its possessor to mistaken moral conclusions. Right or wrong, it's the only conscience he has.

It is true (as the theologians say) that we all have an obligation to try to form a right conscience by humble prayer, and by seeking counsel from spiritual and moral authority.

Unfortunately (as every pastor knows) not infrequently the person is so much a captive of his erroneous conscience that it is impossible for him to conceive that he is in error.

Even as a purely practicable matter, it is wise to respect consciences, because people are very likely to be a liability rather than an asset in any service into which they are conscripted against their convictions.

OTHER SIDE

But the other side of the story concerns the fact that individualism is often overstressed nowadays at the cost of losing sight of one's duty to fellowmen, and to the cause of law, order and civilization.

We need to remind ourselves that patriotism is a very real virtue which we have a moral duty to cultivate.

Some of our conscientious objectors to war are the first to condemn those who, because they do not want to become involved, stand aside while crime is committed.

A nation such as the U.S. would be equally despicable if it washed its hands of its duty to defend world justice by force when necessary; its obligation to help weaker nations resist aggression and enslavement.

This obligation rests in some measure upon every nation — but above all upon one as powerful as America is. It rests, therefore, upon every citizen.

DO AS TOLD

Citizens of dictator-ruled aggressor nations are given no choice about military service: they do as they are told, or they are shot. Citizens of free nations, it seems to me, should therefore be very slow to refuse to participate in the sacrificial work of keeping human rights and freedoms alive on earth.

Summing up: yes; a person whose conscience will not permit him to enter military service should be given opportunity to serve in some other way; but he should think long and deeply about the moral obligations of patriotism and world justice before taking such a position.

TRUTH OF THE MATTER

As Year Of Faith Opens A Challenge For Today

By MSGR. JAMES J. WALSH



MSGR. WALSH

It is not uncommon to hear that some of our best young people are turning from Christianity because in their personal experiences they claim to find more inspiration and better example outside the Church. Now on the face of it this sounds like a superficial argument designed to dismiss Christianity as irrelevant, but there is more to it than that, and we need to recognize it.

Many young people today are committed to helping others by seeking justice for the hungry, a change in fortune for the poor, a better life for the oppressed, and it would be rash to label all of them as adolescent agitators or to question their sincerity. Needless to say, there must be some adolescent agitators and some sincere, but that is beside the point at hand.

Someone wrote recently that many young people in their own moment of history are being disillusioned in finding Christians indifferent to the plight of others who are in war or hungry or without rights, whereas they cannot help but notice some hard-working, self-sacrificing agnostic who is knocking himself out for the welfare of others and apparently looking for no more reward than the satisfaction of seeing them helped. Because of this, the writer said, many young men and women are wondering if Christianity has any meaning in the world today. If unbelievers seem capable of carrying on the works of mercy unselfish and effectively, while Christians refuse to get involved or to feel responsible, they ask, why be Christian?

Surely the argument can be punched full of holes, if it was kept on a rational basis. But we don't live in a world of attitudes and convictions are always formed by rational approaches. The fact is that many young people are losing their faith because of the failure of adult Christians to live out the Gospel message of love and mercy and concern, the message they claim to believe.

All this is by way of introducing the thought that the Year of Faith proclaimed by Pope Paul seems like an inspiration of the Holy Spirit. How much we need right now to dramatize the problems of the young and to bring home to adults their responsibility is not causing others to lose faith by their lack of commitment to what they believe.

However the problem, of course, is not confined to the young. Adults too are involved in the decline of faith. Perhaps never has it been so easy — because of the marvels of communications media — to attack faith directly or subtly and to entice people towards indifference or apathy. This is what impelled Pope Paul to set aside a whole year for concentration on Faith itself, its necessity, its advantages, the dangers attending it, the need to purify and strengthen it in the hostile world in which a believing man must live today.

TOWER OF FAITH

Pope Paul said one of the purposes of the Year of Faith is to restore the sense of God in the world — that is to bolster man's religious sense which is in decline. No one has to take time out to prove this. It is all too evident. How did it come about? Obviously, science has had its share of influence. The marvels of discovery have led many to feel conceited about man's powers. Illogical as it is, the sense of power has led many to feel there is less need of God for the average man, and as time goes on there will be no need at all.

Some to whom the intense experience

of the moment is the only reality are stating seriously that God is dead, because He is absent and cannot be directly experienced. The need for Faith, then, disappears. Others, who are deeply concerned about the problems of suffering and injustice and want, find it harder than ever to reconcile these evils with the goodness and mercy of God, and are looking elsewhere for the answers. All these are strong forces battering unceasingly today against the tower of Faith.

However, the Year of Faith has broader goals than this restoration of the sense of God, important as this is. Pope Paul stated that we need to protect the Church from internal dangers. This concerns our own household, the People of God, not enemies on the outside. Here he is talking about the perennial problems of truth and error, of the need to distinguish the true from the false, as theologian and philosophers carry on their necessary probing into the dark areas of ignorance.

What alarms the Holy Father is not the research which is so necessary, and which he has always encouraged, nor the new formulations of ancient doctrine in language more readily understandable; but rather the radical attacks on fundamental Christian doctrine, the evermore intense impatience with the teaching authority of the Church, the novelties attached to words of Holy Scripture, the preoccupation with current philosophy to the exclusion of the enormous fund of knowledge gained in the past.

This should worry us, too. Why? A question posed by Pope Paul gives the answer: "What would remain of the content of our Faith or of the theological virtue that professes it, if these attempts, freed from the support of the Church's tracing authority, were destined to prevail?"

It would be a mistake to think, however, that this is the only internal danger — the few teachers who are weaving quaint novelties out of ancient threads of truth. Perhaps an even greater danger within the Church is the problem referred to in our opening paragraph — the depressing, disillusioning example given by Christians who are not committed to anything except a wordy, routine practice of religion — a practice which has brought them no noticeable increase in virtue and peace, and which leaves their neighbors as untouched as if they were secret Taoists.

The very fact the broad, intensely interesting subject of Faith will have the spotlight turned on it publicly for a year holds great promise. Homilies, lectures, articles, books, panels, study clubs, public discussions can bring the vital question "What is Faith" into the home and office and confessional and dining room. And this is what is needed. We need to relearn perhaps that Faith is essentially related to freedom, that unless man had the dignity of a person made to the image and likeness of God, Faith would not be necessary or possible.

We need again to see the freedom of Peter outlined as Christ asked him if he would go away to join those who refused to believe in Him. Peter's answer is not only eminently practical, constantly inspiring: "Lord, to whom shall we go? ... You have the words of eternal life." Those who are being enticed today away from Christ need to see more clearly that they really have no other place to go. Once they pass by Him Who is the Way, the Truth and the Life, they will have sentenced themselves to the frustrating task of weaving ropes of sand in seeking life's answers.

It should be a great year — this Year of Faith 1967.

80 Bishops of Europe To Convene

VATICAN CITY (RNS) More than 80 bishops from 19 countries of eastern and western Europe will participate in informal discussions in the Netherlands from July 10 to 13, it was announced at a press conference here. The discussions will be held at the seminary of Noorwijkerhout.

Mrs. Roger Etchegaray of Bayonne, secretary general of the French Bishops' Conference, said that the "sym-

posium" would include bishops from at least four and possibly six Communist countries, that it would serve as "a clearing-house for ideas on pastoral activities" and that new concepts of authority and obedience would be among the topics.

(Sources in the Netherlands, where the meeting will take place, said that the topic of celibacy would almost certainly be raised at the meeting and that it was

expected to result in considerable differences of opinion.)

This will not be a super-conference of bishops, but rather an assembly for informative purposes with an exchange of opinions and experiences on matters of common interest," Msgr. Etchegaray said.

Bishops are expected to attend from Hungary, Czechoslovakia, Yugoslavia and Poland

ST. MARY-MAGDALEN POSTEL DIED 1846



DURING THE FRENCH REVOLUTION, MARY-MAGDALEN, THEN A SCHOOL MISTRESS, IN ACCORDANCE WITH THE LAW OF THE CHURCH IN TIME OF PERSECUTION, CARRIED THE BLESSED SACRAMENT ON HER PERSON AND ADMINISTERED IT AS VIATICUM TO THE DYING WHEN NO PRIEST WAS AT HAND.

IN 1805, AFTER THE REVOLUTION, SHE REOPENED HER SCHOOL IN CHERBOURG, FRANCE. SHE WAS THE FOUNDESS OF THE CHRISTIAN SCHOOLS OF MERCY WHICH GRADUALLY SPREAD THROUGHOUT THE WHOLE WORLD.

SUM AND SUBSTANCE

The 'Love People' Have Old Message

By FATHER JOHN B. SHEERIN

A BROOKLYN CONVENTION OF THE LOVE PEOPLE

One Sunday morning in Brooklyn a few weeks ago, the Love people gathered in the Long Meadow in Prospect Park. Years ago when Brooklyn was still a city, it was called the City of Churches. The Love people however are not at all churchy. They came to attend a very unecclasiastical meeting called a Be-in. To the music of flutes and bells and tambourines, with their faces adorned with psychedelic paint, they chanted about Love. This was a convention of the Love generation.

They were hippies. Once upon a time hippies were cool, alert, alive and sophisticated but the hippies of the Love generation are languid with love. They have a message. They want to say that the world is in a mess and that Love is the remedy for our ills. The message is, of course, not very newsy. The world always was and still is a mess, and Christ and the Church always have and still do claim that Love is the remedy for the world's miseries. As I write, Kossygin is arriving in New York and he will undoubtedly mess up the political situation in the U.N. while hundreds of thousands of peasants in the Middle East face a tragic future filled with the prospect of imminent famine and starvation.

RIGHT WORD

The hippies of the Love generation have the right word for the answer to the world's problems but they don't seem to have the right tune. They talk about Love as if the word itself could have a magic effect. They protest against pompous clerics in the past and the present who mumble pious, soothing and sonorous words but fail to practice what they preach. And they are right... but are not the Love people of the Love generation doing exactly the same thing?

The Love generation does not believe in action. They are criticized by their counterparts, the young political agitators who chide the hippies for being content with wearing flowers, distributing jelly beans and talking, talking about Love. As against the agitators, the Stokeley Carmichaels, I prefer the Love people. There is no future in violence. Violence never solves any problem permanently. Unless a problem is solved justly, it only breeds future trouble. And the Love people are often correct when they reply to the political agitators,

"What good has all your picketing and civil disobedience done? Your riots have only made the world a messier place."

The Love generation however is on the right track. The trouble is that they are sitting down on the track instead of moving forward. "Make love, not war" is a good motto provided you make love in every possible way, not merely in the form of sexual expression. Love should express itself in a dazzling diversity of acts of kindness and works of mercy to the neighbor.

HIPPIES SPEAK

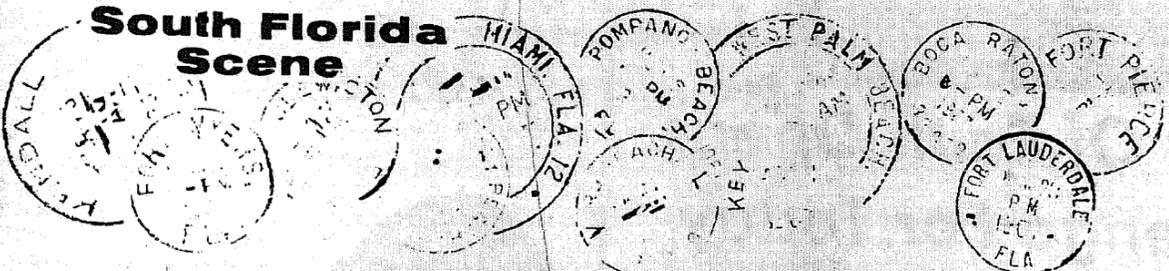
A writer in the (Greenwich) Village Voice describes a meeting of hippies in a church in Greenwich Village. Dick Moore reports what the various speakers said and how they were received by the audience. But he comments that there was no real meeting of hearts and minds at the hippie meeting: "Hippies, even when they are discussing love and each person doing his own thing, don't even like each other very much — nor do they respect each other's views."

DROP OUTS

Also, many of them — at least those who speak at such meetings as this — want nothing so much as to be the admired social center of the society from which they say they have dropped out."

The current emphasis on Secular Ecumenism in the churches is an encouraging sign. Clergy who used to talk, talk, talk from the pulpit about Love are now trying to practice what they preach. In collaboration with other Christians, with Jews and secular humanists, they are putting Love into action by becoming involved in anti-poverty projects, campaigns to eradicate housing discrimination, job-training projects. As the hippies say, Love is an ongoing experience — yes, but it must also be an outgoing experience.

South Florida Scene



Welfare Head In New Post

James J. Furdon, acting chief for more than a year of Metro's Welfare Department in Miami will resign his position in August to join the faculty of the Barry College School of Social Work.

A graduate of Boston College, where he was awarded a master's degree, Furdon gave his interest in teaching as the reason for leaving his present job.

Formerly supervisor of the Opa Locka shelter for unaccompanied Cuban youths conducted by the Cuban Children's Program of the Catholic Welfare Bureau, he is a member of St. Coleman parish, Pompano Beach, and has been acting director of the Welfare Dept since January, 1966 when he was promoted from assistant director.

Airman Gets Merit Award

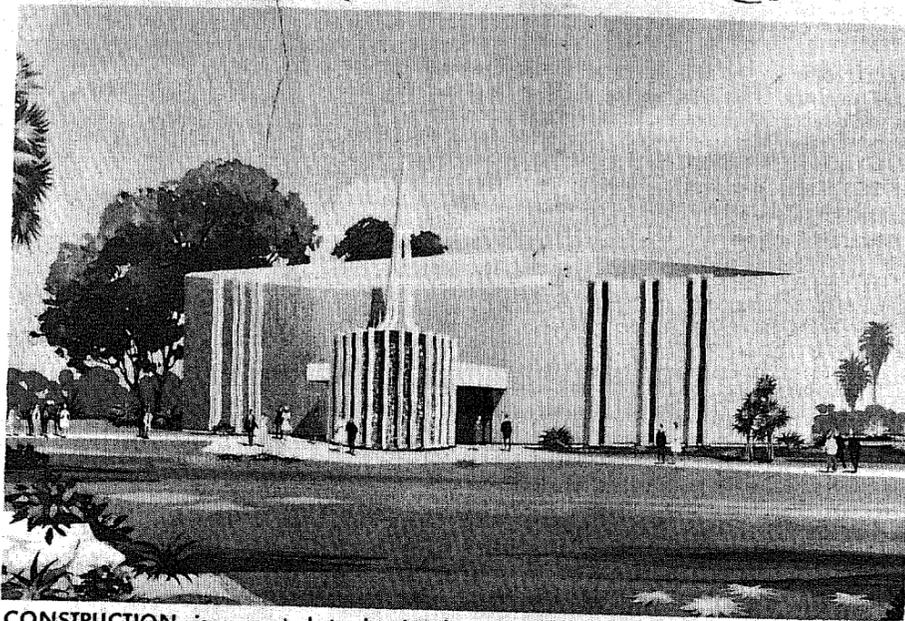
OPA LOCKA — Airman George Harris of Our Lady of Perpetual Help parish was recently selected as "Outstanding Airman" of the Defense Analysis Center at Offutt Air Force Base, Nebraska, for the month of April.



HARRIS

The son of Mr. and Mrs. George O. Harris received the honor on the basis of performance of duty, acceptance of responsibility, adherence to customs of the service, off-duty conduct and appearance.

In a letter to his parents, Col. William Hamblen, chief of the Defense Analysis Center said, "The United States Air Force depends on men having the ability, dedication and conscientious attention to duty such as your son has displayed to keep the military services efficient and strong. We are all very proud of George," Colonel Hamblen said, "and know that he will continue to be an outstanding airman."



CONSTRUCTION is expected to begin shortly on the new St. John Fisher Church, which will be erected at 39th St. and Congress Ave. in West Palm Beach. MURRAY BLAIR WRIGHT, Miami, is the architect for the new church which will seat about 600.

Hialeah K-C Names Slate

HIALEAH—Ernest Setembre has been elected grand knight of Father Lawrence J. Flynn Council of the K. of C.

Other officers are Donald Raymond, deputy grand

knight; Philip Donohue, chancellor; William Bednarovsky, recorder; Norbert Hainz, warden; Eugene Fitzpatrick, Jr., treasurer; Salvatore Attardo, advocate; Ronald Budy, inside guard; Henry Boyle and Thomas Diederich, outside guards; Anthony Ritornato and Joseph Bamber, trustees; William M. O'Brien, financial secretary; and Edward Kearns, trustee.

Miami Giri Now Novice

SAN ANTONIO — Miss Claire Levine of Holy Family parish, North Miami, was recently invested as a novice of the Benedictine Sisters during ceremonies at the Holy Name Priory.

The daughter of Mr. and Mrs. Sidney Levine is now known in religion as Sister Mary Michelle.

She was graduated from Holy Family School and Msgr. Pace High School.

Singles Club Plans Dance

A Fourth of July dance under the auspices of the Miami Catholic Singles Club will begin at 8 p.m., Sunday, July 2 at the Elks Club, 501 501 Brickell Ave.

All single adults between the ages of 21 and 45 are invited to attend. Further information available by calling 634-2645.

Color Corps Joins Parade

The color corps of the Father Andrew Brown General Assembly will participate in the Independence Day parade scheduled to begin at 10 a.m., on Key Biscayne on Tuesday, July 4.

Theme of the color corps float will be, "Be A Man of the World — Be A Knight of Columbus." Also participating in the parade will be Boy Scouts and Columbian Squires.

Color corpsmen will also march in The Miss Universe Parade Sunday, July 9.

First Friday Unit To Meet

"Your Philosophy of Life" will be the topic of Florida's Deputy Insurance Commissioner, James C. Parrish when he speaks to members of the First Friday Club at noon, July 7 at the Hotel Biscayne Terrace.

The public is invited to attend the meeting.

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Six From Diocese To Become Novices

JENSEN BEACH — Six young women from the Diocese of Miami will be among 10 postulants who will be received as novices by the Congregation of the Sisters of St. Joseph of St. Augustine during ceremonies at 9:30 a.m., Sunday, July 2 at St. Joseph Novitiate.

Those who will receive the white veil and black habit of the order are: Susan Bennett, daughter of Mr. and Mrs. J. A. Bennett, Jr., Little Flower parish, Coral Gables; Cristina Del Valle, daughter of Mr. and Mrs. Manuel Del Valle, SS. Peter and Paul parish; Judith Majewski, daughter of Mr. and Mrs. C. D. Majewski, St. Hugh parish, Coconut Grove; Sandra Gowers,

daughter of Mr. and Mrs. N. E. Gowers, Little Flower parish, Coral Gables; Loretta Saladino, daughter of Mr. and Mrs. Onofrio Saladino, St. George parish, Fort Lauderdale; and Marilyn Trowbridge, Holy Family parish, North Miami.

Seminarians Aiding Young

A summer program of recreation has been organized by Diocese of Miami seminarians for youngsters at Parkway, Dade County's Dependent Children's Home.

Students from the Major Seminary of St. Vincent de Paul, Boynton Beach, will visit the home twice monthly in groups and conduct activities for the boys and girls who range in age from 10 to 17.

Members of St. Rose of Lima parish CYO will accompany the seminarians' groups which are sponsored by that parish's St. Vincent de Paul Society. Music will be provided by the Bloody Marys and refreshments will be served.

Seminarians participating in the program will meet at 7:30 p.m., Sunday, July 9 at the home, 2929 NW 17th Ave. Those planning to attend are urged to call Richard Leonardi after 5 p.m. at 759-6809.

Also Christine Walker and Janice Schleunes, St. Paul parish, Jacksonville; Margaret Shaughnessy, St. Joseph parish, Orlando; and Darlene Oliver, St. Vincent parish, Vincennes, Ind.

Professing annual vows will be Sister Paul Regina Adams, Holy Name parish, West Palm Beach; Sister Dorothy Barbara Miller, Our Lady Queen of Martyrs parish, Fort Lauderdale; Sister Peter Nolasco Silvestro, Cathedral parish; Sister Anne Sidonia Gauvey, St. Juliana parish, West Palm Beach; Sister Mary Peter Milone, Cathedral parish.

Also, Sister Elizabeth Seton Madsen, St. Juliana parish, West Palm Beach; and Sister Irene Francis, Starke; Sister Mary Laetitia, Dunedin; Sister John Louis and Sister Thomas Marie, Jacksonville; Sister Joseph Catherine, Winter Haven; Sister Coleman Marie, Ireland; Sister Anne Dominic, Maitland; Sister Mary Jean, St. Augustine; and Sister Margaret Francis, Atlanta, Ga.

Sister Mary Loyola, whose family are members of St. Charles parish, Orlando, will make perpetual profession.

K-C Dance Set In Vero

VERO BEACH — An Independence Day dance under the auspices of the local K. of C. Council will be held Saturday, July 1 at the Elks Club hall here.

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Tradition Upheld On Celibacy By New Encyclical

(Continued from Page 1)

a position to take on himself the heavy and sweet burden of sacerdotal chastity as a total gift of himself to the Lord and to His Church," the Pope declares.

In this way, the encyclical says, the obligation of celibacy which the Church required of those taking Holy Orders "becomes a candidate's own accepted personal obligation under the influence of divine grace and with full reflection and liberty."

While affirming the obligation of celibacy for the Church's priests, the encyclical speaks compassionately of those who have defected from the priesthood because of unfaithfulness to their vows. In various cases and for grave reasons the Church dispenses priests from the vow of celibacy to "provide in justice for the spiritual salvation of the individual and (to) show at the same time the Church's concern to safeguard celibacy and the complete fidelity of all her ministers."

Replying to the argument that celibacy endangers the faith in the areas where there are priest shortages, the encyclical points out that Christ started with only the Apostles, "a handful of men to all appearances lacking in number and quality," and appeals to all to trust in the providence of God. Then the Pope adds:

"It is simply not possible to believe that the abolition of ecclesiastical celibacy would considerably increase the number of priestly vocations; churches and ecclesial communities which allow their ministers to marry seem to prove the contrary."

The reason for the drop in the number of vocations, the encyclical continues, is to be found elsewhere: "Especially, for example, in the fact that individuals and families have lost their sense of God and of all that is holy, their esteem for the Church as the institution of salvation through faith and the sacraments, the institution which must study the true roots of the problem."

"After what science has now ascertained it is not just to claim that a completely mature human personality demands fulfillment of these needs. . . . The sexual instinct is not all that he (man) has. Man is also and preeminently (a being of) understanding, choice, freedom, and, thanks to these powers, he is and must remain superior to the rest of creation; they give him mastery over his physical, psychological, and effective appetites."

FUTURE PRIESTS

The second part of the encyclical deals specifically with the seminary training and formation of future priests. It begins by noting that the Second Vatican Council has already laid down guidelines for the reformation of seminary training and that instructions are already being drawn up to carry out these ideas.

However, the encyclical notes that the call to the vocation of the priesthood must be nurtured within those who have given a personal response. At the same time the biological and psychological state of candidates should be carefully taken into account to be sure that they can receive "the gift of chastity."

The encyclical adds that "these conditions should be ascertained as soon as the signs of his holy vocation are first indicated; not hastily or superficially but carefully with the assistance and aid of a doctor and of a competent psychologist. A serious investigation of hereditary factors should not be omitted."

The encyclical sternly warns that those found to be unfit for sound reasons should be "quickly removed from the path to the priesthood." Educators are cautioned against abandoning themselves "to false hopes and dangerous illusions."



COPIES of the Pope's encyclical reaffirming priestly celibacy are distributed to newsmen by MSGR. FAUSTO VALLAINC, head of the Vatican press office. Entitled

"Sacerdotalis Celibatus," the papal letter stated, "The new law requiring a freely chosen and perpetual celibacy of those admitted to Holy Orders remains unchanged."

Stressing this point further, the document states: "The life of the celibate priest which engages the whole man so totally and so delicately excludes, in fact, those of insufficient psychological and moral balance. Nor should anyone pretend that grace supplies for the defects of nature in such a man."

"SUBLINE GIFT" Once the priest is ordained he still has a grave obligation to safeguard his chastity. "Our world today stresses the positive values of love between sexes but has also multiplied the difficulties and risks in this sphere."

The encyclical is divided into two parts preceded by an introduction and is closed with an invocation to Blessed Virgin Mary to "obtain for the Church, which also is hailed as virgin and mother, that it rejoice always, though with due humility, in the faithfulness of her priests to the sublime gift they have received of holy virginity and that it see it flourishing and appreciated ever more and more in every walk of life. . . ."

Msgr. Salvatore Garofalo, a biblical professor at Rome's Lateran University and one of the specialists who helped prepare the text of the encyclical, said that the material for it was drawn from studies of three separate commissions composed of experts from various parts of the world and representing all viewpoints on the subject. Bishops were also consulted and drafters of the document also had at hand numerous individual cases from which to draw ideas. Nevertheless, the Pope followed the entire process of the document and frequently added his own touches, Msgr. Garofalo said, so that the document is truly his.

In the introduction the Pope noted that he had promised the ecumenical council to speak out on the subject of priestly celibacy (Oct. 19, 1965) because "it is said that in the world of our time its observance has come to be of doubtful value and almost impossible."

The Pope first lists the objections to celibacy presented nowadays. Among these are that the teaching of Christ and the Apostles contained in the New Testament does not demand celibacy; that the requirement of celibacy does great harm in those regions where there is a shortage of clergy; that it is detrimental psychologically and physically to the development of a mature and well-balanced human nature and that inadequate seminary training provides formation and does not make sufficient allowance for human liberty.

HISTORIC ASPECT

In the face of these objections the encyclical notes that "there are still today in God's holy Church in every part of the world where she exercises her beneficent influence great numbers of her ministers—subdeacons, deacons, priests and bishops—who are living their life of voluntary and consecrated celibacy in the most exemplary way." For this reason, said the Pope, "we look on this occasion afforded us by divine providence as a favorable opportunity for setting forth anew and in a way more suited to the men of our time the fundamental reasons for sacred celibacy."

This first section of the first part of the encyclical is a detailed doctrinal examination of the biblical and theological arguments supporting "the ancient, sacred and providential present law

of priestly celibacy."

In the second section of the first part, the encyclical examines the historical aspect of celibacy. While noting that celibacy is not required for priests to be ordained for the Eastern rites, the Pope also paused to express "our esteem and our respect for all the clergy of the Eastern Churches." However, he also noted that the Eastern Fathers of the Church have especially recommended celibacy and that celibacy is given a special recognition in the Eastern Church, such as the fact that only celibate priests can be elected bishops and that ordained priests cannot marry after ordination.

The encyclical also takes into account that Popes have allowed in special cases the ordination of convert ministers of other communions. However, in a very strong paragraph following these exceptions, the Pope states:

"All this, however, does not signify a relaxation of the existing law and must not be interpreted as a prelude to its abolition. There are better things to do beside promoting this hypothesis, which tears down that vigor and love in which celibacy finds security and happiness and which obscures the true doctrine that justifies its existence and exalts its splendor. It would be much better to promote serious studies in defense of the spiritual meaning and moral values of virginity and celibacy."

The encyclical recommends meditation, prayer, the Mass and devotion to Our Lady to help safeguard celibacy. It also enjoins:

"The rightly jealous of his full self-giving to the Lord, the priest should know how to guard against senti-

mental tendencies which imperil an affectivity not sufficiently enlightened or guided by the Spirit."

Priests should try to live in common, directed entirely toward their sacred ministry. They should meet frequently with brother priests and should have great charity for their brother priests who "have need of prudent but effective help."

Lastly, this section suggests that a priest on the anniversary of his ordination or on Holy Thursday, together with other priests, should renew his total gift of himself to Christ.

The last section of the second part of the document was devoted to those "unfortunate priests who always remain our dearly beloved brothers and whose misfortune we keenly regret, those who, retaining the sacred character conferred by their priestly ordination, have been or are unfortunately unfaithful to the obligations they accepted when they were ordained."

The Pope noted that some people attribute these priests' falling away from the Church to the obligation of celibacy, but he replied, the "responsibility falls not on consecrated celibacy in itself but on a judgment of the fitness of the candidate for the priesthood which was not always adequate or prudent at the proper time, or else it falls on the way in which the sacred ministers live their life of total consecration."

Noting that the Church does all it can to encourage those in difficulties to live up to their vows, the document acknowledges that at times dispensations are necessary for a "minimal percentage when they are compared with the great number of good worthy priests."

Liturgy Changes Not So Sweeping

(Continued from Page 1)

Less noticeable changes include elimination of the maniple (the band of colored cloth formerly worn on the priest's left arm), use of the chasuble instead of the cope at the Asperges before Sunday Mass, and the introduction of a moment of silence before the postcommunion.

The June 29 changes in the liturgy, authorized by a May 4 instruction of the Congregation of Rites, are arranged under eight categories: Mass formulas, prayers in the Mass, changes in the order of the Mass, special circumstances, variations in the divine office, variations in the rites for the dead, liturgical vestments and use of the vernacular.

The first section permits use of the weekday lectionary at Masses celebrated without a congregation and allows a choice of Masses to be said on class III liturgical days. This section on Mass formulas also permits use of

prayers for special intentions in place of the Sunday prayers when a Sunday Mass is repeated during the week.

Indicating that only one prayer is to be said in each Mass, the section on prayers in the Mass outlines exceptions to this rule and gives the competent territorial authority (the local bishop in some cases, the national conference of bishops in others) the power to insert petitions in the prayer of the faithful.

Changes in the order of the Mass eliminate many of the priest's genuflections at the altar and many of the kisses formerly bestowed by the priest on the altar.

The last section authorizes use of the vernacular in the Canon, in all the rites of Holy Orders and in the lessons of the Divine Office. American liturgical experts working on the vernacular Canon predict that it will probably be prepared and approved for use by the first Sunday of Advent.

(Continued from Page 1) to priestly ordination.

The order of deacon for seminarians who intend to continue on to the priesthood is not affected by the new regulations because they only apply to the restored permanent diaconate.

RESTORED OFFICE

As envisioned by the regulations this restored permanent office will permit deacons to officiate at many various religious functions, including marriages, funerals and burials, as well as to distribute Communion and bring the Viaticum to the sick, read the Scriptures, preach, assist in the administration of a parish and work with the lay apostolate.

In general, most of these functions are to be carried out when a fully ordained priest is not available and it is presumed that deacons will be first utilized in missionary countries such as Africa or in countries desperately short of priests, such as those of Latin America.

Msgr. Mario Pio Gaspari, an official of the Vatican

Secretariat of State, who assisted in the drafting of the regulations, told a press conference in Rome that it would be wrong to think of the restoration of the permanent diaconate only in terms of an attempt to compensate for a shortage of priests.

Instead, he said that it should be remembered that "without the permanent diaconate the Church is not expressed in its hierarchical fullness" because this order and office were essential parts of the Church from its earliest times.

MARRIED DEACONS

Although the order of deacon has continued to be conferred throughout the centuries, even to the present, the office of deacon gradually declined until it became in effect the next to last step to ordination as a priest. However, it has carried in the Western Church the obligation of celibacy.

In this regard the new regulations make separate provisions for unmarried and married men. Unmarried men may be ordained per-

manent deacons at the age of 25 or older, depending on circumstances, but cannot be married after ordination. The regulations also provide that this age limit may be raised by a decision of the appropriate episcopal conference.

Married men may be ordained deacons at the age of 35 or older. However, "they cannot be admitted if there is not before hand nor only the consent of the wife but also proof of her Christian uprightness, and that there is present in her the natural qualities which would not be an impediment nor unworthy of the ministry of her husband."

The regulations provide that these married men should be well known for their truly Christian life and should have demonstrated that their married life is stable and sound. Moreover, it is stressed that all permanent deacons should not be engaged in civil professions which are unfitting for their ministry, although, depending on circumstances, they may follow civil professions in whole or in part for their

own needs and for those of their families.

The new regulations provide for a three-year course of studies before permanent deacons can be ordained to give them sufficient religious and intellectual preparation for their function. If they are not members of Religious orders they must be attached to a specific diocese.

Msgr. Gaspari stressed that there are not two diverse orders of the diaconate, one for unmarried and another for married men. Instead, he said that the order and office of deacon is one for all. However, he noted that it is possible that unmarried men might take part in a special rite in which they take the vow of celibacy, but that this should be well apart from the actual rite of ordination.

Msgr. Gaspari stressed the experimental nature of the present regulations and said that they may be modified or completely replaced in the future, according to the experience and problems encountered in the first phases of the restoration of the office.



WOMEN ON THE MOVE

Women Protesting Cut In U.S. Overseas Aid

Affiliate councils of the National Council of Catholic Women are being urged by the NCCW president to contact their Congressmen protesting the proposed Foreign Aid bill which calls only for

a total outlay of a little more than \$3 billion, the smallest aid program ever proposed. In a letter to presidents of DCCW's throughout the country and to chairmen of committees on Foreign Re-

lief, International and Inter-American relations, Mrs. John D. Shields points out, "In fact, pure aid accounts for only one-half of one per cent of the gross national product for the United States. There is danger that even this limited aid will be cut in Congress. This is a very grave situation when human suffering is intense and when the need for development is greater than ever."

Emphasizing that Pope Paul in his recent encyclical, "Development of Peoples," said that "at stake are the survival of so many innocent children, and for so many families overcome by misery, the access to conditions fit for human beings; at stake are the peace of the world and the future of civilization." Mrs. Shields urged NCCW members to write or wire their respective Congressmen and Sen. Fulbright and Congressman Morgan, who are the chairmen, respectively, of the Senate Foreign Relations and the House Foreign Affairs Committees.

"It would be tragic indeed if we, who have been committed for so many years to the 'Works of Peace,' were silent before the threat by a few influential Congressmen, to cut back on the Foreign Aid bill, and in particular, on the Development Fund," the national president, stated, adding that the suggestion of Pope Paul that a world fund for the poor be made up from part of the money spent on armaments had thus far been paid "little heed" in this country.

"Can we permit a reduction in American aid to needy peoples to be the American response to the Pope's appeal?" Mrs. Shields declared.

25th Year Observed

WASHINGTON (NC)—Miss Margaret Mealey, executive director of the National Council of Catholic Women was recently honored for 25 years of service by the national federation of which the Miami DCCW is an affiliate.

A scroll was presented to Miss Mealey at the last of eight program development institutes sponsored by the NCCW and attended by 1,300 members from 125 archdioceses and dioceses.

Institute programs included discussion of the new NCCW structure of five commissions which replace former committees, and special sessions on the work of Women in Community Service, an interfaith group of women who cooperate with the Job Corps in recruiting and training disadvantaged girls.

Alumni Club Plans Dinner

DANIA—A dinner and dance under the auspices of the Miami Catholic Alumni Club will be held Saturday, July 1 at The Vikings, 2150 N. Federal Hwy.

College graduates are urged to attend the dinner which begins at 8 p.m. Further information may be obtained by calling 444-6844.

Couple Mark 50th Year

DANIA — Mr. and Mrs. Ralph Lamping recently observed the golden anniversary of their marriage during a Mass of Thanksgiving in the Church of the Resurrection.

Father Francis McConville, O.M.I., a member of the faculty at Cardinal Newman High School, West Palm Beach, celebrated the Mass and witnessed the renewal of marriage vows in the presence of the couple's family and friends.

The jubilarians were guests of honor at a dinner for members of the family which followed. They have a daughter, Mrs. Robert Taphe of Leewood, Kan., and a son, Ralph Lamping, Jr., Hollywood.

Springs CDA Seats Officers

MIAMI SPRINGS—Mrs. Alice Fitzwilliam was installed last Sunday as grand regent of Court St. Coleman, Catholic Daughters of America.

Other officers installed by Mrs. Alice Scheidell, State Regent, St. Petersburg, are: Mrs. Betty Bradford, vice grand regent; Mrs. Mary Coyne, prophetess; Mrs. Mary Shields, financial secretary; Mrs. Carole Dolemba, historian; Mrs. Eleanor McAlpin, treasurer; Mrs. Josephine Waitzman, monitor; Mrs. Ceil Vallis, sentinel; Mrs. Catherine McHale, lecturer; Mrs. Mary Prime Harmon, Mrs. Mary Whitesell, Mrs. Anne Downey and Mrs. Drina Tarallo, trustees.

NORTH MIAMI—Mrs. Jack Foley, Visitation parish, was installed Thursday as president of the Marianettes, women's auxiliary of K. of C. Marian Council.

Other officers are Mrs. David Wallace, vice president; and Mrs. David Welsh, recording secretary, both of St. Rose of Lima parish; Mrs. Michael Serio, corresponding secretary, St. Lawrence parish; and Mrs. Harold Drickson, treasurer, Visitation parish.



CHURCH linens, albs, and surplices are laundered at her home by MRS. JOHN BALICKI, coordinator of the Handmaids of the Blessed Sacrament.

No Meetings, Dues And 'No Problems'

NORTH MIAMI — Members of the Handmaids of the Blessed Sacrament in St. James parish have never missed a meeting — there aren't any. Likewise there are no dues, no officers, no fundraising benefits and as Mrs. John Balicki, coordinator of the unusual group put it, "No problems!"

Organized under the direction of Msgr. Francis Dixon, V.F., pastor, about six years ago to insure care of the altar, sanctuary, vestments, and altar linens, the Handmaids now number almost 30 volunteers.

Three leaders guide the daily activities of as many teams whose duties vary from arranging vestments in the sacristy in preparation for celebration of Mass to laundering and ironing albs, surplices, and altar linens in their homes.

Only once a year do the "unsung heroines" actually get together and then its usually doing a coffee at the home of Mrs. Balicki, former Catholic Charities chairman of the North Dade Deanery of the Miami DCCW.

The entire group is on call to keep linens and vestments in repair, keep the sanctuary and sacristies clean, and to keep candlesticks and other altar appointments polished.

Serving as team leaders are Mrs. Albert Lupinacci, Mrs. Anthony Schwegler, and Mrs. Harry Pence, who faithfully arrive at St. James Church early each morning



Altar Readied For Mass
Mrs. Harry Pence, Mrs. Anthony Schwegler

to prepare vestments which will be worn by the celebrant of early parish Masses and when the occasion demands during funerals and weddings.

Team members are Mrs. Mary O'Connor, Mrs. Virgil Fisher, Mrs. Charles Ready, Mrs. Joseph Cooney, Mrs. R. Messana, Miss Katherine Kohnen, Mrs. Philip Coniglio, Mrs. Charles Brogioli, Mrs. Pat-

rick Ward, Mrs. Rose Carlino, Miss Natalie Gatten, Mrs. Adolph Cardet, Mrs. John Quadero, Mrs. Margaret Page, Mrs. Ruppert Symon, Miss Ann Pettinger, Mrs. Ben Bialobrezski, Mrs. Harry Pence, Mrs. John Breen, Mrs. William Clements, Mrs. Rocco Raymond, Mrs. Jeannette Martin, Mrs. William Minich, Mrs. Victoria Arico and Mrs. Al On-drizek.



Priests' Vestments Are Arranged In Church Sacristy

Mrs. Victoria Arico, Mrs. Rose Carlino, Mrs. Albert Lupinacci

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'Open' Jerusalem Urged By Vatican

UNITED NATIONS, N.Y. (NC) — Only an "international regime" can safeguard the Holy Places in Jerusalem, the Holy See has declared in a note circulated here by its permanent observer at the United Nations.

The Vatican position spelled out the term "internationalization," and contended that in the case of the city of Jerusalem a true internationalization could be satisfied only by a separate regime with "the authority and sufficient power to prevent incidents and above all provide for the maintenance of and free access to" the Holy Places.

This is at variance with a plan submitted here earlier by Israel that would permit administration of Jerusalem's Holy Places by various groups of Christians, Moslems and Jews but would retain the government of the city itself for Israel.

The Vatican note, sent to UN delegations by Msgr. Alberto Giovannetti, reminded them that both in 1947 and 1949 the UN had called for an international regime in Jerusalem. This recommendation was never actually implemented in the wake of the 1947-48 fighting in the Holy Land which left Israel and Jordan facing each other across a cease-fire line in the city. But the Vatican still supports the plan, the note said.

The text of the Holy See's note is as follows:

The hostilities in the Middle East have reopened a series of problems which will have to be faced in the immediate future and in which the Holy See is greatly interested, particularly the question of Jerusalem.

1. The resolution of 29 November, 1947, adopted by the General Assembly on the partition of Palestine called inter alia for the creation of a "corpus separatum" comprising the City of Jerusalem and its immediate environs, which was to be placed under a special international regime.

'INSTRUMENT'

2. The following year, the General Assembly resolution adopted on 11 December, 1948, instructed the UN Conciliation Commission on Palestine "to present to the fourth regular session of the General Assembly detailed proposals for a permanent international regime for the

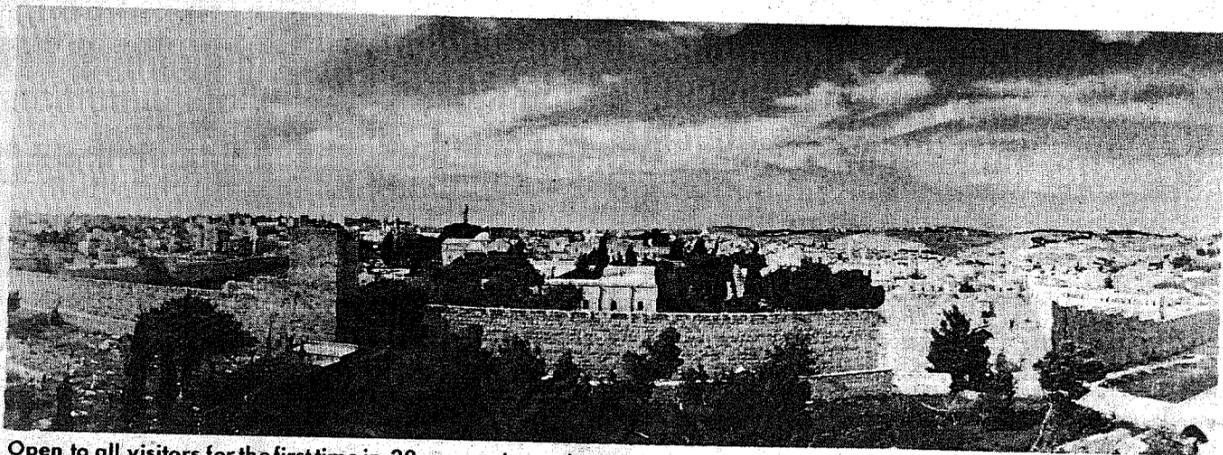
Jerusalem area . . ." Instead of a regime for an internationalized Jerusalem area, the draft "Instrument" prepared by the Commission provided for international supervision of and free access to the Holy Places. The General Assembly, however, did not adopt this proposal. Instead in its resolution of 9 December, 1949, it affirmed that the fundamental principles of the 29 November, 1947, resolution constituted "a just and equitable settlement" of the question. It re-stated that the City of Jerusalem should be established as a "corpus separatum" under a special international regime and requested the Trusteeship Council — which was to administer the area for the UN — to "complete the preparation of the Statute of Jerusalem."

3. The aforementioned resolutions were subsequently reconfirmed by a large majority of the members of the United Nations although their implementation was never achieved.

4. Jerusalem remained divided between Jordan and Israel along the armistice line drawn after the 1947-1948 conflict. It should be noted that this was merely an armistice and not peace. The demarcation line was not a frontier but marked the point at which the belligerents stood when the cease-fire went into effect.

5. The Holy See never modified much less retreated from the stand it took when the discussions took place at the United Nations in the years 1947-1949.

6. The Holy See remains therefore convinced that the only solution which offers a sufficient guarantee for the protection of Jerusalem and of its Holy Places is to place that city and its vicinity under an international regime. Only such a regime can properly safeguard the rights of the various religious faiths interested in the safety of and free access to the Holy Places.



Open to all visitors for the first time in 20 years, Jerusalem is a city sacred to Jews and Moslems, as well as Christians.

Israel Tells Plans For Holy Land

UNITED NATIONS, N.Y. — (NC) — A plan for the administration of the Holy Places of Jerusalem by Christians, Moslems and Jews that includes free access to pilgrims of all three faiths was disclosed here by Israel's foreign minister.

Foreign Minister Abba Eban set forth the plan at a meeting with Latin American delegates to the United Nations.

Main points of the Israeli plan concerning the churches, mosques and other shrines of Jerusalem seized during the fighting with Jordan were:

—Each church group would administer its own places of worship.

—The Holy Places would be protected and maintained under and agreement with local authorities but supervision would be by the

church group involved.

—Worshippers and pilgrims would be permitted to reach the shrines without restrictions.

Eban made it clear, however, that Israel would not accept any form of international control of Jerusalem, by the United Nations or otherwise.

The 230 million Latin Americans represent the largest predominantly Cath-

olic regional group in the United Nations.

A note from the Israeli delegation said that Eban "declared that the international interest in Jerusalem is related solely to the Holy Places and not to the city itself, which must retain its present unity."

Israeli sources said that nation has initiated conversations with the Vatican on its plan for the Holy Places. A delegation from the World Council of Churches is visiting Jerusalem to discuss the problem of the Holy Places.

The sources also said Israel's administrator in Jerusalem had met with members of the Moslem Council, in charge of Moslem places of worship in the city, and that assurances were given of continued religious freedom and autonomous control of Moslem shrines.

Faiths Plan Joint Chapel

WHITE ROCK, N. M. (NC)—Catholics and Episcopians here have formed a joint lay committee to study the possibility of the two faiths building a joint chapel for the tiny population of White Rock.

The town, which numbers about 200 people, is part of the federally-owned Los Alamos County development and currently has no church facilities at all. Catholics and Episcopians attend church services at Pinon School.

The joint committee, which is composed entirely of laymen, has five subcommittees, each with co-chairmen from both faiths.

The project is being considered by Trinity on the Hill Episcopal church and Immaculate Heart of Mary Catholic church, both located in nearby Los Alamos.

People Suggest Sermon Topics

BUDAPEST — (NC) — Catholics in several Hungarian parishes can tell the clergy what they would like to hear discussed in Sunday sermons.

Suggestion boxes for sermon topics have been placed near the church entrances.



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The Vatican has urged that the Old City of Jerusalem be given status of an international city with free access to all.

Jewish Unit Blasts Israel Land Claims

NEW YORK — (RNS) — Israel's territorial claims cannot be supported by any valid interpretation of the religion of the Jews, Rabbi Elmer Berger, executive vice-president of the American Council for Judaism, Inc., charged here.

In a letter to Catholic, Protestant and Moslem leaders, Rabbi Berger claimed "there is no valid doctrinal association between the spiritual aspirations of many Jews with respect to the Zion of their religious faith (as differentiated from the geopolitical aspirations of the State of Israel) and these territorial aspirations of the State of Israel."

Rabbi Berger asked Egidio Cardinal Vaguozi, Apostolic Delegate to the United States; Dr. Arthur Flemming, president of the National Council of Churches; Dr. M. A. Rauf, director of the Islamic Foundation of New York; and Dr. Ab-

del Kader of the Islamic Mosque, Washington, D.C., to take the ACJ position into consideration when making public statements on the Middle East issue, particularly on the proposed Israeli annexation of Jerusalem's Old City.

The American Council for Judaism is an independent organization which has repeatedly held that "the nationalism of Israel must be confined to the boundaries of that state," and that "no Jew or group of Jews can speak for, or represent, all the Jews of America."

Although Rabbi Berger offered no precise political formula for solving the Israeli-Arab border disputes, he said, "The geopolitical problem must ultimately be determined in those institutions of international diplomacy which are equipped to deal with them (such as the United Nations and the United States government).

Should Israel Issue Be Tied To Dialog?

By MSGR. GEORGE G. HIGGINS

THE ISRAELI-ARAB WAR

Two very prominent American Rabbis — Balfour Brickner of New York City, who serves as Director of the Commission on Interfaith Activities of American Reformed Judaism, and Arthur Hertzberg of New Jersey, who contributes a regular column to the National Catholic Reporter on current trends of thought in the Jewish community — have severely castigated the Catholic Church in the United States for its failure to speak out more vigorously on behalf of Israel during her recent war with the United Arab Republic and other Arab nations in the turbulent Middle East.

In their widely publicized criticism of the Church, both Rabbi Brickner and Rabbi Hertzberg seemed — to me, at least — to be arguing from the premise that the Israeli-Arab war was a religious, not to say a "holy" war, and that consequently the American Catholic "establishment" (i.e., the American hierarchy) was under some sort of moral obligation to support the Israelis without any reservation and to do so not merely as individual American citizens, but collectively and officially in the name of Catholicism and on behalf of the entire Catholic community in the U.S.

HITS CRITICISM

The hierarchy's failure to do so, they imply, is prima facie evidence that the Church in the U.S. is, at best, a fair-weather friend of Judaism and, in spite of certain appearances to the contrary since the end of Vatican II, has only been giving lip service to the cause of Catholic-Jewish understanding on matters of common interest and concern in the field of religion and civic action.

Rabbi Brickner is a personal friend of mine. I have known him socially and professionally for many years, and I hold him in high esteem as a dedicated religious leader and a very effective champion of social justice. And while I have never had the pleasure of meeting Rabbi Hertzberg, I feel that I know him very well from his writings, and I hold him in equally high esteem. Reluctantly, however, and with a heavy heart, I am compelled to say — as frankly and as candidly as I know how — that, in my judgment, their "what-have-you-done-for-us-lately?" criticism of the Catholic Church in the U.S., whether they realize it or not, is a form of ecumenical or inter-religious blackmail.

What Rabbi Brickner and Rabbi Hertzberg are saying, in effect, is that if the Catholic Church in the U.S. wants to enter into a meaningful dialogue with the American Jewish community on religious matters, it must first of all present its credentials in the form of a national statement by the hierarchy in an all-out support of the Brickner-Hertzberg thesis that Israel's tragic war against the Arabs was a religious, not to say a "holy" war.

JUST CAUSE

In other words, what they are saying to the American Bishops runs something like this: You are not our friends — and we, as American Jews, cannot enter into a genuine dialogue with you in the cause of inter-religious understanding — unless you agree, in advance, to support

"our" side in the Israeli-Arab conflict and also agree to do so on our terms and without any ifs, ands, or buts. Let me repeat for the record — pointedly and very emphatically, but with all due respect for the obvious sincerity of Rabbi Brickner and Rabbi Hertzberg — that I regard this as a form of blackmail pure and simple.

Lest there be any question about my own credentials on this matter, let me hasten to add that I was solidly pro-Israel in the recent war and said so loud and clear at two public meetings during the early days of the war. I did not, however, regard it as a religious, much less a "holy" war, and would have felt no obligation to take the side of Israel on "religious" grounds if I had not been persuaded, on the grounds of justice and international law, that her cause was basically right.

If Rabbi Brickner and Rabbi Hertzberg think that the war was a religious or a "holy" war and if they think that Israel is a religious and not a secular state, they are perfectly free to say so. On the other hand, they have absolutely no right to expect all of their Catholic fellow-citizens — or, for that matter, all of their Jewish fellow-citizens — to agree with them. They know, of course, much better than I do that many American Jews do not agree with them in this regard — but that is another matter.

PRO-ISRAEL

One final point. Rabbi Brickner and Rabbi Hertzberg would appear to have a distorted and grossly exaggerated notion of the competence and power of the American hierarchy in the field of public policy, whether domestic or international. The Bishops, acting as a collective body, can provide a certain measure of moral guidance on such matters, but they cannot force the conscience of their people, and, if they were to try to do so, would be widely repudiated.

My own guess is, by the way, that the majority of American Catholics were substantially pro-Israel in the recent war. It is also my impression, however, that they did not regard it as a religious or a "holy" war and would have bitterly resented any attempt on the part of the American hierarchy to represent it as such in their name.

There is an old saying, often quoted by Jewish leaders at inter-religious gatherings, that wherever you have two Jews, you have three opinions, especially on matters of public policy. Ditto

for Catholics — except, as I have already indicated, in the case of the recent war in the Middle East. On this matter, I repeat, it is my impression that American Catholics were pro-Israel — but on their own terms.

DEEP FEELING

What more do Rabbi Brickner and Rabbi Hertz-

berg really want? Do they want the American Bishops to compel all American Catholics to be pro-Israel on somebody else's terms, or, worse than that, do they want the Bishops to pretend that they can speak authoritatively for the entire Catholic community on this and related issues in the field of foreign affairs?

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Ralph Renick



A 'Gangland' Murder Or Neighborly Feud?

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

One police official told me he was most concerned over the recent wave of killings in Dade County because, as he put it, "Now is a perfect time for anybody to get rid of anyone he doesn't like. It will be called a 'gangland murder,' while it might really be nothing more than a neighborhood feud."

This is perhaps an exaggeration, but it points up that these murders are hard to investigate because of lack of witnesses and reluctance of any witnesses to talk. Organized crime is a secret society. Its code is "Don't rat on me and I won't rat on you."

WITH the Florida legislature split and tied up in splinter groupings, it's becoming more and more doubtful that the House and Senate would ever be able to master the needed three-fifths favorable vote to clear for passage a new state constitution for submission to voters.

Judge Thomas H. Barkdull, Jr., of the State District Court of Appeal in Miami, has come forth with a worthy suggestion. Judge Barkdull would have the legislature pass just an amendment to the constitution giving the revision job to a special Constitutional Convention. Convention delegates would number the same as the House and would be elected from the same House districts.

THE VALUE in using the Convention system is that the finished document would have to be passed by only a simple majority vote by one chamber of the legislature — not a three-fifths vote of both chambers.

Florida secured its present Constitution and its four predecessors by the Convention method and the procedure is generally used by several states in updating their Constitutions, including New York and Michigan.

This method may be the only hope to modernize Florida horse-and-buggy-era, 19th century Constitution.

COUNTY Manager Porter Homer was given a \$25 fine in Metro traffic court for not having a Florida driver's license. He neglected to apply for one when he came here for the Metro job two years ago from Rochester, New York.

It may be the reason Homer didn't hurry to get a Florida driver's license was that he took a look at the rapid turnover of his predecessors. After all, licenses do cost all of \$3.

Mr. Homer is a very busy man riding herd on dozens of Dade County operations. We doubt he's been able to spend time viewing Metro Court operations.

His "before the bench" appearance gave him an on-the-scene opportunity to see how traffic fine revenues are obtained which help offset the cost of paying for the 13 traffic judges and their staffs.

Traffic revenues add up to a multi-million dollar a year income.

In April, alone, 24,063 traffic tickets produced \$300,691.00. The average ticket paid amounted to \$12.50. Parking violators also help fill the till. In the same month of April, 18,365 parking tickets returned \$46,183.00 to the Metro Court cash register.

THE AMERICAN public has never devoured news at the rate it does today.

Television brings the news into the living room and the newspaper reader can dawdle over a story about Red China's latest H-Bomb while he munches on his breakfast toast.

Unfortunately, there is so much news that the newspaper reader tends to skim his paper quickly but the power of the word is as strong as ever. The reader often misses the fact that even the most routine news stories are sometimes filled with unexpected literary darts.

For example, a recent Associated Press story on a party given for George Hamilton and attended by Lynda Bird Johnson:

Reading between and on top of the lines you can just visualize the overworked and overtired wire-service reporter annoyed with his Lynda-Bird assignment, writing subtle satire instead of straight news reportage.

"Lynda Bird Johnson," began the AP story, "along with 200 friends, attended a farewell party for her boyfriend George Hamilton."

I immediately visualized Lynda Bird squeezing into the crowded restaurant with her two-hundred close friends and the article began to read a little like Alice In Wonderland.

"The parting won't be for long," continued the story, "George is merely dashing over to Spain for a few days to celebrate the opening of El Drugstore owned by his friend Oscar Molinari, 26-year-old Venezuelan millionaire."

Just plain folks, like you and me, I thought to myself, and read on.

"Being a working girl," continued my anonymous AP author, "Lynda Bird, in a pink silk tent dress with diamond buttons, made her exit early."

Lynda and George will never be the same for me again and I have the added satisfaction of discovering an article by a newsman who still has a way with words.

VOICE
FEATURE
Section

Year
of
Faith



Interest In The Internal Life Of Church Held Never Higher

By JOHN COGLEY

The National Catholic Reporter, seeking funds for a wider scope, has acknowledged that it has not been able to explore the secular terrain as thoroughly as it would like and has perhaps been overly preoccupied with ecclesiastical affairs.

Another Catholic spokesman, Father John Sheerin, the Paulist columnist, wrote not long ago that American Catholics "are wasting our substance in 'churchy' arguments whereas we should be focussing our attention outwards to the problems of the modern world . . . The attention and energy expended on intra-family quarrels give outsiders the impression that we are psychologically still living in a ghetto."

There is much to be said for the argument. But for all the talk in the Catholic press about the secular city and the significance of the lay vocation, interest in the internal life of the Church has never been higher. Not only the Catholic papers but secular publications as well are keeping a sharp eye out for developments.

CHANGED TIMES

Frequently, the more vocal the Catholic journalist is about the claims of secularity, the more likely he is to be found writing about matters once deemed worthy only of clerical attention, or exposing ecclesiastical scandals that used to be confined to the rectory grapevine.

Like the wife in the twice-told tale about the woman who assigned to her husband important matters such as Vietnam and the entry of China into the U.N., while she took charge of the small details, like the family budget and the choice of housing, a number of Church leaders — one gets the impression — would like to see the N.C.R. and journals like it confine themselves to remote worldly matters and leave ecclesiastical affairs entirely to their clerical betters.

For times have changed. The new-style Catholic journalist finds all kinds of grist for his mill, not excluding pastors who have copped out, bishops who have been caught with egg on their faces, and Vatican officials who carry on like C.I.A. agents.

There was a time when any eminent ecclesiastic could be sure when his picture appeared in a Catholic publication that it would be followed by a flat-



JOHN COGLEY

tering story. Now the poor man may discover that he has been put on the spot as much as any congressman, senator, or president of the United States.

Neither the newshawks, the readers of the Catholic press, nor the eminent ecclesiastics themselves are yet accustomed to such treatment.

The result is that Catholic journalists sometimes seem to be taking a tabloid approach to their profession — every priest who applies for a marriage license is deemed worthy of a full spread, with pictures of the blushing bride if possible; college instructors with a new theological interpretation of an old dogma are treated with the awe due a latterday Aquinas.

Readers who apparently lived in an ecclesiastical Disneyland until a few years ago are titillated by the specter of clerical disputes, of laymen calling bishops to account, and the seemingly endless revelations that Curial officials are not always the soul of candor.

NOT QUITE SURE

Eminent ecclesiastics whose rage can match the color of their vesture when their wisdom is publicly questioned as often as not blow their cool and turn on the new-style Catholic journalists for betraying all that is good and holy, thereby revealing more than they should.

But, for all this, the Catholic press is probably as accurate a reflection as any of the Catholic community at the moment. For we are all going through a kind of identity crisis in the wake of the Vatican Council. Like a youth who has put away the things of childhood but is still not ready for the big plunge into adulthood, we do not seem quite sure who or what we are.

Church authorities suddenly having to deal with "children" insisting on their freedom have a difficult time realizing that the parental role has changed. Some of them appear to be hopelessly baffled by the situation, like the parents of teenagers demanding new privileges. Some of the clergy, religious and many of the laity, for their part, have found the wine of liberty heady stuff and appear to be as uncertain as adolescents about how to use it.

Of course, preoccupation with the self marks the ordeal of growing up, for communities as well as individuals. There may be nothing to do about it, then, but live with it until adulthood breaks through and we know who we are again.

INTERNAL AFFAIRS

Self-preoccupation may even be a sign of healthy development.

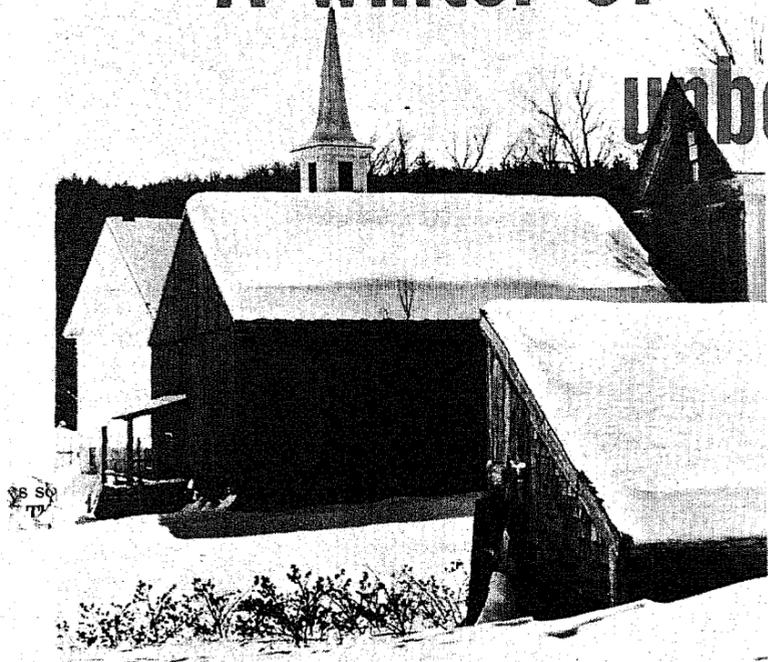
In any case, there is not much reason to believe that church-centered American Catholics will soon turn outward to the world. Our fascination with the internal affairs of the Church will continue for a while yet.

Moreover, it is painfully clear that the Catholic community as such has little light to throw on solving the world's basic problems. Those who do speak out rarely show that they have a grasp on contemporary reality. Even in its most solemn moments, during the Vatican Council, it was evident that the leaders of the Church had little to say when they turned their attention to such matters as the media of mass communications and the Church in the Modern World.

The Communications decree was a disaster. The effectiveness of the decree on contemporary life can be judged by the fact that among those who signed it enthusiastically are both hawks and doves on the Vietnam issue and both pro- and anti-birth control advocates on the population issue. What, then, the world may properly ask, does the Church mean?

It does not really seem amiss that so much turning inward is necessary before the Catholic community is ready to direct its thrust to the world. In the meantime, the present emphasis on the secular city, however rhetorical, is a good thing if it keeps the ultimate goal a living ideal.

A winter of unbelief...



Faith which is alive is restless faith. It makes a person dissatisfied with anything less than seeing God face to face. Faith makes a person burn with a desire that only Christ can satisfy. With St. Augustine, the faithful person prays, "Our hearts are restless until they rest in thee."

Faith is paradoxical, of course, because it is a sight in the night, it is acceptance without proof, it is certitude without evidence, it is clarity in obscurity.

BORN OF TRUST

Where does the certainty come from if there is no proof? The certainty simply comes from the testimony of God Himself in His

By Father

DAVID G. RUSSELL

"I believe in God . . ."

Every Sunday millions of Catholics utter these words at Mass. The reason is simple. Without faith no man is a Christian or a Catholic. Faith is such an essential mark of Christians that they are called the faithful.

In order to renew and deepen our faith, Pope Paul has called for a Year of Faith and beginning June 29, the feast of the martyrdom of Sts. Peter and Paul. In response to the Holy Father's invitation to deepen our faith, our own Bishop will initiate the year with a Concelebrated Mass at the Cathedral at 5:30 p.m. on Sunday.

Some have pointed to our own day as a winter of unbelief. Certainly The Vatican II hoped to meet this tide of unbelief, to water the parched soul of modern man, and for that reason, the Council was not a minute too early.

HUMAN FREEDOM

The scientific world we live in does not make belief any easier. Science is willing to assent to whatever it can see and measure and test, but who has seen the face of God? Even for many of the contemporaries of Jesus, it was not enough to behold the face of God's son. The act of faith demands more than sight and more than scientific evidence. The object of our faith alludes test and measurement.

It should not surprise us, though, that God cannot be grasped by the tools of modern science. The very same can be said of what makes man to be man. Who has been able to give the physical dimensions of human freedom? What is the color of love or what is the weight of joy? How high or how narrow is the happiness for which men yearn?

The fact is that the distinctive qualities of being human point to the divine. Man is an open ended creature, with insatiable longing for infinite goodness and infinite beauty and infinite truth. Show me a man who has had enough of these and I will show you something less than a man. Show me a man who aches for these and I will show you a man in search of God, for God is another name for infinite goodness, truth, and beauty.

MAN'S MYSTERY

Indeed, when science destroys the mystery of man, it destroys the mystery of God. For man is made in the image and likeness of God. When science destroys or ignores man's mystery, it destroys and ignores the fingerprint of man's creator, God.

A mathematician does not approach his wife as he does an adding machine. His wife enjoys the mystery of being a person, of possessing a depth not even she can fully comprehend or share. God also is a person, and thus He cannot be discovered through some mathematical proposition. Science is a sterile tool for the discovery of God, for it is limited by its own method.

...In A Year Of Faith

Faith is, then, the search of a human person for the divine person. The object of faith is not simply a set of truths, but truth personified. Creeds may assist faith, but only as insofar as they help us meet a personal God. Acceptance of dogmatic truths is necessary, but not enough.

THE MYSTERY

The realm of personality cannot be exhausted by correct statements. A person is someone whom we can describe, but never define. A person is richer than words and deeper than definitions. No wonder, then, that ultimately words fail when man encounters God. Words are something and God is someone, the mystery of three persons.

Since man is a finite person, his faith is never perfect. Man's own existence as a person is not perfect. To be a person is essentially to be in a state of becoming a person. Man is not something we simply are, but a task we must accomplish. To the degree we have not fully become a man a person, to that degree we have not fully achieved personal faith. Faith is the act of a person, and thus the limitation on our own "personness" is a limitation on our faith.

It is no wonder that we must grow in faith as we grow as persons. We never perfectly believe and thus must pray, "I believe, Lord, help my unbelief." Faith certainly needs renewal and deepening, and this year of faith should assist us in this task.

MERE ASSENT

It would be interesting to know how many Catholics there are in the world who go to Mass, are orthodox in all the statements they make and adhere to, but do not really have faith. They belong to the Church, but belonging is not enough. Have they met God as a person to whom they must not give mere assent, but to whom they must respond with personal love? Do they belong to the Church as an institution in the manner they might belong to the Lions or the Elks? Or do they embrace the living Christ as the Lord of their life? Perhaps here we find the greatest crisis of faith in the Church today.

own behalf. If we cannot believe God, who can we believe? If God is a liar, there is no such thing as truth.

The believer is someone who is willing to take God at His word. The experience of taking persons we love at their word is as common as every day life. It is born of a trust between friends, a love between persons. We believe those who are close to us and who love us.

For this reason the knowledge of faith is in a real way the fruit of love. Though it is true to say we love what we understand, in the order of personal relationships it is even more true to say that we understand better what we more intensely love. The knowledge of the heart is more profound than the thoughts of the mind.

Imagine for a moment a man who is blind and is lost in a desert. And let us say that a stranger comes and befriends him. The friend leads the man through the heat of the day and the dark of the night. Obviously, the blind man would believe the stranger if he tells him that there is just ahead of them an oasis. Who would doubt such a friend? The bond of friendship would give the man a certitude about the oasis because he would not think of doubting his friend. Yet, the blind man would have no evidence, no proof, but only the word of a friend. He would have certain faith without evidence, and so it is with our faith in God.

Anyone who cannot accept God as a reliable witness is incapable of faith. For faith grasps the reliability and mystery of a person. It says, "I believe you." For that reason, encounter with the mystery of God's person is essential for living faith. All the arguments, apologies, proofs and reasons in the world cannot supply for that encounter. The reason why we ultimately cannot force a person to accept God with reason is that God is not simply the answer to a problem. To make God a mere answer, would be to make God a thing, not a person.

(Continued on Page 28)

Abou,
I am Glad I met
You...

I think my first serious confrontation with ecumenism was at the age of 10 years or so, when I learned the poem "Abou Ben Adhem." I do not remember the author but the poem went like this:

*Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An Angel writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said,
"What writest thou?" The Vision raised its head,
And with a look made of all sweet accord
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the Angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as one that loves his fellow men."
The Angel wrote, and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed,
And, lo! Ben Adhem's name led all the rest!*

As a ten-year-old Catholic child, brought up in the strict dogma of the Church, the concept of an Abou Ben Adhem disturbed me. There had always been a sort of reservation, by me, of God's grace and blessings for myself and for all other "good" Catholics. And yet here was Abou Ben Adhem, obviously not a Catholic, obviously an infidel, at the top of the list of those blessed by God, my God!

REAL REASON

I believe the real reason I learned that poem and memorized it to this day was that I, as a child, was not able to resolve the issue. What was more, I never learned as a child whether "whom love of God had blessed" meant God's love, or Abou's love for God, in spite of what the angel said. So somewhere in the deep recesses of my mind I kept repeating the poem, awaiting resolution.

I say this was my first confrontation with ecumenism because my belief in the poem forced me to consider that there was a wider scope of God's love than I imagined within the narrow confines of my childhood concept of Catholicism. Before my first Communion, in catechism classes, Sister was explaining limbo to us and I asked her—if a baby born of good parents in "the jungles of Africa" (this was the phrase I used), should die without even having seen a Catholic, would his soul go to limbo.

I do not remember Sister's answer but I think it meant yes. I thought it a shame that babies should suffer and I was determined, childlike, that I would help convert more people and thus avoid the need for limbo. My best friend in high school was Malvin Goldstein, whom I considered to be more observant of God's law than I, and he was not a Catholic. He told me once how he had been chased down the street and beat up by Catholic boys in his neighborhood, shouting "Jew" at him, and I found this difficult to believe.

MORE CLEAR

As a child I attended a large cathedral-like church with steeples, Naves, choir loft and a magnificent organ. I wondered at the number of small store-front churches in the neighborhood and found it difficult to understand why so many people attended services in these structures when they could go to my magnificent church. I asked a member of one of the store-front churches why, and she said "I feel I belong when I go to my little church. I am a part of it. It could not get along without me." At the time, being only a child, I just felt sorry for her, but the true import, the enormity of her statement, escaped me at the time.

Some years later I in turn could not escape its import when it was told to me (I was a college student at the time) that a Catholic church in a changing neighborhood in the city had announced that it did not welcome the attendance of new Negro families. "Negro money was not needed to build this church, and now that it is built, we do not need them." This was indeed a traumatic experience to me, so much so that I had to search for one of the Negroes who had been there when this was said. I did not actually think I would find one, but I did.

In all of these somewhat negative experiences, the meaning of Abou Ben Adhem's vision began to grow more clear, more meaningful to me. The child could not discern, but the adult must see that "the names of those who love the Lord" and "One who loves his fellow men" are identical entities. One cannot exist without the other being present.

GRASP CONCEPT

"When I was a child I thought as a child." It is difficult for a child to grasp the concept of the Mystical Body of Christ. It was difficult for me because of the seeming conflict between the sharing of God's love with those who were "outside the Church." I could not conceive that my God could equally love one who had not formally embraced Him as their God, who did not observe the rituals of the Mass, and the sacraments, who did not receive Holy Communion as often as I did. Did these acts not reserve for me a special portion of God's grace, over and above that which a non-Catholic could possibly receive? Was I in effect, not "better" than a non-Catholic?

It required maturity on my part to fully appreciate that there are no levels of love for members and potential members of the Mystical Body of Christ, and this maturity occurs not necessarily at age 21 years, or age of Confirmation.

It will occur when we truly realize that all those made in the image and likeness of God are potential members of the Mystical Body of Christ, and this includes Abou Ben Adhem, the baby in Africa, Malvin Goldstein, and the woman who went to the store-front church, and the new Negro family in the neighborhood.

Love of God demands love of our fellow men; to despise our neighbor puts the lie to our love of God. This is the meaning of Ecumenism. The Mystical Body of Christ is open to all men, and to deny access to anyone, to restrict anyone's opportunity

(Continued on Page 28)

Vidal Hits Nation's Capital

Washington, D.C.
Vidal, Gore

"But to Clay there was no dignity of any kind in the race of man, nor was the United States anything more than just another power whose turn of empire had come, and in that empire he meant to wield power entirely for its own sake."

This is the philosophy of Clay Overbury, a young politician who inhabits Washington, D.C. Gore Vidal, a successful American author and playwright, tells a story of change and the use of power in the United States Senate. He narrates the rise of Clay as an example of a new breed of legislator.

The nation's capital provides the backdrop for the novel, which roughly covers the years between 1938 and 1952. Vidal is correct in his assessment of political change, but "Washington, D.C." is by no means a political or historical novel. Allen Drury, author of "Advise and Consent," lacks Vidal's literary ability, but paints a fuller and more forceful portrait of the workings in the upper house.

Likewise, almost any college history text gives a better picture of the personalities and issues of the turbulent period. Like its namesake, "Washington, D.C." is cluttered and confusing. It appears that Vidal tried to fit as many people and incidents as possible into the story. This causes slow and at times boring reading and a loss of force.

LOSS OF FORCE

Washington, D. C. between 1936 and 1952 was in a state of flux. The President, Franklin Roosevelt, sought not only to solidify his New Deal, but also to end the Depression of 1929, which never quite sufficiently submerged really to convince everyone that it was over. It was a hectic time, with the older Conservative and newer Liberal politicians vying with and against each other for the maintenance and attainment of power.

There was talk of Communism, Socialism, Liberalism, Capitalism, Welfareism, Fascism, Nazism and a myriad of other political isms. The period covers two wars, new presidents, new personalities and new problems. The city of Washing-

BOOKS

IDEAS IN PRINT

'Fathers' Radiates Warmth, Humor, Wit

Gold, Herbert

FATHERS

The publisher tells us this is a novel. Without that assurance one might take this for an autobiography — or, at least, a biography, the story of a father, told by his son.

Against the advice and prayers of his father's father and with the reluctant consent of his father, both Hassidic Jews living in the little town of Kamenets-Podolsk, near Kiev, Sam Gold (so he called himself — it was not his real family name) left home after he had been bar-mitzvahed at the age of thirteen and traveled across Europe, across the Atlantic, to New York with a dream in his head and courage in his heart and hands willing to work to make his way in a new world that was not at all what he had thought it would be.

So he starved and sweated and shivered for more than six-eight years in New York, hardly keeping body and soul in union, before he met someone from Akron who told him it was better in Ohio, — he should go there, which he did. But he did not stay in Canton because, maybe, of Shloimi Spitz and his brother who sold protection to push-cart peddlers. Sam went to Indianapolis and from there to Cleveland — and always there were Shloimi and the racketeers following after the gangsters.

But Sam prospered and the pushcart became a store and the store a supermarket. But his eldest son, who tells this story, was a dreamer, a skinny dreamer who wanted no part of the produce market, who wanted to be a poet. And so life goes on, as it does, no matter where. Let his mother nag, poor thing; let his father fume; the boy is stubborn. But he learns what his father means and what the meaning is of the sacrifices, the hard work his father did, what his father fought for and made of himself and his family.

There is great warmth in this account, and humor and a little despair, once in a while, because who can live without a little despair to make happiness sweeter when you come upon it? By all means, read "Fathers." It will do your heart good. All sons should come to know and understand and love their fathers before it is too late. Perhaps that is the moral of this affecting tale.

Richard Conlin

ton turned from a slow moving southern capital to the nerve center of a rapidly centralizing industrial nation. The Senate also changed. The reins of power passed to new hands.

In this turbulent climate of Washington stand two men side by side. They are alike, yet different. James Burden Day is a powerful Conservation Senator from an unidentified southern state. Day is an old line politician caught up in the mystique of the Senate and im-

bued with the august myths that its Roman antecedents implied. Clay Overbury is Day's young, ambitious and able legislative assistant. Both men represent the old, but only Clay is able successfully to pass to the new.

The novel relates the decline of Day and the rise of Overbury. Day in 1936 is at the height of his power and may well be the Party's Presidential candidate in the next election. This move requires a great deal of money which Day does not have. The op-

portunity to launch Day's presidential ambitions comes when Edward Nillson, an influential and wealthy businessman, offers to finance the campaign in exchange for Day's support in allowing the purchase of some Indian lands which may contain oil. Day struggles with his conscience for a while and then decides to compromise his ideals and accept the bribe. He is never quite the same again.

ONE EXCEPTION

Circumstances change the political future and Day begins to wane. He eventually dies in 1952, defeated and perhaps a suicide.

Clay, on the other hand, is willing to compromise anything if it furthers his ambitions. Very early he marries Enid Sanford, the daughter of Blaise Sanford, a powerful Washington publisher. Clay is a young man on the make, financially, politically, sexually and socially. Using his father-in-law's money and influence, Clay becomes a war hero, gets rid of his alcoholic wife, runs successfully for the Senate and by the end of the story attains all his goals except the most powerful, the United States Presidency. The book ends but Clay may be elected.

"Washington, D. C." is full of burdensome sub-plots and characters. One gets the feeling that Vidal made a list of topics which he felt might interest as many readers as possible and then incorporated these into the story. A resume of only the major incidents starts with adultery and runs the gauntlet of alcoholism, bribery, fornication, homosexuality, incest, masturbation, seduction, suicide and ends somewhere around venereal disease. The only notable exceptions in the novel are abortion and rape. Perhaps a second edition may clear up this deficiency?

INSIGHT, WIT

Vidal is an able writer and it is a credit to his ability and imagination that he can fit so many sub-plots and characters into one book. He handles all situations with tact and good taste, not dwelling on the sensational as most modern novelists do. Vidal *resents* his characters well and develops most into believable persons. When he

Best Sellers

FICTION

| Title and Classification | Author |
|--------------------------------|-------------|
| The Arrangement (Ib) | Kazan |
| The Eighth Day (Ia) | Wilder |
| Washington, D. C. (IIa) | Vidal |
| Capable of Honor (IIa) | Drury |
| The Arrangement (IIb) | Kazan |
| The Eighth Day (IIa) | Wilder |
| Washington, D. C. (IIa) | Vidal |
| Capable of Honor (IIa) | Drury |
| Secret of Santa Vittoria (III) | Crichton |
| Tales of Manhattan (IIa) | Auchincloss |
| The Chosen (IIa) | Potok |
| Fathers (IIa) | Gold |
| The Captain (IIa) | de Hartog |
| Valley of the Dolls (IIb) | Susann |

NON FICTION

| | |
|--------------------------------------|------------|
| Death of a President (IIa) | Manchester |
| Madame Sarah (I) | Skinner |
| Everything but Money (I) | Levenson |
| Edgar Cayce (Speeling Prophet) (IIa) | Stearn |
| Disraeli (IIa) | Blake |
| Quotations from Mao Tse-tung (IIa) | Mao |
| Division Street: America (IIa) | Terkel |
| The Arrogance of Power (I) | Fulbright |

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

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

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

wants to, Vidal can write with an admirable economy, insight and wit. For the most part, in this instance, he lacks these qualities.

The last hundred pages or so contain a number of political observations. The author is surprisingly non-partisan and perceptive. Vidal catches the change so evident in Washington. He notes the enormity of the government, its impersonal nature, the immense bureaucracy and its general lack of direction. The new leaders are images created by public relations men and motivated by voter preference polls. These are the new men, wielding the new power in

the new empire.

If the casual reader has a week or so with nothing very important to do and desires to read an expensive book, "Washington, D. C." is the novel for him. The effort is not so much mentally taxing as physically debilitating. If one has an interest in the workings of the Senate, he would find the appropriate sections of Ogg and Day's venerable textbook, "Introduction to American Government," equally dull, infinitely more informative and substantially shorter.

David F. Sharpe,
St. Francis College,
Loretto, Pennsylvania

Says Church Not Getting To Negro

By ROBERT J. SIEVERS
(NC News Service)

PEORIA, Ill. — "The Church is not getting through to the Negro."

For this reason, said Auxiliary Bishop Harold R. Perry, S.V.D., of New Orleans, the Church cannot stand on official statements alone.

The Negro bishop was here to speak at the annual Guarantor's Dinner, benefit for the Peoria Diocesan Council of Catholic Men.

Bishop Perry said the Church, in the eyes of the Negro, is too much limited to such careful pronouncements as those issued by a minister, rabbi, or the bishop of a diocese.

"Of course, this thing is beyond reproach, but the Negro feels the official pronouncements are lacking in effectiveness, are not being backed up."

For this reason, the bishop took issue with those who view Project Equality as economic blackmail.

The bishop is a charter member of the National Catholic Conference for Interracial Justice, the Chicago-based group that developed the plan to promote equal employment by using the economic resources of religious institutions.

He rejected the charge of Ave Maria, Catholic weekly magazine, that Project Equality is an attempt to ac-

complish through force of money what churches have failed to do by preaching and teaching the Gospel.

Rather than unsavory coercion, Bishop Perry said, "it is a democratic program in a very practical way, a practice thoroughly accepted in a pluralistic society."

In fact, he found little difference between such practices and the policy of the federal government in refusing financial aid to segregated institutions and communities.

"The nation too has a collective guilt for fostering segregation for decades. This is part of the redemptive work it is obliged to do," said the bishop.

He stressed that in his travels about the country he has stayed in 20 bishops' houses and found in them

men deeply concerned about the racial issue.

Bishop Perry said the Catholic Church's interest in the Negro is "not one of proselytizing but of a concern for justice. Over and above this, the Church is a mission Church with a message. But justice should be the No. 1 concern, with freedom left to the individual to join the Church of his choice."

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'Since Baby Arrived, He's Changed'

THE FAMILY CLINIC

I am twenty-five and married two years. Our courtship was marvelous, so was our married life until I quit my job to have a baby. Now all is changed. My husband never takes my out, complains about money, although he goes out and has his friends over. I buy second-hand clothing for the baby and myself. Even when I saved money to go out with him he refused. I find it more and more impossible to accept.

By JOHN J. KANE Ph. D.

Perhaps what I write, Margaret, may surprise and possibly even shock you. But there are too many case histories of this type to deny the reality of such situations. There is an old saying that two are company but three make a crowd. Oddly enough, this old piece of folklore has some significance in your marriage.

The moment another person enters the family circle, be it an infant, a relative or even a close friend who is there permanently, the entire situation is altered. The number of family relationships is increased. Formerly, there were only two types of relationships, you with your husband and your husband with you. Now there are really six. Those that already existed plus you with the baby, the baby with you, your husband with the baby and the baby with him.

I hope this does not sound needlessly complicated but what I am trying to say as simply as possible is that I fear your husband rejects the baby. Perhaps it would be more accurate to say that he is rejecting you because of the baby. When there are only the husband and wife, the wife can shower her attentions upon her husband. However, the moment a child is born, the baby out of pure necessity does make demands upon the time and attention of a wife. Some men, who are quite immature, find such a situation impossible. I am afraid your husband is in this category.

Signs Of Jealousy

Young infants do cost money. But their cost is nothing compared to what parents must be prepared to pay when their children enter the teens. Your husband probably resents even the relatively small amount required to take care of the child. As a result he refuses to take you out and complains about money. This indicates a rather serious sense of insecurity on his part.

From certain statements you made in your letter, which I could not reproduce, it would appear that the family income is not so low that you should have to purchase second-hand clothing for the child and yourself. This is patently absurd, and I think you must make a stand about it now.

I really do not know how effective it will be to sit down and try to discuss matters with him. No doubt you have tried this and encountered a stone wall. I would suggest that you attempt to draw up a budget mutually. But even this I doubt will work. His resentment toward his increased responsibility and the increased cost is very serious. He betrays signs of jealousy toward the infant.

How ever, it seems clear that your husband is suffering from a psychological problem. The causes of this are probably complex and go back into his earlier life. This is why I doubt that any effort at mutual discussion is going to get very far. On the other hand, I do want you to understand that your husband is not completely responsible for what is happening. His personality problems cause him to take a very inadequate view of the entire situation. Short of changing these, I see no hope.

Personalities can be changed throughout life. The older a person is, generally speaking, the more difficult the change is. But your husband is not too old to achieve certain changes in personality and in his perspective of the situation. To achieve this I believe you will need the assistance of a third party. Therefore, I suggest that you consult a competent marriage counsellor.

See Counsellor

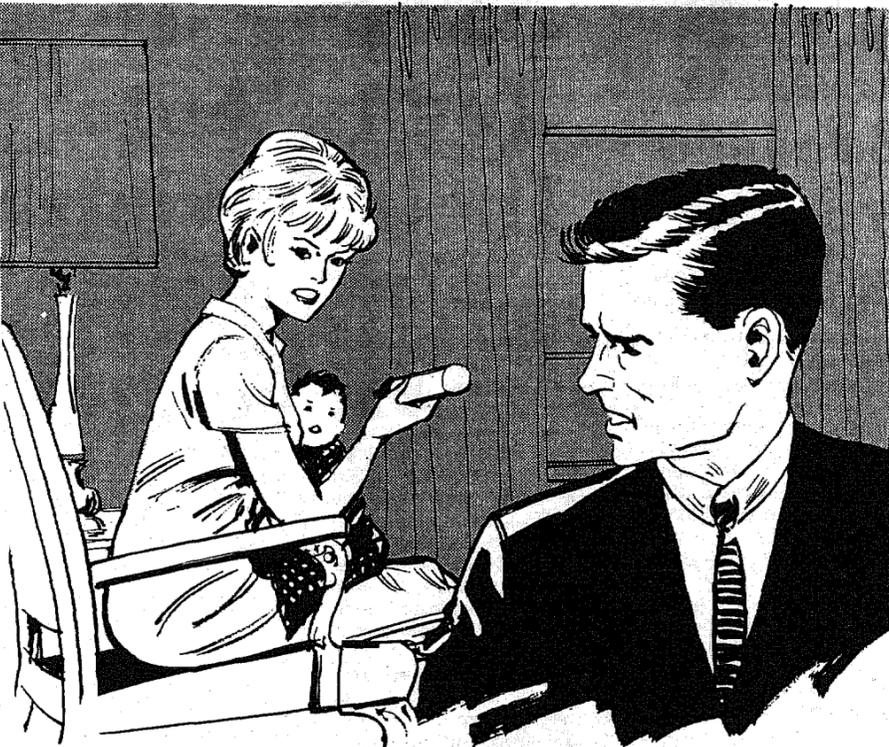
Your husband will undoubtedly object to this and perhaps on the basis of money alone. Here is where you must prove both firm and persuasive. But try to do all of this within the context of love. Make it clear to him that you feel that you and he should have an occasional night out together. Make it even more strongly clear that you will no longer continue to get by on second-hand clothing. But approach it with the idea that perhaps you are not being entirely objective and neither is he, and therefore perhaps a third party can be of assistance. This may appeal to him because he may be under the impression that he will be supported entirely and you will be made to see things his way.

I am assuming that matters are accurately depicted in your letter, and if so, I am sure that a marriage counsellor will be able to make him see that he is taking a very narrow, selfish attitude toward the situation. A good counsellor can do this with considerable skill.

I would like to emphasize that there is a certain amount of urgency here. If you have another child, I fear the situation will grow even worse. In view of the fact that both of you are young it is quite likely you will have another child. Therefore steps must be taken before this to try to affect some alteration in the present situation.

In order to locate a good marriage counsellor, I suggest you consult one of the parish priests or Catholic Social Service. As a matter of fact this latter agency probably does marriage counselling and a minimum cost. If your husband would prefer no to go to a Catholic agency, they can certainly recommend another agency which will prove helpful. But this is a type of situation which I rather doubt a husband and wife can resolve alone. His immaturity has frozen his attitudes and short of professional help I would not expect any change and indeed I would even fear that things would grow worse.

In saying that your husband is immature, insecure and even jealous, I do not mean it in a critical vein. All of us have our personality handicaps, some great, some small. Try to look on it this way in a spirit of deepest charity and patience. But be as firm as possible and insist that help be obtained quickly.



Cdl. Heenan Responding To Treatment

LONDON—(NC)—John Cardinal Heenan of Westminster, who is seriously ill in a London hospital, "is responding to treatment."

"It looks pretty hopeful now," the spokesman said.

He added that the cardinal, who is suffering from a form of shingles, was resting and would continue to do so for about three days.

Cardinal Heenan was rushed to St. Thomas' hospital by ambulance in the early hours of June 19 suffering from a high fever. Auxiliary Bishop Patrick Casey of Westminster gave permission for votive Masses and exposition of the Blessed Sacrament for the cardinal's recovery.

Archbishop John Murphy of Cardiff, Wales, was deputed to preside over the meeting of the English-Welsh hierarchy here in place of the ill cardinal. The meeting was held to choose delegates to the bishops' synod to open in Rome Sept. 29.

It is believed that this is the first time the cardinal has been seriously ill since his ordination 37 years ago.

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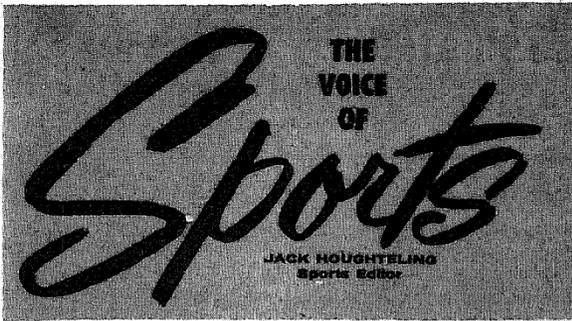
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Bo Heads Booming Aquinas Program

At the age of 50, Bo Litzinger now surveys an athletic program that is almost as amazing as the growth of the state of Florida.

Litzinger, the athletic director and basketball coach at Fort Lauderdale's St. Thomas Aquinas High, is the dean of diocese coaches, along with Chuck Guimento of St. Patrick's.

He's been at St. Thomas Aquinas and its predecessor schools since 1945, a span of 22 years. He arrived when it was a little parish high school called St. Anthony's, moved with it in the '50s when it became Central Catholic and in the '60s with a change in name to St. Thomas Aquinas.

'ENTIRE' DACHING STAFF

"We just had about 40 students in the high school when I first came," he stated in reminiscing over almost a quarter of a century of service to the athletes of Broward County.

At that time, St. Anthony's was the only Catholic high school in Broward and until Chaminade in Hollywood and Cardinal Gibbons in the Northern end of Fort Lauderdale were opened, it attracted its student body from all sections of the area.

Until the late '50s, Bo was the entire coaching staff of the school, as well as carrying a full teaching load in the classrooms.

But... things have changed.

Now Bo has a total of seven coaches, a field house, a baseball diamond, the only eight-lane asphalt track in the county and a football field all on its own spacious campus.

"We might even be playing all our home games in football at the school," he states. "Right now, we don't have the lights or enough bleachers for our varsity games. Just the junior varsity plays games here at the school."

"I figure it would only take about \$10,000 for lights to have everything complete, on our own campus."

A BASKETBALL MAN

Litzinger, a graduate of Xavier University in Cincinnati, Ohio, is a dyed-in-the-wool basketball man.

"I guess I'll never give up coaching that sport," he says emphatically.

He's naturally the proudest of the field house that opened last basketball season.

"We have a crowd of 1,400 for the first game, with Msgr. Pace, and then 1,700 for the second one, against Stranahan. We really packed them in for that one."

"At the old St. Anthony's gym, we couldn't get in more than 300."

Things go so jammed at the old St. Anthony's bandbox that the bigger public schools eventually refused to play there. They had good reason, too. The Raiders lost a game in the tiny gym as often as a Republican has been elected governor of Florida.

"We finally had to play both of our games with each of the public schools at their gyms. It's the only way they'd agree to a 'home-and-home' schedule."

This series of away games probably brought Bo his greatest coaching thrill.

"We beat both Fort Lauderdale High and Stranahan four straight over a two year period. That was a big thing for us."

ELUSIVE STATE TITLE

The majority of the players over that two year span — Lee Freeman, Pat Garvey, Frank Walker, Hank Zigler, Tito O'Connor and Charley Huth—almost brought Litzinger an elusive state championship.

The Raiders won the Class A district championship and won their opening game in the eight-school state finals before finally losing in the state semifinals.

"The year before that I thought we also had a good team, but we got upset in the district."

St. Thomas also had its high spots in football. The Raiders were always a top contender for the old South Florida Catholic Conference championship and in 1961, led by Bill Zloch, later a starting quarterback at Notre Dame, finished third in the tough Gold Coast conference, including a prized victory over Fort Lauderdale High.

Since the early '60s, with the opening of Chaminade and Gibbons, the Aquinas manpower has been drained off and there have been several lean years. Last year, however, the Raiders bounced back with a 7-2 record and Bo is sure that they'll keep on winning.

"Our enrollment of both boys and girls grew to about 830 before the new schools came in and then we dropped off to about 500."

"Right now, we have 181 boys in the top three grades and are officially a Class B school. But, we like to compete in the Class A ranks."

"We're going to have a big freshman class this fall and I think we'll be about 650 to 675 in enrollment. I anticipate that we'll be back up to 800 in a few more years."

BOOMING SPORTS PROGRAM

Litzinger is no longer the do-everything coach at Aquinas. Until last year he still coached golf as well as basketball.

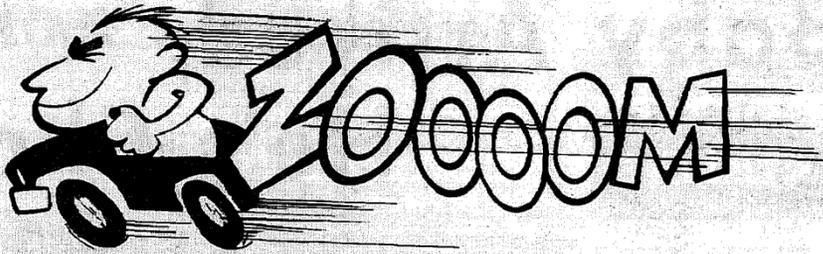
A three-man staff, headed by Mike Gallagher, handles the football program, which includes a J. V. and freshman team.

He's almost cut out all the basketball officiating, too. In year's past, he'd coach St. Thomas, or Central Catholic or St. Anthony's in an afternoon basketball game between two other schools.

Now he confines his officiating to the CYO games on Sunday afternoon at the Aquinas field house.

With a booming athletic program, the next 22 years should be a lot easier.

They might even name the field house after him.



Teens 'Auto' Prove Their Driving Ability

By Father

Donald F. X. Connolly

Two things that a number of adults do not seem to want to come together on are cars and teenagers. If we listened seriously to some adults, all teenagers are a menace. My personal experience with those under 21 is that they are the safest, most alert drivers on the road. No one is so dangerous on the highway as an old, old man who is too frightened to keep up with traffic and yet too stubborn to pull over to the slower lane.

There are some teenagers who are bad drivers, of course. They speed habitually and regard taking chances as a symbol for being a big-shot. It is a shame they have given such a bad name to teenagers in general. Auto driving, as you know, comes under the fifth commandment: you shall not kill.

The easiest way to drive safely is to use the "defensive method" — namely, never take the chance that the other driver knows what he is doing. Always watch him and always be prepared that he might make a mistake.

By the way, as a passenger in a car, remember two good rules: Do not distract the driver; Don't be telling him or her how to drive; the driver has enough to worry about without that kind of aggravation.

One gimmick to get the family car for yourself occasionally is to offer to drive your dad to the train station or to work and to offer to drive your mother to the store. When they actually experience what a good driver you are, they will tend to trust you more, alone with the car. Good luck.

QUESTIONS

Q. — What difference does it make if you believe in God or not? — He is not going to save you from death or an accident.

A. — Hey, cool it, will you? You don't pray to God just to ask Him for things, either. Proper prayer to God helps you to react maturely and with the right motives to



such things as death and accidents. Your reactions to such trials as those are often good barometers of the amount of virtue you have.

Q. — Is it improper to cross one's legs in church?

A. — This isn't the most profound question I've ever received. I have tried to figure out how you could possibly cross your legs in church without bumping your shins against the pew in front. Maybe you'd better

not try it, because no one wants you to get hurt.

Q. — How serious a sin is swearing?

A. — Vulgar words are not sinful in themselves and stronger words are often said in jest or anger or thoughtlessness, thus minimizing their guilt. The literal meaning of swearing means that you ask God to witness what you are saying. Usually, people confess "swearing" when they mean they used vulgar or stronger earthy words. Anyone who uses such words habitually is just too lazy to use proper English. And lazy people are usually not interesting enough to listen to in the first place.

UM Grad Named Yale Dive Coach

A former University of Miami diver, who gained much of his early experience as a member of the St. Theresa's (Coral Gables) Boy Scouts' Swim team, has been appointed head diving coach of Yale University.



Ward O'Connell, will take over his new job as head diving coach and assistant swim coach at Yale in September. He will fill a position that has been vacant since 1959 when Phil Moriarity who had been Yale's diving coach since 1932 moved up to the swim coach position replacing the late Bob Kiphuth.

O'Connell has been the diving coach of the Santa Clara Swim Club,

A graduate of St. Theresa's and a native of Miami, he is the son of Mrs. Betty Ward of 5950 S. W. 45 St., Miami.

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1967 SUMMER SESSION
JULY 3 - AUGUST 12

| COURSE NO. | COURSE NAME | CREDIT | TIME |
|-----------------------------------|---------------------------------|--------|------------|
| 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. |

REGISTRATION: JULY 3, 1967

8:30 a.m. - 4:30 p.m.

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Barry's Big Jump Signals Changes

BY CHRIS SMITH

It all began more than 100 years ago. And it had its beginning in Cooperstown, N.Y. This is where Abner Doubleday started the game of baseball — which was to become America's favorite pastime.



Innocently enough the game was originated just for fun. During the Civil War it was very popular with the Union soldiers. Following the war the teams began to form as professionals. America's first play for pay athletes.

The National League was conceived in 1876 — from this inauspicious beginning of a few teams it began to boom. It got bigger and bigger and it engulfed many sports — football, basketball, hockey. They became professionalized too.

With this growth the athlete slowly — but very surely — became subservient to the club owners.

The Yankees' Babe Ruth made the first breakthrough for baseball — Red Grange for professional football — and now Rick Barry has made the move for basketball and perhaps for all pro-athletes.

Football has an option clause in its contracts — but baseball and basketball contracts hold the rights to an athlete for their entire career. Almost dictator-like in character — the pro-owners control where and when a baseball or basketball player can go and how much he can make. He has practically no bargaining power.

OPTION CLAUSE

Even with an option clause in pro-football, the player has to agree to play out the option for a year at a decrease in salary. When the year is up the club he bargains with usually has to part with a ridiculous pile of tin, to compensate the original team.

Barry, the former UM All-American, who jumped from the NBA to the infant ABA, created a situation that will test the validity of the current pro-baseball and basketball contracts which have no option. They both have a reserve clause, which doesn't allow for a player to move from team to team. But it says nothing about jumping to a completely different league.

Thus by Barry doing this he has brought about a court battle which may declare pro-sports a monopoly and result in them coming under the Sherman Anti-Trust Act.

WON BATTLE

Mike Epstein — an Oriole rookie who won his battle to be traded — was the rare exception. I say more power to the pro-athlete like John Brodie, Joe Namath, Donnie Anderson, etc.

Just recently representatives from the four major sports met to discuss mutual problems — minimum pay, schedules, etc.

There is even talk of the unions wanting to step in to take care of the players demands with the owners. They have hired Bernie Parrish, former Cleveland Brown star, to talk with players.

However, the pro-athletes will probably never be unionized — but headway has to be made — and it will be the case of Rick Barry against the pro-owners that will bring about the important changes.

BASEBALL — The Boston Red Sox have been in the news lately and rightly so. Even if they fold up on their long road trip — manager Dick Williams has to be seriously considered for the Manager of the Year. . . Former Curley

Florida baseball and football star, Tom Shannon is helping coach the Gator baseball team. . . Nellie Mitchell former Miami-Dade JC and UM star returns to the junior college as an assistant coach. . . Here are my selections for the 16 starters in the baseball all-star game — NL . . . 1b - Orlando Cepeda . . . 2b - Bill Mazerowski . . . 3b - Richie Allen . . . ss - Gene Alley . . . of - Hank Aaron . . . Willie Mays . . . Roberto Clemente . . . c - Joe Torre . . . AL . . . 1b - Harmon Killebrew . . . 2b - Rod Carew . . . 3b - Brooks Robinson . . . ss - Rico Petrocelli . . . of - Al Kaline . . . Frank Robinson . . . Carl Yastzremski. And the National League will be the winner.



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We Celebrate Our Independence Daily

By JOHN J. WARD

To paraphrase Abraham Lincoln: Nine score and 11 years ago, our Father brought forth upon this continent a new nation, conceived in liberty and dedicated to the position that all men are created equal."

All of which, of course, is a rather roundabout way of calling to your attention the fact that next Tuesday is July 4, or Independence Day, as it is properly called.

It was on July 4, 1776, that the Declaration of Independence was signed by 56 brave and true patriots who held "these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among them are Life, Liberty and the Pursuit of Happiness.

But it was even a year before that date that the Second Continental Congress adopted a resolution which asked:

"That these colonies may be ever under the care and protection of a Kind Providence and be prospered in all their interests."

"That virtue and true religion may revive and flourish throughout the land."

COMBINE NOTIONS

The great French scholar De Tocqueville wrote: "The Americans combine the notions of Christianity and liberty so intimately in their minds that it is impossible to make them conceive the one without the other."

If our forefathers had not

had such convictions of the place of God in religion in private and public life, this motion could never have had the ideals it has cherished nor the strength to survive the incredible hardships of the first generation.

John Adams, later to become the second President of the United States, declared: in speaking of July 4:

"It will be celebrated by succeeding generations as the great anniversary festival."

"It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games, sports, bells, bonfires and illuminations from one end of this continent to the other, from this time forward forever more.

There were not many Catholics in the American colony, but one of them was a signer of the Declaration of Independence. He was Charles Carroll. John Hancock, president of the Continental Congress, asked Carroll if he wished to sign the document and wrote "Charles Carroll" in a bold script.

A bystander remarked that he could easily escape any royal vengeance because there were so many Charles



Carrolls. Where upon he took the pen again and added the words "of Carrollton," thus giving positive identification in case he had to answer for his "treason."

On the 50th anniversary of the signing of the Declaration, Carroll was the only signer still alive. Visited by a delegation from New York City the venerable patriot was asked to make a statement. He then wrote: "Grateful to Almighty God for the blessings which through Jesus Christ Our Lord He has conferred on my beloved country in her emancipation, and on myself in permitting me, under circumstances of mercy, to live to the age of 89 years, and to survive the 50th year of American Independence, and certify by my approbation of the Declaration of Independence, adopted by the Congress on the fourth of July, 1776, and of which I am now the last surviving signer: I do hereby recommend to the present and future generations the prin-

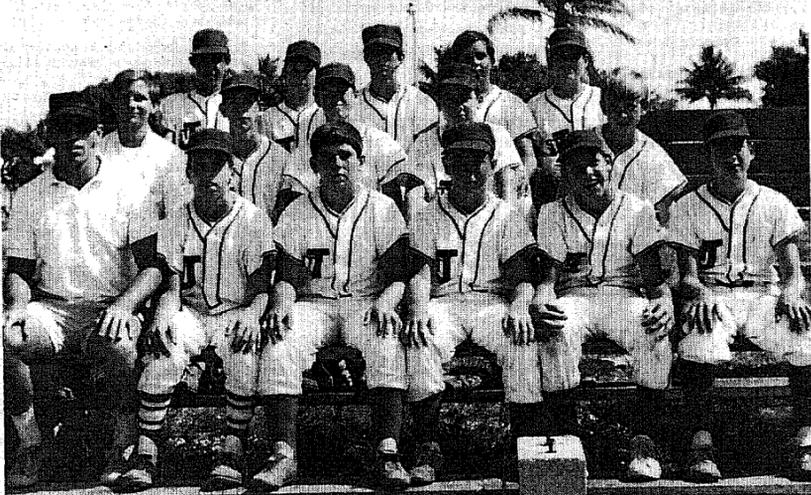
ciples of that important document as the best earthly inheritance their ancestors could bequeath to them and pray that the civil and religious liberties they have secured to my country may be perpetuated to remotest posterity and extended to the whole family of man."

Shortly before his death, Carroll expressed what being a Catholic meant to him. He said:

"I have lived to my 96th year. I have enjoyed health; I have been blessed with great wealth, prosperity and most of the good things which the world can bestow — public approbation, esteem, applause — but what I now look back on, with the greatest satisfaction to myself is that I have practiced the duties of my religion."

Carroll was a close and loyal friend of George Washington, our first President, who said in addressing a group of Catholics:

"I presume that your fellow citizens. . . will not forget the patriotic part you took in the accomplishment of our Revolution, and the establishment of our Revolution, and the establishment of our government."



DADE COUNTY Catholic grade school championship was won by St. James School, North Miami; also the grade school invitational tournament. The pitching staff was led by Pete Hertler and Wayne Keen. Pete's record was 10 wins and 1 loss and included 4 no-hitters. Wayne's record was 6 wins, 1 loss and 2 no-hitters. Leading batters were Albert Massa (.550), Ben Caputo (.450), Billy Cardet (.400), Pete Hertler (.420), and Wayne Keen (.350). The team, under the direction of Bob Rehr, finished the season with a record of 16 wins and 2 losses.



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Will Hopped-Up Tunes Mean Hopped-Up Teens?

By J. D. NICOLA

NEW YORK — (CPF) — Are modern lyrics immoral? That old question keeps coming back like a song, but today there is a new refrain — namely, how can teenagers be expected to refrain from experimenting with drugs when so many pop songs seem to be pushing the stuff?

The same moral concern that once used to be directed at sexually suggestive or explicit lyrics in songs like "Love for Sale" or "I've Got You Under My Skin" is now turned to songs with titles like "Eight Miles High," "Get Off My Cloud," "Try It" and to singing groups with names like "The Lovin' Spoonful" — all seen as references to marijuana, heroin or LSD.

"Drug taking is nothing new to the music business," said one music-industry veteran, "but it has always been a secretive thing and practiced by a minority. Nobody went around boasting about it. But now it's really getting out of hand. Several of the

most popular artists are quite free with praise of LSD. They defend it by saying its effects are less harmful than booze. What happens is the untutored and uninitiated kids take the words of their idols as gospel."

CHANGING LINGO

The pop-record problem has been complicated by the fact that radio-station executives have trouble keeping up with the constantly changing lingo of the teen world. The British Broadcasting Company just banned a new Beatles song titled "A Day in the Life" because it was suspicious of the line, "I'd like to turn you on."

The problem was brought to a surprising head recently when the president of the Dallas-based McLendon Corporation radio chain took a full-page ad in the record-industry magazine "Billboard," demanding that record companies supply him with a set of lyrics for every record they sent. He said he planned to set up a special "jury" of junkies and ex-addicts to help him

translate the lyrics if necessary.

Although he and other radio executives have expressed concern about sexually suggestive lyrics also — the Rolling Stones' "Let's Spend the Night Together" ran into extensive censorship by diskjockeys — their prime concern appears to be lyrics which promote drugs.

ATTACK DRUGS

If pop records make drug-taking attractive, said the radio-chain president, Gordon McLendon, "we've been just as guilty as those who do the pushing of drugs." He singled out a line in a new Beatles record that speaks of "40,000 purple hearts in one arm" and in a speech before the national convention of the National Mothers Committee called for "a rather updated version of the Boston Tea Party," blaming the drug-pushing record trend on the British song groups.

Ironically, or perhaps by plan, an American recording group named "Paul Revere



POPULAR "Paul Revere and the Raiders" tell teens "all your kicks ain't bringing you peace of mind. . . You'll never run away from you." Front, left PAUL REVERE, and MARK LINDSAY; Back, l to r JOE, CHARLIE COE, and FREDDY WELLER.

and the Raiders" is one of the first to attack drugs. In one of their highly popular songs, called "Kicks," they warn drug-users and would-be drug-users: "Don't it seem like kicks just keep getting

harder to find, and all your kicks ain't bringing you peace of mind. . . Don't you see no matter what you do, you'll never run away from you."

Paul Revere himself suggested that DJ's check lyrics of current records, even though "there's no way to make all DJ's hip to the lingo being used on these records."

Some people, of course, see the problem one of reading into today's lyrics something that is not there at all. A "Teen Talk" columnist in the "New York Post" gave the following examples: "The Byrds maintain that 'Eight Miles

High' is about their trip to England in a plane, in which they flew that high, meaning 42,000-odd feet. If you listen to the rest of the lyrics of the song, I think you'd be inclined to believe them."

And the person really caught in the middle of the current controversy over drugs and records is the conscientious disk jockey who would like to play seemingly safe romantic ballads like "Fly Me to the Moon" and "Come Fly with Me," only to learn that in the lingo of the day, "fly" means "to take narcotics."

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

FRIDAY, JUNE 30

9 a.m. (7)—Cross Roads (Adults, Adol.)
4:30 p.m. (4)—Hero of Rome (No Classification)
7 p.m. (10)—Heart of the Matter (Adults, Adol.)
9 p.m. (4)—The Pleasure of His Company (Adults, Adol.)
11:15 p.m. (11)—China Clipper (Family)
11:45 p.m. (4)—O.S.S. (Family)
2 a.m. (10)—Loyds of London (Adults, Adol.)

SATURDAY, JULY 1

1 p.m. (7)—The Guests (Morally Unobjectionable For Adults)
1:30 p.m. (11)—Captains of the Clouds (Adults, Adol.)
2 p.m. (4)—Blood of Dracula (Morally Objectionable In Part For All)
REASON—This film tends to give credence to an erroneous philosophy of the origin of human life.
2:30 p.m. (10)—You Can't Get Away With Murder (Adults, Adol.)
2:30 p.m. (12)—The Mouthpiece (No Classification)
9 p.m. (2-5-7)—Lonely Are The Brave (Adults, Adol.)

SUNDAY, JULY 2

10:30 a.m. (2)—Flight Nurse (Family)
12 Noon (7)—Devil of the Desert Against the Son of Hercules (No Classification)
12:30 p.m. (4)—Thunderhead (Adults, Adol.)

2 p.m. (10)—Northern Pursuit (Family)
2 p.m. (12)—Captain Blood (Family)
2:30 p.m. (5)—The Red Shoes (Morally Objectionable In Part For All)
REASON—Suicide in plot solution.
6 p.m. (10)—Grave Doubts (No Classification)
9 p.m. (10)—High Society (Morally Objectionable In Part For All)
REASON—Reflects the acceptability of divorce.
11 p.m. (5)—The Law is the Law (Adults, Adol.)
11:15 p.m. (11)—Dames (No Classification)
11:15 p.m. (12)—Life of Louis Pasteur (No Classification)
11:30 p.m. (4)—The Model and the Marriage Broker (Morally Objectionable In Part For All)
REASON—Although this film in the story it tells indicates some evils consequent on divorce, nevertheless, it presents the marriage bond as dissoluble; it is opposed to traditional Christian teaching.
11:30 p.m. (7)—Edward My Son (objectionable In Part For All)
REASON—Suggestive sequence; reflects the acceptability of divorce.

MONDAY, JULY 3

9 a.m. (7)—Love Is Better Than Ever (Adults, Adol.)
4:30 p.m. (4)—Crime Wave (No Classification)
6 p.m. (10)—Walk Softly, Stranger (Adults, Adol.)
11:15 p.m. (11)—Four's A Crowd (Family)
12:30 a.m. (4)—Hilda Crane (Morally Objectionable In Part For All)
REASON—This film reflects and tends to justify the acceptability of divorce; it lacks sufficient moral balance to offset the rationalization from wrong doing.

TUESDAY, JULY 4

9 a.m. (7)—The Shining Hour (Adults, Adol.)
4:30 p.m. (4)—Fort Ti (Adults, Adol.)
6 p.m. (10)—Mutiny (Family)
8 p.m. (4)—The Little Foxes (Adults, Adol.)

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TV 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—Ch. 7. "Sacrament of Penance" will be discussed by Father John Buckley, C.M., a member of the faculty of St. John Vianney Seminary.

MASS FOR SHUT-INS—Chr. 10, WLWB-TV.
12 Noon
PANEL DISCUSSION—Chr. 5 WEA-TV—Local priests, rabbis and ministers discuss "Voice of the Church".

(Tuesday)

9:30 P.M.
MAN-TO-MAN-WTHS, 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 CHURCH AND THE WORLD TODAY (REPEAT)—WGBS, 710 Kc. — Rebroadcast of TV program.
6:05 A.M.
THE SACRED HEART PROGRAM—WTVF 1600 Yc. Riviera Beach.
6:30 A.M.
THE SACRED HEART PROGRAM—WGH 710 Kc. 96.3 FM.
THE CHRISTOPHERS—WGM 1320 Kc. Hollywood.
7 A.M.
THE HOUR OF THE CRUCIFIED—WIRY, 1290 Kc. West Palm Beach.

7:05 A.M.
NBC RADIO CATHOLIC HOURS — WOOD, 610 Kc 73 FM — "The Priestly Vocation Today," Rev. Eugene C. Kennedy, M.M.

7:30 A.M.
THE SACRED HEART PROGRAM—WFLM-FM, 105.9 M.C. (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.

8:35 A.M.
CATHOLIC NEWS—WGBS-FM 96.3

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—WGM 1320 Kc. (Hollywood)
THE HOUR OF THE CRUCIFIED—WZZZ, 1515 Kc. (Boynton Beach)

9:05 A.M.
CATHOLIC NEWS—WIRK, 1290 (West Palm Beach).

9:30 A.M.
THE HOUR OF THE CRUCIFIED—WIRA, 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. (Fort Lauderdale).

6:10 P.M.
CATHOLIC NEWS—WGBS, 710 Kc. — 96.3 FM — Summary of International Catholic News from NCWC Catholic News from The Voice.
8 P.M.
MAN-TO-MAN—WGBS, 96.3 FM—Rebroadcast of TV program.
THE HOUR OF ST. FRANCIS—WKAT, 1350 Kc. "Brother Joseph, American."



SACRAMENT OF PENANCE will be discussed by FATHER JOHN BUCKLEY, C. M., St. John Vianney Seminary during Sunday's program of "The Church and the World Today".

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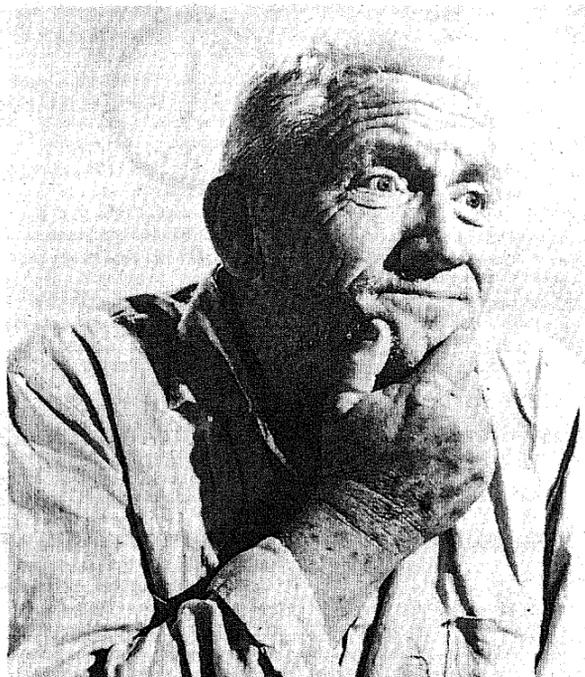
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|--|---|--|
| <p>Affair of the Skin, An (C) Africa (A-1) Alfie Addio (B) Alfie (A-4) Alphaville (A-3) Ambush Bay (A-3) Apache Uprising (A-2) Arizona Bushwacker (A-1) Arrivederci, Baby (B) Balcony, The (C) Bambola (C) Bang, Bang, You're Dead (A-3) Barefoot in the Park (A-3) Banning (B) Beautiful Swindlers, The (B) Big TINI Show, The (A-2) Biggest Bundle of Tem All, The (B) Birds Do It (A-1) Birdfold (A-2) Blast-Off (C) Blues For Lovers (A-3) Boy, Did I Get a Wrong Number (A-3) Breathless (C) Brigthy of the Grand Canyon (A-1) Brown Eye-Evil Eye (A-2) Bunny Lake Is Missing (A-3) Caper of the Golden Bulls, The (A-3) Capprice (A-3) Casino Royale (A-3) Chabasco (A-2) Casanova 70 (B) Circle of Love (C) City of Fear (B) Coopert (C) Come Spy With Me (A-2) Gold Wind in August (A) Contest Girl, The (A-2) Corrupt Ones, The (B) Countdown (A-1) Countess From Hong Kong (A-3) Covenant with Death A (B) Crazy Quilt, The (A-3) Cul de Sac (C) David and Lisa (A-2) Deadlier Than the Male (B) Deadly Affair (A-3) Devil's Angels (B) Devil's Own, The (A-3) Divorce American Style (A-2) Doll, The (C) Do Not Disturb (A-3) Don't Worry, We Will Think of a Title (A-1) Dr. Who and the Daleks (A-1) Doctor, You've Got to be Kidding (B) Dr. Zhivago (A-2) Duel at Diablo (B) During One Night (C) Easy Life, The (A-4) El Dorado (A-3) El Greco (A-3) Empty Canvas (C) Enough Rope (A-3) Eye For An Eye, An (A-2) Family Way, The (A-4) Fantomas (A-1) Fine Madness, A (B) First to Fight (A-2) Flame and the Fire (A-4) Flim-Flam Man, The (A-2) Fort Utah (A-2) Fortune Cookie, The (A-3) 40 Guns to Apache Pass (A-1) Follow Me, Boys (A-1) Frankie and Johnny (A-2) Frankenstein Created Woman (A-2) Further Perils of Laurel and Hardy (A-1) Game is Over, The (C) Georgy Girl (A-4) GHI With Green Eyes (A-3) Gnome-Mobile, The (A-1) Gospel According to Saint Matthew, The (A-1) Grand Prix (A-3) Great Spy Chase, The (A-3) Great Wall, The (A-2) Great War (A-3) Green Mare (C) Guide for the Married Man, A (B) Gunn (B) Hawaii (A-3) High Infidelity (C) Hired Killer (B) Honey Pot, The (A-3) Hostile Guns (A-2) Hotel Paradise (A-3) Hunt, The (A-3) Hurry Sundown (C) I Love, You Love (C) Idol, The (A-3)</p> | <p>Image of Love (C) Intimacy of the Spirits (A-4) Island of Terror (A-3) Is Paris Burning? (A-1) Joan of the Angels (C) Jokers, The (A-2) Johnny Nobody (A-2) Johnny Reno (A-2) Judex (A-2) Jules and Jim (C) Juliet of the Spirits (A-4) Kaleidoscope (A-3) Khartoum (A-1) Kid Rodeo (A-2) King of Hearts (A-3) King Rat (A-3) King's Pirate (B) Kiss Me Stupid (C) Kiss The Girls And-Make Them Die (A-3) Knack, The (A-4) Knife in the Water (C) Kwaadom (A-2) Kwaidan (A-2) La Boheme (A-2) La Fuga (C) La Mandragola (C) La Vite (A-3) La Vie de Chateau (A-2) Lady Chatterley's Love (C) Lassie's Great Adventure (A-1) Lost Chance, The (A-3) Lost of the Renegades (A-1) Last of the Secret Agents (B) Leather Boys (A-3) Let's Kill Uncle (A-2) Let's Talk About Women (C) Life At The Top (A-4) Liquidator, The (A-3) Lollipop Cover, The (A-2) Lord Love A Duck (A-4) Lost Command, The (A-3) Love and Marriage (C) Love a la Carte (A-4) Love Game (C) Live Goddess, The (C) Love in 4 Dimensions (C) Love is My Profession (C) Lovers, The (C) Loves of a Blonde (C) Loving Couples (C) Maee in Italy (A-1) Made in Paris (A-3) Mademoiselle (C) Magdalena (C) Main Chance, The (A-3) Male Companion (A-3) Male Hunt (B) Man and a Woman, A (A-3) Man Called Adam (A-3) Man Could Get Killed, A (A-2) Man For All Seasons, (A-1) Man Who Finally Died, The (A-2) Married Woman, The (C) Masculine-Feminine (C) Mating Urge (C) Merry Wives of Windsor, The (A-2) Molesters, The (C) Mom and Dad (C) Moment of Truth (A-4) Mondo Pazzo (C) Monkeys Go Home (A-1) Mummy's Shroud (A-2) Munster, Go Home (A-1) Murder's Row (B) My Life to Live (C) My Sister, My Love (C) Mystery of Thug Island, The (A-2) Naked Prey (A-3) Naked Runner, The (A-3) Naked Among the Wolves (A-2) Nanny, The (A-3) Night game (C) Not On Life (A-3) Not With My Wife, You Don't (A-3) Nude Odyssey (C) Odd Obsession (C) Of Wayward Love (C) Oh, Dad, Poor Dad, Mommy's Hung You In the Closet and I'm Feeling So Bad (B) Oscar Wilde (C) O.S.S. 117, Mission For a Killer (A-2) Oh hello (A-2) Pad and How to Use It, The (A-3) Passionate Summer (C) Perils of Pauline (A-2) Persona (A-4) Phaedra (C) Picture Mommy Dead (A-3) Place Called Glory (A-2) Plaque of the Zombies (A-2) Plainsman, The (A-1)</p> | <p>Planet of the Vampires (A-2) Playgirl After Dark (C) Please, Not Now (C) Promise Her Anything (A-3) Project Man, The (A-2) Psychopath, The (A-2) Queen of Blood (A-1) Question of Adultery (C) Rare Breed, The (A-1) Rage (A-3) Rasputin (B) Redeemer, The (A-1) Red Desert (A-4) Red Line 700 (B) Reluctant Astronaut, The (A-1) Reptile, The (A-2) Return From the Ashes (A-3) Return of Mr. Moto, The (B) Ride Beyond Vengeance (A-3) Ride To Hangman's Tree, The (B) Rings Around the World (A-1) Riot On Sunset Strip (A-2) Run for your Wife (C) Rough Night in Jericho (A-3) Russian Adventure (A-1) Sand Pebbles, The (A-3) Sandra (A-3) Secret Agent Super Dragon (A-3) Servant, The (A-4) Seven Capital Sins (C) Seven Women (B) Seventh Dawn (B) Shadow of Evil (A-2) Sweet and Sour (C) Shakespeare Wollah (A-3) Silence, The (C) Sleeping Car Murder, The (B) Slender Thread, The (A-2) Spirit is Willing, The (C) Spy in Your Eye (A-2) Spy With My Face (B) Stagecoach (A-2) Storm Center (A-4) Strangers in the City (A-4) Study in Terror, A (A-3) Swedish Wedding Night (C) Sweet Light in a Dark Room (A-2) Sweet Love, Bitter (A-3) Sullivan's Empire (A-1) Taming of the Shrew (A-2) Tammy and The Millionaire (A-1) Ten Little Indians (A-3) Tenth Victim, The (B) Terrorists, The (A-1) They Came From Outer Space (A-1) This Property is Condemned (B) This Sporting Life (A-4) Three Bites of the Apple (B) Time of Indifference (B) Time Lost and Time Remembered (A-3) Too Young to Love (A-4) Traitor's Gate (A-2) Trampers, The (A-2) Triple Cross (A-3) Trunk in Cairo (A-3) Two of the Road (A-3) Ulysses (A-4) Up To His Ears (A-3) Up the Down Staircase (A-2) Viscount (B) Viking Queen, The (B) Vulture, The (A-1) Waco (A-2) Walk, Don't Run (A-3) War Game, The (A-3) War Wagon, The (A-2) Warning Shot (A-2) Wasted Lives and the Birth of Twins (C) Weekend at Dunkirk (A-3) Welcome to Hard Times (B) What's Up Tiger Lily? (C) Who Killed Teddy Bear? (B) Who's Been Sleeping in My Bed (B) Wild Angels, The (B) Wild, Wild, Planet, The (A-2) Woman in the Dunes (C) Wrang Box, The (A-2) Yo-Yo (A-2) You're a Big Boy Now (A-2) Young and the Willing, The (A-4)</p> |
|--|---|--|

KEY TO RATINGS

- A-1 Morally unobjectionable for all.
- A-2 Morally unobjectionable for adults and adolescents.
- A-3 Morally unobjectionable for adults.
- A-4 Morally unobjectionable for adults, with reservations. (An A-IV Classification is given to certain films which not morally offensive in themselves require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusion.)
- B-Morally objectionable in part for all.
- C-Condemned
- R-Recommended

Hollywood's Man For All Seasons -- Spencer Tracy

Spencer Tracy was truly one of the Hollywood redwoods, a giant whose career spanned nearly 40 years, more than 60 films, and the fickleness of an industry that grew from an infant to a petulant adult without ever quite leaving him behind. He was as imposing in the art-message films of the last decade ("Old Man and the Sea," "Judgment at Nuremberg") as in the 1930's gangster films and sentimental dramas ("San Francisco," "Boys Town").



SPENCER TRACY as seen in "The Old Man and the Sea."

Film buffs love to haggle about the importance of actors in movies, especially because the uninformed masses have always tended to over-value them. But about one-of-a-kind people like Tracy there can be little real debate.

He was a personality and a presence, with a versatility and dedication far surpassing that of contemporary "movie stars." He was perhaps always essentially Tracy — gruff, tough, earthy, witty, kind, an ad-

mirable father image — but he was able to stretch that essence to cover such varied challenges as a simple fisherman ("Captains Courageous"), a classic bogeyman ("Dr. Jekyll and Mr. Hyde"), and the grumpy skeptic Darrow ("Inherit the Wind").

But the basis of Tracy's appeal was perhaps less his talent than the sense of goodness and compassion, with

masculinity, that he could convey even in less lovable parts. People instinctively liked Tracy; in the golden but unsophisticated heyday of movies this man, who began his life as the top scholar in his graduating class at Milwaukee's St. Rose parish school, was much the most satisfactory Hollywoodian cast in priest roles. The gentleness - maleness combination is as rare in the world as it is in films.

In later years, while more often type-cast (with a face he described as a "beat-up barn door") as a foxy grandpa ("Father of the Bride," "The Last Hurrah"), his personal qualities added to the snow-thatched dignity of age made him increasingly a symbol of wisdom and justice, in such films as "Wind" and "Nuremberg," and one of his finest, "Bad Day at Black Rock."

Plan Car Trip This Summer?

Planning a vacation by car this summer? Then here are a few tips from the Home Economics Extension Service of the U. S. Department of Agriculture.

Make a list of all essential items and check them off as you pack. Don't overpack! Keep clothes and vacation gear to a minimum. This cuts down bothersome unpacking and "searching" time.

A tote bag is ideal for hold overnight and "on-the-road" items which you can reach with ease as you

stop for the night. For car-cleanup emergencies be sure to take along a sponge and a container of an all-purpose cleaner wrapped in a plastic bag.

Include basics only in the glove compartment e.g. necessary maps, pencil and pad, flashlight, first-aid kit, facial tissues and pre-moistened cleansing tissues for hands and face.

Relics Given, Pope Thanked

VATICAN CITY (NC)—A delegation of Greek Orthodox prelates visited Pope Paul VI to thank him for the church's return of a reliquary containing relics of St. Isidore to the Greek city of Chios.

The relics were brought to Venice in the 16th century and installed in St. Mark's basilica, where they have remained to this day. In keeping with other ecumenical gestures, such as the return of the skull of St. Andrew to the Greek Orthodox See of Patmos, the relics of St. Isidore of Chios are being returned to the city where he was martyred in the third century.

The delegation was received by the Pope in his private library and was headed by Metropolitan Jakovos of Mitilene, who is also administrator of Chios.

This Week's Film Ratings

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

CLASS A, SECTION II
Adults, Adolescents
Hellbenders, The
Jack 'O Diamonds

CLASS A, SECTION III
Morally Unobjectionable
For Adults
Beserk
Upper Hand, The

CLASS A, SECTION IV
Morally Unobjectionable
For Adults,
With Reservations
Dirty Dozen, The

CLASS B
Morally Objectionable
In Part For All
Born Losers, The

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Maturity Has Broad Shoulders

By Father David G. Russell
It would be interesting to know how many definitions there are of maturity. Perhaps there are as many as there are people who ask themselves whether they are mature.

The question of our personal maturity becomes the more pressing as we grow older. Certainly the peak of physical strength and development is no guarantee that an equal degree of maturity has been achieved. In fact, as the peak of physical perfection fades like a sunset, the problem of maturity seems to become more pressing. Age is supposed to bring the wisdom and balance of a mature man.

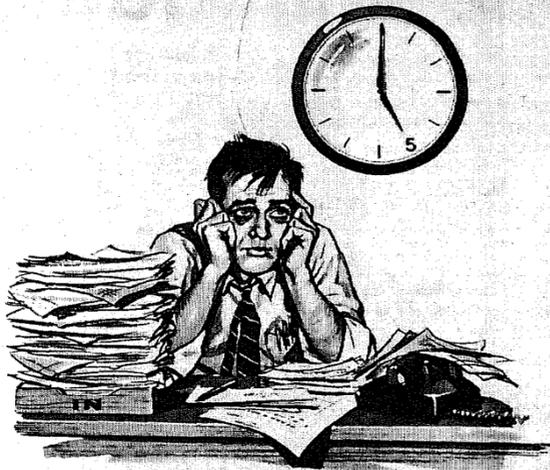
The young enjoy great vision; their life rides on a crest of hope and expectation. But age measures a man against his ideals; his own hopes can become his very condemnation. How many of us live up to the idealism of our youth? How many of us find life full of promises we thought it possessed?

DREAMS DREAMS

Every vocation seems to have disillusionment built into it. Married people find that their love for one another is tarnished by selfishness. They find that they cannot deliver the goods they promised to one another. The disillusionment would not be so painful had not the other really expected that the promises would materialize.

Careers for which men prepared tirelessly are found to possess both pettiness and boredom. One finds that he is limited both by the concrete situation he finds himself in and by his own lack of talent. Nothing seems to work out just as he had hoped for. Dreams are found to have no more substance than dreams.

NOW -- Christianity



To survive the experience of such harsh reality demands great maturity. And perhaps here we find one workable definition of that intangible, maturity: the ability to cope with the disillusionment of one's vocation. The mature man is the man who continues to value his ideals when he finds it dissolved by reality.

SHEER REALITY

It is indeed a difficult task for a married man or woman to call marriage a lofty vocation when daily they experience it's tedium and sheer duty. There are, of course, isolated moments of joy and exhilaration, but who can live on isolated moments.

Perhaps there is no more difficult load to shoulder than sheer reality. The immature person seeks a thousand escapes, innumerable diversions. Their life becomes a flight into fantasy, an escape

from the real. The real is too heavy a burden.

If the virtue of hope especially marks the young, the virtue of faith is especially necessary for those experiencing the disillusionment of vocation. Faith is sight and understanding. Faith sees the value of the here and now, impoverished as it may be. Faith affirms the value of God given and man accepted vocation, even when the vocation becomes a burden. Faith knows the value of fidelity of commitment.

Such faith is not easy to come by, for it is a sight which sees not by day but in the night, when things are most difficult to perceive. For faith affirms the value which it cannot see itself; it affirms that God gives the value which man cannot, that God use for good the foolishness, the weakness and the failure of man.

The man who experiences the disillusionment of his vocation is merely experiencing the disillusionment of being man. Of himself and by himself man is absurd because he aspires to greatness while his weakness chains him to failure. He knows his own idealism can be used to judge him.

Faith affirms the value of the impoverished human condition. It says that God became weak by becoming man, and yet God is strong. It says that God used the weak things of this world to confound the strong. It rejoices in man's own weakness because that weakness makes room for the strength of God. It thanks God for man's weakness for only a weak man needs God.

To be sure, the mature man is able to withstand the disillusionment of his vocation. He is willing to take up the cross daily and follow. He finds the strength to shoulder the burden because his faith values human weakness which makes room for divine energy.

Prayer Of The Faithful Seventh Sunday After Pentecost

July 2, 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 find a solution to the crisis in the Middle East, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For our President and Congress, that through their efforts the Vietnam war may be brought to an early and just conclusion, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For our Governor and State Legislature, that they may legislate on behalf of the poor and the sick in our state, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For all those who work in the Peace Corps, or as a Papal, Extension, or Vista volunteer, that their good works may bear much fruit in the Kingdom of Heaven, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all in this assembly of the People of God, that by sharing in this Mass we may more perfectly bear witness to the life of Christ within us, 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.

MISSAL GUIDE

July 2 - Mass of the Seventh Sunday After Pentecost. Gloria, Creed, Preface of the Trinity.

July 3 - Mass of St. Irenaeus, Bishop, Martyr. Gloria, Common Preface.

July 4 - Mass of the Seventh Sunday After Pentecost. No Gloria or Creed, Common Preface.

July 5 - Mass of St. Anthony Mary Zaccaria, Confessor. Gloria, Common Preface.

July 6 - Mass of the Seventh Sunday After Pentecost. No Gloria or Creed, Common Preface.

July 7 - Mass of St. Cyril and St. Methodius, Bishops, Confessors. Gloria, Common Preface.

July 8 - Mass of St. Elizabeth, Queen, Widow. Gloria, Common Preface.

July 9 - Mass of the Eighth Sunday After Pentecost. Gloria, Creed, Preface of the Trinity.

Who's That Local Angle?

MONROE, MICH. (NC) - When the local newspaper in Monroe—a community of 23,000 dubbed the "Floral City" for its extensive nurseries—heard the names of the four new American cardinals, its front page blossomed with a display of pride in one of its readers.

Said the headline: "Al Krol's Brother named Cardinal."

Al Krol's brother is John Cardinal Krol of Philadelphia.

Sister Gives Communion

MOSABONI, India (NC) — The superior of St. Joseph's convent here has been granted permission to distribute Communion.

She is the first Sister to receive the permission from Bishop Lawrence T. Pica-chy, S.J., of Jamshedpur, who was granted dispensation by the Holy See to permit Sisters of his diocese to distribute Communion in their convent chapels.

The dispensation, granted for a period of three years, also invested Bishop Pica-chy with authority to allow Sisters to take Communion to the sick under certain special circumstances.

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- All Silent Retreat
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Dear Friend:
A true emergency has arisen. We need \$250,000 at once because our normal budget is vanishing while demands for food, clothing and medicine in our area of responsibility are skyrocketing in the face of the Arab-Israeli situation.

Over one million refugees in the Near East are caught in that area's awful crisis.

Half of them are children. Others are ailing, undernourished adults. Some are lepers, some deaf mutes, some blind.

They are innocent victims. They bear no arms. Hungry, ill fed and clothed, miserably sheltered at best in the past, they are now passive, ignored pawns in a frightening tug of war.

You know the work of the Catholic Near East Welfare Association and its Pontifical Mission for Palestine. Normally, through your help, we give basic sustenance to Near East refugees at a cost of a quarter of a million dollars a year.

This year's budget is rapidly vanishing while our stocks of food, clothing and medicine are suddenly exhausted.

To meet this crisis situation, we immediately need an additional \$250,000 at least for present emergencies. We call upon you—urgently—to provide a truly generous share, so we can lighten the burden of these, the least of Christ's children, in their darkest hour. Please respond at once. May God bless you.

We ask your prayers for peace and the end of suffering. We ask it in God's name.

Devotedly in Christ,
Monsignor Nolan

Dear Monsignor Nolan:
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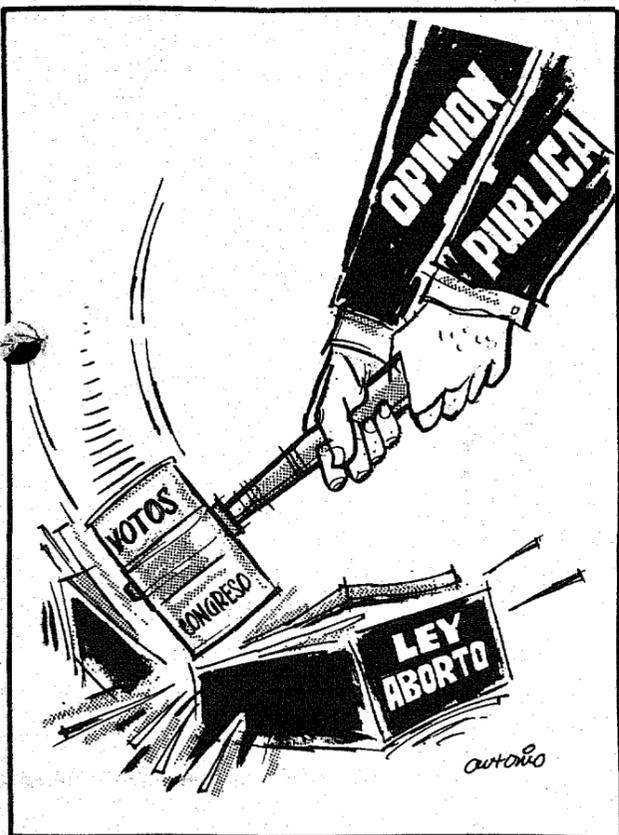
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Papa Paulo Reafirma Obligación del Celibato Subraya que la Vocación Debe Estudiarse Cuidadosamente



EL AÑO DE LA FE Misa el Domingo En la Catedral

Fieles del Sur de la Florida se unirán a católicos de todo el mundo para observar el Año de la Fe, proclamado por su Santidad el Papa Paulo VI para conmemorar el décimo noveno centenario del martirio de San Pedro y San Pablo y para restaurar el sentimiento de Dios en el mundo así como para proteger a la Iglesia de peligros internos.

Una misa concelebrada por el obispo Coleman F. Carroll y dignatarios eclesiásticos y sacerdotes representativos de las cinco vicarías foráneas de la Diócesis el domingo, 2 de julio, a las 5:30 p.m. en la Catedral de Miami, marcará la inauguración de la celebración especial en esta área.

El Obispo Carroll predicará en esta misa en la que participarán sacerdotes, religiosos, miembros de las organizaciones de apostolado seglar y fieles procedentes de todas partes de la Diócesis.

En una reunión en la que participaron dirigentes de distintos grupos diocesanos el pasado lunes en la Cancillería, a fin de trazar planes para la celebración del año, el Obispo Carroll urgió a todos los grupos parroquiales a que comiencen sus reuniones con la recitación del Credo de Nicea y urgió a los padres de familia a que atendieran la exhortación hecha por el Santo Padre y observaran la costumbre de rezar el Credo por las mañanas y a la conclusión de las comidas.

Agregó el Obispo que las familias deben reunirse diariamente para rezar de rodillas el Credo de los Apóstoles en horas de la noche.

Mons. John J. Fitzpatrick, Vicario Episcopal para Implementación Conciliar en la Diócesis será el coordinador del programa diocesano de observancia del año de la Fe.

Al proclamar el Año de la Fe, el Papa Paulo expresó la esperanza de que el Centenario encontrará su expresión en un gran acto de fe a través de la Iglesia. Dijo que él contemplaba este aniversario como una ocasión providencial dada al pueblo de Dios para reavivar un cabal sentimiento de fe en el mundo, dándole a este sentimiento de fe un aire fresco, purificándolo y dando testimonio de él.

Ataca Cuba Roja al Cardenal Quintero

CARACAS (AIP) — Un irulento ataque lanzado por un radio de la Habana contra el Cardenal José Humberto Quintero, Arzobispo de Caracas ha sido considerado aquí como una demostración del temor del régimen castista al poder de la Iglesia — una nueva prueba de la total incompatibilidad entre el comunismo y el catolicismo.

“Radio Habana-Cuba,” a emisora cubana audible en todo el hemisferio, aseguró en irreverente lenguaje que en estos días, para unirse al coro vociferante contra la evolución cubana, José Humberto Quintero, Cardenal de Caracas, envió al dictador Raúl Leoni un mensaje en el que apovaba las

amenazas lanzadas por el cipayo del Caribe.”

En la comunicación enviada al Palacio de Miraflores, residencia oficial del Presidente de la república de Venezuela, el Cardenal Quintero, con el respaldo de todos los Arzobispos y obispos del país señala que “ante las graves noticias de estos últimos días sobre violaciones de la soberanía nacional, seguros de responder a los sentimientos de nuestro pueblo e impulsados únicamente por el patriotismo, que es también virtud cristiana, nos dirigimos a usted para expresarle que reprobamos esa injuria perpetrada contra nuestra patria por un régimen dictatorial forastero, empeñado en turbar el

orden y consiguientemente, la paz de la república.”

Asimismo dijo el Cardenal que “estimamos que en estas delicadas circunstancias el gobierno presidido por usted procede con acierto y cordura, apoyado en solemnes convenios, para repeler estos atentados y abrigamos la esperanza de que estas medidas logren un eficaz y satisfactorio resultado.”

El ataque de Radio Habana-Cuba, motivado por esta exposición del Cardenal Quintero, menciona una carta que en mayo de 1966 dirigió al Cardenal el dirigente comunista Fabricio Ojeda, pidiéndole su intervención para evitar una supuesta acción represiva del

gobierno venezolano. A este efecto, Radio Habana-Cuba dice: “Sería bueno conocer si José Humberto Cardenal Quintero, usó entonces de la misma diligencia para detener la mano criminal del régimen de Leoni, que ahora, cuando se muestra dispuesto a solidarizarse en la maniobra contra el trabajador pueblo cubano que construye, a golpes de heroísmo, una sociedad más justa.”

El ataque castrista al Cardenal Quintero ha sido considerado por los observadores como una evidente demostración de sistemático antagonismo que mantiene el comunismo, en Cuba como en cualquier otra parte, contra la iglesia y sus servidores.



Mons. B. O. Walsh entrega una placa de reconocimiento al primer presidente del Consejo Coordinador Parroquial de SS Peter and Paul, el señor Edward Atkins.

y orientarle hacia el del sacerdotal”, agregando que “una verdadera formación adecuada debe coordinar armoniosamente la gracia y la naturaleza del hombre en quien uno ve claramente las condiciones objetivas y la capacidad efectiva de recibir el divino regalo de la castidad.” VOCACION ESTUDIADA.

Subraya que esas condiciones deben estudiarse no apresuradamente o superficialmente, sino cuidadosamente, con la asistencia y ayuda de un médico y de un psicólogo competentes. Tampoco debe ser omitida una investigación seria de los factores hereditarios.

Esta es la primera vez que el Santo Padre recomienda la colaboración con los psicólogos para determinar la vocación y aptitud de los candidatos al sacerdocio.

La encíclica puntualiza a continuación que la educación sacerdotal deberá ser eminentemente positiva y persuasiva, proponerse una selección rigurosa y cuidadosa y capacitar al candidato al sacerdocio para que acepte la ley del celibato con una elección plenamente libre, que comprometa una personalidad efectivamente madura.

La encíclica concluye con un llamado a los obispos y a sus responsabilidades pastorales con relación a los sacerdotes y con una invitación a los fieles para que ayuden al sacerdote a mantener el grave compromiso que asumió, incluso por el bien de toda la comunidad cristiana.

El documento papal, de unas 9,500 palabras, fue dado a conocer por el Rector de la Universidad Pontificia Urbana, monseñor Salvatore Garofalo, en conferencia de prensa.

Establece el Papa Diáconos Casados

CIUDAD VATICANO—El papa Paulo publicó las normas regulando el establecimiento del diaconado permanente, célibe o casado, en la Iglesia occidental.

En su Motu Proprio, Sacrum Diaconatus Ordinem, el Papa plasmó el deseo expresado por el Concilio Vaticano II de restablecer el orden del diaconado permanente, para asistir a los sacerdotes ordenados en su ministerio.

La decisión práctica sobre el restablecimiento del diaconado permanente en un país o región queda a la consideración de la conferencia de obispos local.

La edad mínima para la ordenación de diáconos permanentes no casados es de 25 años (aunque el Derecho Canónico especifica la de 22 años para la ordenación del diaconado precedente al sacerdocio). Los diáconos casados no podrán ser ordenados antes de los 35 años y se presume que se requerirá un cierto número de años de vida matrimonial.

Una vez ordenados, los diáconos célibes no se podrán casar.

Las funciones de diacono permanente, (generalmente presumiendo la ausencia de un sacerdote ordenado) incluye la preservación y distribución de la Eucaristía, llevar el viático a los enfermos, actuar como ministro en bendiciones y otras ceremonias que no requieren los poderes de un sacerdote, asistencia a matrimonios como testigo de la Iglesia, presidir funerales y entierros, leer el Evangelio e instruir a los fieles, trabajar en obras de caridad y de administración, asistencia social y asistir a las actividades de apostolado de los seglares.

Destaca Mons. Fitzpatrick Importancia del Seglar

Hablando en el acto de toma de posesión del Consejo Coordinador de la Parroquia de SS. Peter and Paul, el Vicario Episcopal para Asuntos Conciliares de la Diócesis de Miami, Mons. John J. Fitzpatrick, destacó la importancia del apostolado seglar de acuerdo con el Concilio Vaticano.

Mons. Bryan O. Walsh confirió los cargos a los integrantes del nuevo Consejo Coordinador, que tienen como presidente y vicepresidente, respectivamente, al doctor Anthony Joffre y al señor Eugenio Abello.

Otros miembros de la directiva son Mary Jane Spore, secretaria de actas, María Luisa García, secretaria de correspondencia y Gilda Rebull, tesorera.

Integran el comité ejecutivo John Brion, Steve Krok, Ann Krug, Sor Louis Angela, S. S. J., Aida Mena, Padre Anthony O'Shea y Louis Prevost.

Durante el acto —una comida en el Columbus Hotel— se hizo entrega de una placa

de reconocimiento al doctor Edward J. Atkins, al cesar en su cargo como el primer presidente del Comité Coordinador Parroquial.

Habla Mons. Fitzpatrick El Vicario Episcopal para Implementación Conciliar en la Diócesis dijo que los obispos fueron a Roma en 1962 para aprender las enseñanzas de la Iglesia y sólo aprendieron allí que ellos eran la Iglesia que enseñaba. Y agregó:

“El concilio va a tener mayor repercusión mundial que las dos guerras mundiales. Juan XXIII abrió las ventanas para que entrara aire fresco y por esas ventanas van a entrar hasta huracanes.

“Algunas personas, dijo, no saben lo que está pasando y se preguntan que enseña la Iglesia ahora. La Iglesia está enseñando lo mismo de siempre, pero estas personas que se crean problemas también siempre han existido.”

En otra parte advirtió que tenemos que ser la Iglesia (Pasa a la Pagina 24)

A grandes males, grandes remedios. Remedios providenciales, remedios que reflejan la presencia del Espíritu Santo, han venido saliendo al paso a cada crisis de la humanidad. Lo podemos contemplar en hechos recientes, de nuestro siglo, de nuestra generación. Las corrientes materialistas, el liberalismo desenfadado estaban apartando de Cristo a la sociedad y al individuo; vimos nacer en distintas partes del mundo una acción católica vibrante, dispuesta a restaurarlo todo en Cristo. Así fue surgiendo un apostolado seglar cada día más consciente, más dedicado, más esforzado, con militantes aun procedentes de aquellos ambientes que necesitaban "restauración". Sin ir nada lejos, aquí mismo en Miami podemos comprobar a cada paso el benéfico influjo de esas técnicas modernas de apostolado, cuando contemplamos el arrebato de la gracia producido en algunos, antes apartados e indiferentes, por los Cursillos de Cristiandad.

El anuncio hecho la semana pasada por dirigentes del Movimiento Familiar Cristiano de poner en práctica durante este verano unos "encuentros conyugales" animados a buscar la armonía familiar y a restaurar las grietas matrimoniales, vislumbra que una técnica nueva de apostolado viene a ponerse al servicio de nuestra comunidad, en esta ocasión en favor de parejas ansiosas de vivir más a plenitud su estado matrimonial, de aprovechar mejor las gracias del sacramento que viven, en unos casos, o dematrimonios abatidos por crisis internas, por divorcios espirituales, por falta de comunicación sincera, y que quieren superar todos esos problemas para reiniciar una vida de armonía y felicidad conyugal.

Y eso es lo que en miles de hogares de España, México y otras partes del mundo se ha venido logrando a través del diálogo sincero entre marido y mujer después del alto de dos días de revisión de vida conyugal.

Todo matrimonio sabe de las pruebas y tropiezos que se presentan en la vida conyugal. Muchas de esas pruebas y tropiezos van abriendo grietas que si no se hace un alto y se reparan a tiempo, pueden provocar el desplome del matrimonio. Las circunstancias externas ejercen tremendas presiones sobre el matrimonio, dando pie a crisis conyugales. Es fácil comprobar esta presión de las circunstancias externas sobre la familia cuando observamos como el exilio, el desgarramiento de dejar atrás todas las pertenencias, todos los logros de una vida, el enfrentamiento de persecuciones políticas y el esfuerzo de rehacer vidas y haciendas en tierras y ambientes extraños, cambiando de idioma, de ocupación y de situación económica y social, ha producido y produce todavía grietas en muchos hogares. Por eso, lo oportuno de estos encuentros conyugales que se ofrecerán aquí en español, los días 15 y 16 de julio, dirigidos por el Padre Angel Villaronga. Encuentros que, estamos seguros, constituirán la fuente de salvación y santificación de más de un hogar latino de Miami.

Gustavo Pena Monte

Extraño Pero Cierto



Esta letra V Capital, en la Biblia Lambeth de 800 años, representa el martirio de Isaías, condenado a ser cortado en dos.

Por quinientos años la Madonna de Monte Berico ha protegido a los vecinos de Vicenza, en el norte de Italia. Su santuario es uno de los mas antiguos.

El pulpito de la iglesia de San Ló, Francia, fue construido fuera del templo.

Fundada en 1931, Radio Vaticana transmite en 39 idiomas a los cinco continentes 430 programas salencada semana.



ANÁLISIS DE LATINOAMÉRICA

Por Manolo Reyes

Antes que finalice el año 1968 se hará realidad uno de los más preciados sueños de Miami. Un proyecto que comenzó en 1950 y que recibió el nombre de Interama.

En 17 años, muchos esfuerzos han sido dedicados a hacer cristalizar esta exposición permanente de las Américas. En estos momentos están en plena fabricación las carreteras de acceso e interiores que llevarán a las cuatro áreas permanentes de Interama, la internacional, la industrial, la cultural y la de deportes y recreo. Estas cuatro secciones mostraran al público asistente cómo viven, trabajan y prosperan los pueblos del Continente Americano en una atmósfera de libertad y de cooperación.

El Presidente Lyndon B. Johnson firmó recientemente una proclamación extendiendo una invitación a varios estados de la Unión Norteamericana y a los apropiados países extranjeros para que participen en Interama. Según informaciones recibidas, una abrumadora mayoría de los países Latinoamericanos, miembros de la Organización de Estados Americanos, han manifestado su intención de participar en el proyecto.

Interama estará situado en 1700 acres de terreno, de los cuales ya están fomentados 680 acres en áreas comprendidas entre la Ciudad de Miami y la Playa. Según estudios realizados, se cree que unos 15 millones de personas visitará anualmente a Interama. Y ello traera como lógica consecuencia un gran turismo en la Florida. También han sido invitadas a participar del proyecto, España y Portugal, por sus lazos tradicionales de cultura, lenguaje y costumbres con los países latinoamericanos.

Interama se automantiene económicamente con una emisión original de bonos por valor de 21 millones de dólares autorizada por la Corte Suprema de Justicia de la Florida.

Los edificios de los países de la América Latina y Estados Unidos serán construidos con los fondos suministrados por un préstamo Federal de 22 millones de dólares. Las naciones latinoamericanas tendrán gratis sus propios pabellones

con la única obligación de poner allí las exhibiciones correspondientes.

También se informo que cada país de América Latina enviará un máximo de 15 estudiantes que vivirán en Interama y se ocuparán de su exhibición nacional a base de rotación anual. Estados Unidos enviará 50 jóvenes, uno por cada Estado de la Unión.

En el centro de la laguna de Interama se elevará a una altura de mil pies... la Torre de la Libertad... diseñada por Minory Yamasaki del Japón, y que será el símbolo físico y espiritual de interama, un proyecto de 500 millones de dólares que mostrará al mundo el modo de vivir en las Américas: Progreso con Libertad.

CINE-GUIA

Por Alberto Cardelle

"TOWER": "El Ingenuo" (The Patsy). Las aventuras de un empleado de hotel, que intenta convertirse en estrella de cine, es el argumento que sirve de pretexto para traernos de nuevo a Jerry Lewis, con su mímica y situaciones risibles. Clasificación Moral: A-1 (Para toda la familia).

"Que me importa el dinero" (It's money only). Clasificación Moral: A-2 (Jóvenes).

"TIVOLI": "Cuernavaca en Primavera". Esta película se divide en 3 cuentos diferentes en torno a temas amorosos presentando hechos inmorales en dos de los episodios. Lo único que se destaca en la película es su fotografía a colores, lo que da la impresión de que se ha realizado el film con fines turísticos. Clasificación Moral: A-4 (Mayores con reparos).

"Acompañame." realizada por Luis Cesar Amadori se nos presenta a Rocio Durcal en una actuación simpática y se nos ofrece un pasatiempo, sin complicación moral alguna, en colores y con canciones que gustarán. Clasificación Moral: A-1 (Para toda la familia).

"TRAIL": "Barrabás". Basada en la novela del mismo nombre, el film "Barrabás" supuestamente in-

Poco a poco, ayudados por otros, aprendimos a dar los primeros pasos. Más tarde podíamos andar solos. Después corrimos como galgos; pero a medida que pasaba el tiempo, el paso va haciéndose más lento, hasta que nos decidimos a dar el gran salto a la eternidad, dejando atrás el tiempo para siempre.

Este es el paso que hay que aprender a darlo bien, para que no caigamos en el vacío, sino en los brazos de nuestro Padre Dios, que nos espera desde toda la eternidad con amor inefable.

Y Dios es tan bueno que ha querido El mismo venir a ayudarnos para darlo con plenas garantías de acierto. Y para ello hizo una de las mas enternecedoras maravillas de entre las grandes que brotaron de su infinito Corazón.

Siete grandes ríos de gracias saltaron con impetu incontenible, como si hubieran estado represados largo tiempo, de su divino Corazón abierto para siempre a los hombres en la Cruz por la lanza de Longinos.

Uno de ellos, a que nos

referimos, es el hermoso Sacramento de los enfermos, llamado hasta hace poco, Extremaunción.

Se habla demasiado poco tal vez, por miedo a asustar, de esta fuente de misericordia de Jesús, y por desconocimiento, no se le da la importancia que se le debiera conceder por los fieles.

Alguien lo ha llamado a este Sacramento, el de la misericordia última de Dios. Yo lo llamaría "Sacramento de la ternura y de la paz."

En verdad, los últimos minutos de nuestra existencia terrenal están llenos de sobresaltos, de sombras temibles, de angustias y agonía por la incertidumbre de la muerte y de lo que se oculta detrás de ella, al entrar en la región eterna de lo desconocido, para fijarse definitivamente para cada uno de nosotros el estado que ha de señalar la suerte por toda la eternidad.

El miedo, el dolor, el pavor, la angustia del huerto de Getsemani hemos de sentir en cierto grado y medida todos, con la diferencia de que a todo ello se añaden negros nubarrones de desconfianza por el recuerdo de

los pecados, miserias y debilidades, de cúmulo de faltas de respeto y amor a la Infinita Majestad y Santidad, y al Padre amantísimo, autor de nuestras vidas. Todo esto se agarra a la memoria y conciencia del enfermo, y pasan por delante de sus ojos, como en pantalla de televisión, todos los momentos de la historia de su vida, acentuados, exagerados, desfigurados, tergiversados por las astucias del enemigo del alma, que da su última batalla para robar a Cristo un almamá. Por otra parte el angel de la guarda, que nos acompaña toda la vida, va situando las cosas en un justo lugar e inspirándonos santos pensamientos de confianza en Dios Padre, en Cristo Redentor, y en las ternuras de nuestra Madre de Dios, a quien tantas veces le hemos dicho: "ruega por nosotros ahora y en la hora de nuestra muerte."

Y es entonces cuando Dios quiere ayudar al enfermo, física y espiritualmente con un gran Sacramento de enfermos, con el cariño del enfermero más ideal.

Este sacramento es una medicina para el cuerpo para darle salud, si se recibe en condiciones tales, en que todavía las medicinas y las fuerzas fisiológicas admiten reacción favorable, claro está, siempre dentro de los planes de la providencia de Dios, que dispone lo que mejor conviene a cada uno de nosotros.

Por experiencia propia y por confesión de numerosos doctores he podido comprobar la verdad de este aserto. El enfermo mejora siempre después de este sacramento. Por eso uno de los Doctores más eminentes, catedrático y escritor, me decía durante la guerra de España, en la que tuve el gusto de conocerle: "Antes que todo, quiero que Vd. intervenga y le de los Sacramentos al enfermo, porque ellos producen en él una situación muy favorable a nuestra intervención médica y de recuperación después de ella, por el estado de tranquilidad y de paz de espíritu que producen los Sacramentos."

El de la Extremaunción tiene la peculiaridad precisamente de crear este ambiente de confianza en el espíritu del enfermo, quitándole las preocupaciones y dándole la paz y conformidad con la voluntad del Señor. Está destinado a ayudar, a tranquilizar el alma, ahuyentando las incertidumbres, perdiendo los pecados cometidos por los cinco sentidos creando así un estado de fortaleza para sobrellevar el peso de la enfermedad, de confianza en si mismo y en la bondad de Dios y una disposición de santa resignación para cumplir la voluntad de Dios, si así lo dispone El, para dar el salto decisivo de nuestro destino final.

Cuando nos sentimos enfermos de cierta gravedad, debemos llamar al sacerdote y recibir con pleno conocimiento este Sacramento. No hay medicina como él. La misericordia y la ternura de Dios se vuelcan con la mayor de las delicadezas sobre el pobre enfermo que se debate en el dolor, para ayudarlo a salir de su estado, dándole valor, salud al cuerpo muchas veces y siempre al alma, para que pueda dar el paso, el gran paso último de nuestra vida, para ir a los brazos de nuestro Hacedor y Padre que nos espera con cariño infinito. Padre Angel Naberán.

En estas circunstancias especialmente en horas de la noche, recuerden siempre de no subir a los autos con personas desconocidas.

Por eso, ahora que están en vacaciones y ustedes los muchachos jóvenes que leen esta advertencia, procuren siempre consultar con sus padres, con quien van a salir y a donde van a estar.

Y repetimos: tengan una regla inflexible para el bien de ustedes mismos... Jamás suban a un auto con desconocidos... Manolo Reyes

El Gran Paso

HABLANDO A LA JUVENTUD

Ahora que tienen ustedes frente así todo el período de vacaciones del verano, es muy corriente que salgan a la calle a menudo.

Y la calle ofrece muchas tentaciones y muy graves peligros.

Nuestro consejo de hoy es que no suban jamás al auto de un desconocido. Sólo sus padres pueden decirle a ustedes cuál es el auto al que deben subir.

Es muy frecuente el caso de una muchacha que este en una parada de omnibus esperando para subirse a uno e ir a casa de una amiga, o el muchacho que va a ir a la playa también este esperando el omnibus. Pasa una persona en automóvil con la cual no se tiene verdadera amistad y sus padres no le han dado permiso a ustedes para subir a ese auto. Y esa persona insiste en llevarlos. Si sus padres no los han

autorizado, no suban a ese vehículo.

Otras veces se está en la playa por una o varias horas y cuando se va a salir de allí, son invitados a ir en el auto de otra persona. Recuerdense siempre que hay mucha gente mala y perversa en el mundo, tratando de aprovecharse de la inocencia la ingenuidad o la negligencia de los que desobedecen a sus padres. Y entonces van a lugares públicos en busca de víctimas propicias.

Ninguno de los muchachos que lee esta columna quiere convertirse en una de esas víctimas. Por eso lo mejor, es evitar el subir a los autos guiados por desconocidos, subir a vehículos sin el permiso de sus padres.

En la actualidad pudiera darse el caso que con los trabajos de verano para la juventud... el muchacho salga de su empleo para regresar a su casa, después de haber laborado durante la tarde y parte de la noche.

tenta seguirle los pasos a este individuo recordado. La película, que es extensa y que hace alarde de grandiosidad y también de crudeza, comienza con los últimos momentos de la vida de Nuestro Señor y termina con la mantanza de los cristianos que han dado testimonio de su fe. "Barrabás" posee buenos actores pero es la actuación breve de Jack Palance, como el fanático oficial romano, lo mejor de la película. Clasificación Moral: A-2 (Jóvenes).

Importancia del Seglar

(Viene de la Pagina 23)

sia del mundo y para el mundo. Tenemos que cambiar y necesitamos mucha humildad para ello. Muchos católicos le tienen miedo a esta revolución. Ellos prefieren quedarse estacionarios, pero nuestro mundo nos pide un cambio en las estructuras.

Dirigiéndose a los seglares dijo: "Vuestro apostolado es todo: el hogar, la oficina, la política, los derechos civiles." Se preguntó si harían ellos los laicos debidamente preparados para sostenerse solos en pie y destacó que muchas veces las asociaciones de seglares dejaban de reunirse, tenían a reunirse, porque el sacerdote no podía estar presente en la reunión.

"Quisiera encontrar al laico que haya leído los 62



El Padre Nebreda Charla con Jóvenes de Habla Hispana

Profesores de Religión que asistieron al Seminario Catequético.

Ofrecido Por Dos Sacerdotes

Seminario Sobre Catequesis Moderna

Dos sacerdotes españoles expertos en catequesis moderna explicaron a un centenar de maestros de religión de habla hispana lo que el Concilio piensa de la enseñanza de la religión.

Los Padres Alfonso Nebreda, S. J. y José de la Calle, S. J., dirigieron tres seminarios de tres días, uno en Palm Beach y dos en Miami, de éstos, dos en idioma inglés y dos en español.

"Experiencia y reflexión son sin duda de ninguna clase lo que produce la claridad y acierto de las presentaciones de los Padres Nebreda y La Calle," comentó uno de los asistentes al seminario, el Hermano Avelino Fernández, DLS, quien agregó:

"Aunque fue su primer viaje a Miami, las charlas de estos dos sacerdotes respondieron plenamente a las necesidades catequísticas de

la Diócesis."

En un clima de diálogo ambos teólogos abordaron con claridad el tema complejo y delicado de la presentación del mensaje de Cristo a los jóvenes del mundo de hoy. El Padre Nebreda estudió en detalle la naturaleza de la religión como un diálogo entre el hombre y Dios. Fe, libertad y signos constituyeron partes esenciales de sus charlas. Habló el Padre Nebreda de considerar la catequesis como el proceso en el cual se prepara un acto maduro de Fe. Una Fe en un Dios personal. Insistió que el acto de Fe maduro es aquél que tiene como objeto la persona de Cristo.

Hablando sobre el tema libertad, el Padre Nebreda presentó como un proceso que comienza con la liberación de la persona de los instintos y termina con la proyección de la misma hacia la responsabilidad. Dicha libertad por supuesto ha de estar basada en la inteligencia y la misma ha de

capacitar el cristiano para amar.

En el diálogo entre el hombre y Dios un elemento que la catequesis ha de aportar es el de preparar el catequizado a entender el lenguaje de Dios, que es el lenguaje de los signos. Subrayó el Padre Nebreda la importancia de este último cuando decía que muchos hombres hoy no son cristianos porque no saben leer los signos de Dios.

El Padre José de La Calle discutió la programación de la catequesis y la importancia del maestro en la misma. En su charla abogó por un replanteamiento del C.C.D. en lo que respecta al personal del mismo apuntando la necesidad de traer a este campo catequístico más religiosos y sacerdotes preparados que ayudados por laicos pudiesen formalizar y profundizar más en la técnica y contenido del mensaje cristiano.

"El C.C.D. - dijo el Padre La Calle - es la única

esperanza para los miles de jóvenes que asisten a nuestras escuelas públicas. Miles de ellos se incorporaron a las responsabilidades serias de la vida sin aceptar a Cristo a no ser que el C.C.D. pueda brindarles la oportunidad a través de maestros bien preparados. El problema es de una emergencia pastoral seria ya que de su volución dependen nuestras generaciones de cristianos del futuro."

Tanto el Padre Nebreda como el Padre La Calle aportaron a sus presentaciones la experiencia de su labor en los últimos 20 años en países de misiones como son el Japón y las Filipinas.

"Sin duda sus cursos serán de una utilidad tremenda para todos los que tuvieron la dicha de escucharlos y han de resultar en beneficio de los miles de jóvenes de habla hispana de Miami que dependen del C.C.D. para encontrarse y aceptar a Cristo," comentó el Hermano Avelino.

Urbi.....



Enfasis en la renovación de la fe será obligación particular de los sacerdotes y obispos durante el Año de la Fe, dijo el Obispo Coleman F. Carroll a los asistentes a la ordenación sacerdotal del Padre James Briggs, efectuada el sábado en la Catedral.

La nueva iglesia de St. George, recientemente terminada en Fort Lauderdale será dedicada por el Obispo Coleman F. Carroll mañana, sábado, primero de julio, a las 11 a.m. Un Baile celebrando el Día de la Independencia de Estados Unidos será ofrecido por el Catholic Singles Club (Club de Solteros) el domingo, día 2, comenzando a las 8 p.m. en el Elks Club, 501 Brickell Ave. Más información en el 634-2645. . . . Proximamente comenzará la construcción de la nueva iglesia de St. John Fisher en West Palm Beach.

et Orbi



Córdoba, Argentina (NA)—Los obispos argentinos señalaron que es necesario y urgente terminar con la injusticia social y, al mismo tiempo, precisaron que la enciclica "Populorum Progressio" constituye una clara condenación del "capitalismo liberal".

Este pronunciamiento, expuesto en forma de declaración, fue dado a conocer al término de las deliberaciones realizadas en Embalse Río Tercero en donde se desarrolló la asamblea plenaria de la Conferencia Episcopal Argentina.

La declaración puntualiza también la contradicción que soporta la Argentina de ser "potencialmente rico como país, pero con estructuras no consolidadas y con sectores de población y regiones manifiestamente pobres."

"No puede permitirse —añaden los obispos— que por imprevisión o por injusticia social se mantenga o se acreciente un doloroso desequilibrio de clases, cuyas raíces históricas vienen de muy lejos, y mientras se reconocen esfuerzos por hallar soluciones, lamentamos con dolor que frecuentemente se desconozca la dignidad del trabajador y su derecho a la participación social, o no se de al trabajo su verdadero sentido cristiano. Grandes sectores llegan a ser injustamente marginados de un modo habitual no sólo de los beneficios del trabajo sino también de la misma posibilidad de trabajar. Con ello se favorece el subdesarrollo."

Ecumenismo Real Pide Obispo Boricua

San Juan (NA)—El arzobispo de San Juan, Monseñor Luis Aponte, rogó encarecidamente a los hermanos separados, durante un banquete ecuménico, que se unan a mí en el deseo de que podamos, tan pronto como sea posible, comenzar un movimiento ecuménico real aquí en la isla."

Monseñor Aponte leyó un mensaje durante la Sexta Convención Anual de la Iglesia Luterana de América, a la cual asistieron también su presidente, doctor George Harkins, y otros dignatarios de las distintas iglesias cristianas de Puerto Rico.

"Abrigo la esperanza firme y sincera —dijo monseñor Aponte— de que, del mismo modo en que el Concilio Vaticano II ha abierto una nueva puerta para favorecer el ecumenismo en la Iglesia Universal, esta notable observación de ustedes, a la cual nos unimos gustosamente, abrirá también otra puerta aquí en Puerto Rico, una puerta que sea el comienzo de un verdadero movimiento ecuménico para todos nosotros."

"Yo mismo—dijo— siento grandemente el hecho de que, debido a varias circunstancias, especialmente a los múltiples compromisos de carácter pastoral que ocupan mi inmediata atención, ha sido imposible dar el tipo de atención y énfasis que tanto ansio a esa nueva mentalidad ecuménica que el Papa Juan, de tan feliz memoria, y el Concilio Vaticano II, nos ha legado a todos nosotros."

"Yo espero y ruego —agregó— les pido especialmente a todos ustedes aquí presentes que se unan a mí en el deseo de que podamos, tan pronto como sea posible comenzar un movimiento ecuménico real aquí en la isla, mediante el cual podamos nosotros manifestar genuinamente unos a otros ese amor que Cristo mostró y quiso que abundara entre todos los hombres cuando oró 'que todos sean uno'."

Posible que el Papa Venga a Reunión Celam

Río de Janeiro (NA)—"El Papa Paulo VI estará probablemente presente en la segunda asamblea general del CELAM que se realizará en 1968 durante el desarrollo del Congreso Eucarístico Internacional de Bogotá", afirmó el presidente del CELAM, monseñor Avelar Brandao Vilela, al regresar de una gira por Bogotá, Miami y Buenos Aires.

Dijo monseñor Brandao que en la reunión celebrada en Miami (mayo 30-junio 1ro) con ocho representantes del Episcopado norteamericano, y con la presencia de monseñor McGrath, monseñor Muñoz Duque, el cardenal Silva Henríquez y el cardenal Agnelo Rossi, se discutieron los criterios existentes para la distribución de los 600 mil dólares obtenidos en la colecta efectuada por los católicos de los Estados Unidos en favor de Latinoamérica.

También informó el prelado brasileño que en noviembre próximo habrá una reunión similar en Santiago de Chile. Explicó asimismo que en Miami, los presentes estudiaron la posibilidad de aumentar el número de laicos que puedan trabajar en los países latinoamericanos "con la condición de que estos se adapten a las realidades de cada uno de nuestros países."

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'La Iglesia es Motor de la Revolucion en Latinoamerica'

Ciudad de México (NA) América Latina está comprometida en una revolución pacífica en la cual la Iglesia Católica está profundamente implicada y es, algunas veces, la instigadora, dijo en esta ciudad el Padre Hector Samperio.

El sacerdote mexicano, asistente de la Oficina Latinoamericana de la Conferencia Católica de Estados Unidos (USCC), y James T. Cotter, director de información de la oficina de Davenport, Iowa del USCC, están haciendo una gira por América Latina para evaluar el progreso en los programas sociales actualmente en ejecución.

El Padre Samperio, de la diócesis de Tulancingo, dijo que las condiciones sociales en toda América Latina demandan acción.

Afirmando que es difícil determinar si los países "liberales" o "conservadores" han hecho mayores progresos sociales, dijo que es injusto colocar letreros sobre cada uno de ellos.

Citó a Perú, Bolivia, Brasil y Guatemala como países donde la Iglesia está haciendo progresos significativos en mejorar las condiciones de vida.

El Padre Samperio dijo que la principal tarea de la Oficina Latinoamericana de

la USCC es crear conciencia en los Estados Unidos acerca de las condiciones existentes en América Latina.

Otra de las tareas de la oficina, dijo, es ayudar a los obispos latinoamericanos a resolver la escasez de sacerdotes o personal laico,

Empresarios Mexicanos Respaldan Enciclica

Ciudad de México (NA) — No sólo los empresarios cristianos, sino todos los empresarios del mundo están llamados a realizar los grandes principios para el desarrollo de los pueblos, contenidos en la enciclica de Paulo VI "Populorum Progressio", afirmó durante una conferencia de prensa el ingeniero Bernardo Pacheco, consejero de la Confederación Patronal de la República Mexicana y de la Industria Química Nacional.

Expresó el representante patronal que los empresarios no tienen por qué inventar una doctrina social o una interpretación exclusiva de tal o cual doctrina, sino que simplemente deben acatar principios verdaderos y aplicarlos a sus propias empresas.

"Lo que se nos pide a todos los hombres —añadió— y en consecuencia también a los empresarios, es una profunda sinceridad en los planteamientos y una decisión plena para realizar las reformas necesarias para el bien común y el desarrollo de los pueblos."

"No tenemos inconveniente alguno —señaló— en

con el fin de aplicar sus propios programas pastorales o sociales.

"Se hace un esfuerzo especial para no trasplantar valores o formas de vida extranjeras dentro de un país extranjero", dijo el Padre Samperio.

aceptar que nadie tiene derecho a lo que no necesita mientras tantos millones carecen de lo indispensable y se debaten en la más lacerante miseria; pues aunque es cierto que la escala de necesidades se establece de acuerdo con las posibilidades personales y las necesidades humanas elementales —tales como la alimentación y la vivienda que a toda costa tienen que ser satisfechas, aunque esto implique, para los mejor situados, subordinar sus intereses al bien común."

Finalmente el representante de la Confederación Patronal de la República Mexicana dijo que los empresarios reconocen la necesidad de un cambio de estructuras en beneficio de todos: "pero un cambio que no venga a destruir las empresas, sino, al contrario, hacerlas más prósperas y eficaces para crear la riqueza que se necesita a fin de que todos alcancen un nivel positivamente humano, en el que no sólo se satisfagan las necesidades más elementales, sino todos los imperativos culturales y sociales del hombre."

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Liberalized Abortion Bill Dies In House

(Continued from Page 1)

(R., Fort Lauderdale), Donald Nichols, (D., Jacksonville) and H. D. Elmore (D., Crestview).

Opposing votes came from Representatives Jeff Gautier (D., Miami), Robert Rust (R., Palm Beach), George Firestone (D., Miami), and Gordon Blalock (D., Jacksonville), committee chairman. Members of the committee not present were Representatives David L. Brower (D., Miami), Quilian Yancey (D., Lakeland) and Arthur H. Rude (R., Fort Lauderdale).

The bill substitute was then moved and defeated by a vote of 9-5 by the committee.

Voting in favor of the bill substitute were Representatives Firestone, Gautier, Rust, Yancey and Blalock. Opposing the bill were Representatives Bassett, Elmore, Featherstone, Gustafson, Martinez, Matthews, Nichols, Rude and Whitson.

Rep. Matthews, committee vice-chairman then moved for reconstruction and it was defeated by a vote of 9-5 thus killing the bill. Rep. Richard Hodes, Tampa physician, walked out of the committee room saying, "That killed it. It's dead now."

The following day (June 23) Rep. Marshall Harris (D., Miami) again raised a point of order to bring the abortion bill (the Senate version Committee Substitute S.B. 690) to the House calendar without committee approval because he said it had been in the House Judiciary Committee "B" for more than 14 days without committee extension. The committee had killed Committee Substitute House Bill 226 the previous day.

House Speaker, Ralph Turlington (D., Gainesville), ruled in favor of Harris' motion but House Minority Leader Rep. Don Reed (R., Boca Raton) held that the 14 days should not include days on which the legislature had not met during the current extended session.

After research and an opinion from the Attorney General, Speaker Turlington reversed himself and sent Committee Substitute S.B. 690 back to the House Judiciary "B" Committee.

On Saturday, June 24, Rep. Harris again raised a point of order and asked that Sub. H.B. 226, the defeated House version of the abortion bill, be placed on the calendar. The Speaker ruled him out of order after Rep. Martinez called for a point of order in the Welfare of the House, protesting that the abortion bill had been "engineered" through the House Health and Welfare Committee without exhaustive hearings.

New controversy flared Monday of this week which included a threat by Dade County representative Matthews to take court action against Rep. Blalock.

Opponents of the relaxed abortion bill headed by Rep. Martinez, called a meeting of the committee Monday after the session, in an effort to kill the Senate bill committee Sub. S.B. 690. Under House rules a bill can be withdrawn from a committee and sent to the floor if no action has been taken by the committee in 14 days or unless the committee chairman asks for an extension of time. The 14 days for the abortion bill ended Wednesday.

"I want the abortion bill to come out on the House floor," Rep. Blalock told committee members. Asked if he would ask for an extension of time for the bill beyond the 14 days, Blalock said he would "do exactly what the rules say to do."

Rep. Matthews questioned whether it was not the duty of the chairman to request an extension of time for the bill, "a duty in which you have no discretion."

When Blalock indicated he didn't know, Matthews said he would ask for a ruling on the matter in the House last Tuesday, adding later that if the ruling favored Rep. Blalock, "I would be forced to seek a writ of mandamus in Circuit Court to require the chairman" to request additional time for the bill. Rep. Martinez pointed out that "at question and issue here is the committee system of government."

On Tuesday two votes were taken on the proposed abortion bill in the House, one on Matthews' motion for a 14-day extension of the bill, which was granted by a vote of 62-49.

On a substitute motion by Rep. Harris to the effect that the bill be taken out of the House Judiciary "B" Committee and placed on the calendar which required a two-thirds vote, was defeated by a vote of 59-53.

Speaker Turlington said, "This now puts the abortion bill to rest" for this session of the Florida assembly. "Let's get on with the House business."

The Voice spearheaded the campaign of vigorous opposition to the legalized abortion bill which would have permitted abortions to preserve a mother's physical or mental health, to prevent the birth of a possibly defective child, or if pregnancy resulted from rape or incest.

Members of Miami's Diocesan Councils of Women, Men, and Nurses together with the Catholic Physicians and Lawyers Guilds not only voiced their opposition by telegrams and letters to the legislators but also participated in committee hearings at the state capitol.

The contention of Miami attorney, Joseph M. Fitzgerald, past president of Serra International, who personally participated in several debates during legislature committee hearings, that the bill would change criminal law

"to accommodate those physicians who have already publicly admitted breaking the law," was corroborated last week by the American Medical Association when it adopted a liberal official policy on abortion.

Pointing out that approximately 10,000 abortions are performed in hospitals each year, the AMA said, "Few of these are necessary to save the mother's life."

"American medicine is therefore confronted with a situation whereby conscientious practitioners performing therapeutic abortions for reasons other than those posing a direct threat to the life of the mother are acting contrary to existing laws."

Florida's present abortion law permits abortion only when necessary to save the life of the mother.

How They Voted

The Florida House of Representatives defeated a motion to withdraw the liberalized abortion bill from committee on Tuesday.

Following is a list of how representatives voted:

FOR

Reps. Alvarez, Andrews, Ashier, Baker, Bird, Blalock, Brantley, Briggs, Clark, Conway, Crabtree, D'Alemberte, Danahy, Davis, Dubbin, Eddy, Firestone, Fleece, Gautier, Graham, Harris, Hector, Hodes, Humphrey, James, Land, Lewis, Lindsay Mann, Mattox, McKinney, McNulty, Middlemas, Miers, Myers, Pettigrew, Pfeiffer, Poorbaugh, Pratt, Randell, Redman, Reedy, Robinson, Rust, Sackett, Shadley, Shaw, Singleton, Stafford, Turlington, Tytre, Wolfson and Yarborough.

AGAINST

Reps. Arnold, Bassett, Beck, Bevis, Brower, Caldwell, Campbell, Chappell, Craig, Crider, Culbreath, De Young, Ducker, Elmore, Featherstone, Ferre, Fortune, J., Gibson, Gillespie, Gissendanner, Gallen, Goerman, Grange, Grizzle, Gustafson, Hartnett, Holloway, Inman, King, Martinez, E. L., Martinez, J. M., Matthews, McDonald, Murphy, Nergard, Nichols, Osborne, Papy, Powell, Prominski, Rainey, Reed, Rowell, Rude, Ryals, Savage, Scarborough, Schultz, Sessums, Smith, Spicala, Stallings, Stevens, Sweeny, Tillman, Walker, Whitson, Williams and Yancey.

NOT VOTING

Fortune, E. M., Kennelly, Mixson, Reeves, Register, Tucker and Wells.

A Winter, In 'Year of Faith'

(Continued from Page 15)

If faith is born of a friendship which is willing to take another at his word, friendship must be nourished first. And friendship is born of sharing and communication. A man and woman only develop their mutual love through words and signs of love.

And so it is with God and man. Man must learn to read the signs of God's love within the world. Man must respond in prayer.

We celebrate with our Holy Father a year of faith. This year is not simply a test of orthodoxy, of fidelity to a teaching authority, though these are necessary. More importantly this is a year of renewing a faith which knows a personal God revealed in Jesus Christ. It aims to nourish a faith which says I know you God because I love you.

HUNGER...

... only

a word to most Americans.



Try living on one 3 ounce bowl of rice a day, sometimes every other day.

Two hundred million people in India do!

Throw your weight around a little, by making a gift to the starving of the world.

name: _____

address: _____

THE MISSIONS NEED YOUR HELP IN THE SUMMER TOO!

THE RIGHT REVEREND EDWARD T. O'MEARA, NATIONAL DIRECTOR,
THE SOCIETY FOR THE PROPAGATION OF THE FAITH, 366 FIFTH AVE., N.Y., N.Y. 10001

IN MIAMI YOUR DIRECTOR IS REV. JOHN G. BLOCK 4801 BISCAYNE BLVD.

Abou, Glad I Met You

(Continued from Page 15)

to share in the total fruits of God's love, is a sin, and a denial of Christ's message.

It is a sin to dismiss the plight of the baby in Africa. We must pray for his soul. It is a sin to despise Malvin Goldstein, regardless of his religion. It is a sin to consider that God's love is received only in the cathedral and not in the store-front church.

It is a sin to say we love and respect our Negro brother and then deny him access to decent housing in our own neighborhood — next door, if need be.

I owe a good deal to Abou Ben Adhem. I am glad I met him early in life. With a name like that he must have been an Arabian. If so he probably lived in North Africa. He may have been a Mohammedan. He very likely was a black man. Like me.