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The VOICE

VOL. X, NO. 8 15 Cents A Copy MAY 3, 1968

Diocese Picks Weapons For Sharp Step-Up In War Against Poverty

Escalation of the Diocese of Miami's participation in South Florida's war on poverty was evident this week as it was disclosed that the Church will have a major role in a community-wide summer program for Dade County's underprivileged youths and in the building and operation of low-cost housing for low and middle income families.

Bishop Coleman F. Carroll announced this week that the complete facilities at St. John Vianney Seminary, located in Miami's southwest section, will be utilized for a residential two-week camping program for 1,000 youngsters during Dade's 1968 Youth Opportunity Program called Operation Speed.

Dormitory space, 10 acres of campus, an Olympic-size swimming pool, basketball courts, etc., will be provided at the seminary for the camp, which will be operated with funds in the amount of \$60,000 pledged by the Miami Herald.

In addition Bishop Carroll revealed that bankers in Dade County have pledged more than \$10 million, which will be made available to local contractors at a lower interest rate than anywhere else in the country, to build low-cost housing.

With these funds available as seed money, the Bishop said, it is hoped that some 30 or 40 thousand homes can be built in the area through the South Florida Citizens Housing Foundation, Inc., organized in March to provide housing for low and modern income families.

Coincident with these announcements, it was disclosed that Dade's first urban renewal project will be operated by a non-profit firm, Ecumenical Developments Inc., after its completion by Apgar and Markham, a local construction firm, which was awarded the contract to build 47 townhouse units at NW20th St. and Sixth Avenue in the

(Continued on Page 10)

14 New Deacons Told To 'Serve, Sanctify'

Fourteen young men who were ordained to the diaconate last Saturday morning by Bishop Coleman F. Carroll in the Cathedral were reminded of their responsibilities to teach, sanctify and serve to people of God.

The newly-ordained deacons, who had been ordained to the subdiaconate on Friday during ceremonies in the chapel of the Seminary of St. Vincent de Paul, Boynton Beach, are: the Rev. Mr. Douglas Carson, Parma, O.; the Rev. Mr. Joseph A. Dennison, St. James parish, North Miami; the Rev. Mr. Neil A. Doherty, St. Mark parish, Boynton Beach; the Rev. Mr. Roger Holoubek, St. Margaret parish, Clewiston; the Rev. Mr. Gerard LaCerra, Our Lady Queen of Martyrs parish, Fort Lauderdale; the Rev. Mr. Richard Leonardi, St. Rose of Lima parish, Miami Shores; the Rev. Mr. Joseph LeSage, Concord, Mass.; the Rev. Mr. Carl Morrison, Little Flower



ORDER OF DIACONATE was conferred on future priests of the Diocese of Miami last Saturday in the Cathedral. See other photos, P. 5.

parish, Coral Gables; the Rev. Mr. Harry W. Ringenberger, Jr., Our Lady Queen of Martyrs parish; and the Rev. Mr. John Wilcosky, St. Anthony parish, Ft. Lauderdale.

(Continued on Page 5)

U.S. Bishops Support Job, Housing, Education Aid

By FLOYD ANDERSON
ST. LOUIS (NC) — The U.S. bishops concluded their two-and-a-half-day spring meeting here following a number of actions very significant for the life of the Church.

During their meeting they:

- Adopted resolutions showing concern for the critical problems of war and peace.

- Issued a strong statement on the national race crisis, asking special attention to education, job opportunity, decent housing, welfare assistance.

- Approved a report for the reorganization of the U.S. Catholic Conference secretariat proposed by Booz, Allen and Hamilton, and authorized the general secretary to plan immediately for its implementation.

- Approved a USCC Social Action Department program responding to current urban crisis.

- Decided to petition Pope Paul VI for permission to restore in the U.S. the permanent

FLORIDA PRELATES, Miami's Bishop Coleman F. Carroll, right; and Bishop Paul F. Tanner of St. Augustine were among those attending the meeting of U.S. Bishops in St. Louis.



Text of statements by Bishops Conference—Pages 14, 15

diaconate.

- Set up a committee to administer means of mediating and arbitrating differences between dioceses, communities and organizations within the Church.

- Approved a study costing hundreds of thousands of dollars on priestly life and ministry in the U.S.

- Set up a national secretariat for Church personnel to help cope with the current shortage of priests.

- Approved guidelines for issuing statements from the National Conference of Catholic Bishops and the USCC.

- Approved a Bishops' Committee on Vocations.

(Continued on Page 28)



NEW ORLEANS Auxiliary Bishop Harold Perry, S.V.D. was welcomed to the 10th annual convention of the Miami DCCW on Tuesday at Miami Beach where he was the guest speaker during the closing convention banquet.

See other pictures and stories, pages 18 and 19.

Women's Convention Urged: Reach Poor By Bridge Of Understanding

By MARJORIE L. FILLYAW

Build a bridge of justice, compassion and understanding to aid the poverty-stricken and counteract current tendencies of youth toward boredom and irresponsibility, members of the Miami Diocesan Council of Catholic Women were told Tuesday during closing sessions of their 10th annual convention at Miami Beach.

Bishop Coleman F. Carroll and Auxiliary Bishop Harold Perry, S.V.D. of New Orleans

were the guest speakers during a banquet which marked the closing of the three-day meet-

ing devoted to "Christian Renewal."

(Continued on Page 10)

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

Christians, Jews Talk On Keys To Dialogue

SOUTH ORANGE, N.J. —(NC)— The question of whether Jewish-Christian dialogue should be by speech or by action was the theme that ran through the talks and discussions at a Conference on Interfaith Dialogue sponsored by Catholic, Protestant and Jewish organizations at Seton Hall University here.

Rabbi Marc H. Tanenbaum, director of inter-religious affairs for the American Jewish Committee, was generally in favor of the action approach, saying that the dialogue must avoid becoming a convenient conspiracy on the part of middle-class whites to buffer themselves against the realities of the inner city.

Father Edward H. Flannery, executive secretary of the U.S. Catholic Bishops' Secretariat for Catholic-Jewish Relations, said that while he would be the last to cut off action in the realm of social justice and charity, he also felt that Jews and Christians could not effectively present a common front to society until they have straightened out their own affairs.

The conference, held at Seton Hall's Student Center, was co-sponsored by the Newark Archdiocesan Commission for Ecumenical and Interreligious Affairs, the New Jersey Council of Churches, two New Jersey associations of rabbis and the New Jersey Region of the American Jewish Committee. The third main speaker was Dr. Franklin Young, director of the department of religion at Princeton University.

In his talk, Father Flannery referred to statements that the Christian-Jewish dialogue had died in the wake of last June's six-day war between Israel and the Arab nations. He said that it was not so much a matter of its dying, but of its not having been tried yet.

The author of "The Anguish of the Jews," a study of 2,000 years of anti-Semitism, Father Flannery said that the misunderstandings of both Jewish and Christian positions during last June's war indicated that the dialogue must be reborn on a more intellectual level.

Teachers Urged To Develop Students' Total Personality

A true teacher is one who not only imparts knowledge of arts and sciences but is able to develop the total personality of the students, members of the Catholic Teachers' Guild were told Sunday

in the Cathedral.

Members observed a Corporate Communion during Pontifical Low Mass offered by Bishop Coleman F. Carroll in observance of "Teaching Career Month." Partici-

pating were religious and lay members of the Guild.

Father Joseph J. Kershner, principal of the boys' division at Cardinal Gibbons High School, Fort Lauderdale, preached the sermon, reminding fellow-teachers that "it must be remembered that the total personality takes into consideration the 'whole individual' together with his capacities, inherited aptitudes, patterns of behavior, his ideals, values, hopes and expectations.

"Perhaps the most outstanding characteristic is undoubtedly the fact that each personality is unique. It is for the teacher to bring about the health development of that personality, realizing that in so doing he is preparing that student for adulthood and thus assisting him in the acquisition of his Eternal Salvation," the Priestly Father said.

"A good teacher is one who has learned to use himself in effective ways. To be an effective teacher, one must be himself. Whatever he imparts must come from within."

Pointing out that every



EXAMINING the role of today's teacher, Father Joseph Kershner delivers homily during Sunday's Mass.

TEACHERS GUILD members were registered by Mrs. Dolores Jordan. Among those attending the sessions were, left to right sister Anselm, and Mary and Eugene Fierro.



Apostleship Of Sea Sunday On May 5

By FATHER JOSEPH CRONIN

The first Sunday of May, observed generally throughout our country as Apostleship of Sea Sunday, is a day of thought and prayer for the spiritual and temporal welfare of all seafarers throughout the world.

It manifests to all the faithful the deep concern of the Church for the souls of her children who spend most of their lives working on ships at sea.

This day has been chosen because it is at the beginning of the month dedicated to honoring the Blessed Virgin Mary, Mother of Our Lord and Savior Jesus Christ, who is traditionally hailed as Star of the Sea.

In a physical sense there are many dangers in life at sea. Fires, collisions, explosions, accidents, sudden illness, mechanical or human failure in a critical hour — these and other contingencies confront the seafarer as harrowing experiences that, despite the best precautions and most modern equipment, can and do occur.

Most of us have nothing to do directly with the sea but we can pray for the seaman's spiritual and temporal needs. We can petition Our Lady, Star of the Sea, to intercede and obtain from Our Lord for all seafaring people the graces needed for the salvation of their souls and the glory of God on all ships at sea and in port.

PRAYER FOR THOSE AT SEA

O God, who brought our fathers through the Red Sea and carried them safely through the deep as they sang the praises of Thy name, we humbly beseech Thee to guard Thy servants aboard ship, and, having repelled all adversities, bring them to the desired port after a calm voyage. Through Our Lord, Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, world without end. Amen.

Sacred Heart of Jesus, have mercy upon all seafarers.

Our Father . . . Hail Mary . . .

Our Lady, Star of the Sea, Pray for us

St. Peter, Pray for us

St. Andrew, Pray for us

Lord, save us, we perish.

Requiem For Mother Of Fr. McGrath

HOLLYWOOD — Requiem Mass was offered here Monday by Father John D. McGrath, assistant pastor, St. Ambrose parish, Deerfield Beach for his mother, Mrs. Elizabeth McGrath, who died last week after a prolonged illness.

Priests from throughout the Diocese assisted at the Mass offered in St. Bartholomew Church for Mrs. McGrath, a long-time parishioner.

In addition to her son, Mrs. McGrath is survived by five brothers, Jack Crowley, of New Jersey; James and Daniel Crowley, both of Fort Lauderdale; and Michael and Manuel Crowley of New York.

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St. Augustine Holds Priest-Senate Vote

ORLANDO, Fla. (NC) — Bishop Paul F. Tanner of St. Augustine convened a general meeting of priests in the diocese for the election of a 25-member diocesan priests' senate.

World And Nation

The late Archbishop Joseph P. Hurley established the first priests' council in the diocese in 1966, consisting of 10 elected and 19 appointed members. The council met only once and ceased to function after Archbishop Hurley died last October.

Bishop Tanner proposed that all members of the new senate be elected. He suggested the senate include 13 pastors; seven assistant pastors; and three Religious priests, one Jesuit, one Benedictine and one Redemptorist. He suggested membership be for a three-year term, but that a constitutional provision for continuity be enacted.

Pope Asked To Canada

OTTAWA (NC) — Pope Paul VI may visit Canada next month to attend the National Conference on Poverty sponsored by Christian Churches in Canada.

Bishop Alexander Carter, president of the Canadian Catholic Conference, told a news conference here that "feelers have been sent out" to have the Pope come to Montreal for the May 26-29 meeting.

It would be the first papal visit to Canada. But Pope Paul visited this country as a cardinal in the early 1950's.

Bishop Carter said if a favorable reply were received from Rome the Canadian government would extend an official invitation.

Pope Paul visited the United Nations in New York in 1965.

Priests' Bodies Found

SAIGON (NC) — The body of Father Guy de Compiegne, French Benedictine priest of Thien An monastery near Hue, murdered by communists, has been found, it is reported here. He was killed about March 10, the same day as his fellow-Benedictine, Father Urbain David.

Father De Compiegne's body was found in a pit or common grave with others, about one mile from the monastery. He had been bound and apparently had been ordered to kneel down in the pit. Because of lameness resulting from polio, he had difficulty in kneeling. The communists then killed him with a blow on the head.

Father David and seven or eight others had apparently been bound and also tied together and forced to stand in a common grave about 8 feet deep. The grave was then filled in, apparently while they were still alive.

The bodies of three Brothers of the Sacred Heart, an all-Vietnamese diocesan teaching community, have also been found, according to reports reaching here. They were seized by the communists on the outskirts of Hue when they went out to seek rice for the people of the neighborhood during the February fighting.

To Scrap Old Laws

LONDON — It looks as if Britain is at long last going to stop suppressing the monasteries — officially, that is.

Legal experts sifting through centuries of forgotten laws cluttering the records have found that the Suppression of Religious Houses Acts of 1535 and 1539 have never been repealed.

They are among 155 statutes weeded out from the statute books between 1239 and 1705 and now to be definitively repealed by a special act of Parliament.

These two acts enforced the closure and pillaging of Catholic monasteries, friaries and other religious houses throughout the country following King Henry VIII's break with Rome in 1534.

Of course the laws against the Roman Catholic Church have long ago been shelved and ignored in practice.

Call For Viet Victory

ST. LOUIS (NC) — A call for victory in Vietnam and a condemnation of communism as "intrinsically evil" highlighted a series of 10 resolutions adopted by the priests and bishops serving on the Cardinal Mindszenty Council, governing board for the anti-communist Cardinal Mindszenty Foundation.

The resolutions, adopted at the end of the foundation's three-day celebration of its 10th anniversary here, outlined a program based on demands for victory in Vietnam, rigorous punishment for traitors and looters, and on a recognition that "there can be no useful dialogue with men of ill will or masters of deceit."

Catholic Laymen's Conference Supports Guaranteed Income

WASHINGTON — (NC) — A meeting of Catholic laymen from across the nation endorsed a guaranteed annual income for every Amer-

ican family and called for repeal of welfare laws forbidding payments to families headed by unemployed men. The 200 delegates to the

1968 Presidents' Conference of the National Council of Catholic Men, consisting of the heads of diocesan councils and other top-level of-

ficials of lay organizations, also supported the U.S. bishops' call for a "massive commitment of the Church's resources" to eliminate racism and fight poverty in this country.

The biennial conference adopted a statement at the closing general session which also called on the bishops to establish parish councils in every American parish to enable lay people and the clergy to cooperate fully in the renewal of the Church.

"Through these councils," the statement said, "consultation will replace suspicion, cooperation will replace apathy, and encouragement will replace antagonism throughout the Church in America.

"This can and will happen if all parties proceed with—in the words of the (Vatican Council) Decree on the Bishops' Pastoral Office—that trust which fosters friendship and thus is naturally disposed to bring about a union of minds."

Improved communications between clergy and laymen "so widely praised and promoted as Vatican Council II" is urgently necessary today, said the statement.

In the endorsement of the bishops' statement on racism adopted April 24 at the bishops' Spring meeting in St. Louis—the NCCM members asked all NCCM members to "seek out those cooperative alliances, proposed in the bishops' statement, with other Church groups and with government and private agencies, while taking steps to activate all within their influence to do the same."

"Such alliances," the statement said, "must be created for the purpose of mounting massive, coordinate efforts to provide quality education, job opportunities, open and fare assistance for captives of ghetto and all disadvantaged persons in the United States."

The statement urged all NCCM members to "work on the local level to marshal support for legislation on the national level in response to the report of the National Advisory Commission on Civil Disorders."

The statement also called for establishment of standards so that every family in the nation receives an income above the poverty level.



WINNER of top honors in a food production contest sponsored by the Communist-ruled state of Kerala, India, is ARCHBISHOP BENEDICT MAR GREGORIOS of the Syro-Malankara Catholic Rite. He produced a rice variety in his experimental paddies which had a yield almost seven times the average. He has established parishes and social action centers with the aid of American Catholics and the Catholic Near East Welfare Association.

At Eucharistic Congress

Pope Picks Cardinal To Represent Him

By JAMES C. O'NEILL
VATICAN CITY (NC) — Pope Paul VI has named Giacomo Cardinal Lercaro, former archbishop of Bologna, as his personal representative to the 36th International Eucharistic Congress in Bogota beginning Aug. 25.

Cardinal Lercaro's appointment does not rule out the possibility that the Pope himself may attend some ceremonies during the congress, as has been frequently speculated on in the past.

The Pope named legates to the Eucharistic Congress in India and to the 50th anniversary observance at Fatima and at the same time personally visited both.

Nevertheless, the choice of Cardinal Lercaro as legate "a latere" was obviously meant to be a special honor of the Pope from the tone of the letter accompanying the appointment.

The Pope's praise of the cardinal was unusual in its warmth and differed from purely formal language in which letters of such appointments are written.

To some it seemed as if the Pope were answering critical speculation on the subject of the relations between him and the cardinal following the Pope's acceptance of the cardinal's resignation from the archdiocese of Bologna.

The letter Pope Paul wrote: "While he leaves the pastoral care of the Bologna archdiocese in the hands of a successor chosen by himself, one whom we esteem as very capable and worthy of taking on his precious spiritual inheritance, we wish to show him how lively in our spirit are our feelings of gratitude, ad-

miration and of good wishes which now, more than ever at this moment, we nourish for his venerable person, which is always dear to us."

After reviewing the cardinal's long service to the Church, both as archbishop of Ravenna and later of Bologna, his work during Second Vatican Council II and later as head of the Commission for the Implementation of the Liturgical Reform, the Pope added:

"May the Church enrich itself still for many years by virtue of your precious experience also in this new phase of your life (retirement), so rich in deeds, in teaching, in authority acquired in the priestly and pastoral ministry faithfully carried out.

Titian Stolen From Church

MEDOLE, Italy (NC) — A 400-year-old painting by Titian valued at \$800,000 was stolen from the church of Santa Maria Assunta here.

The painting, "Appearance of the Risen Christ to the Madonna," hung above the main altar of the church. Parish clergy said the thieves hid in the church during the night.

It was feared that the thieves, realizing the painting could not be sold because of its value, might decide to cut it up and sell the single figures separately.

Sodalities Plan Name Change

ST. LOUIS — (RNS) — The National Federation of Sodalities of Our Lady, with national headquarters here, has voted to change its name to the National Federation of Christian Life Communities.

Church Renewal, Yes; Arbitrary Change, No!

VATICAN CITY (NC) — "Renewal, yes, arbitrary change, no!"

With these ringing words, Pope Paul VI began outlining his views of the "uneasiness which troubles some sectors of the Catholic world itself" in the post-conciliar period. He was speaking to more than 30,000 visitors and pilgrims in St. Peter's basilica at a general audience.

The Pope explained that a double effect has come into existence following the council within certain Catholic circles: "For some, the idea of change has taken the place of the idea of aggiornamento (updating), foreseen by Pope John of venerable memory, and thus attributes, against evidence and against justice, to that most faithful shepherd of the Church norms which are no longer those of innovation, but which are at times even destructive to the teaching and discipline of the Church itself."

The Pope continued by analyzing the problem of renewal saying: "There are many things which can

be corrected or modified in Catholic life, many doctrines which can be thought out more deeply, integrated and explained in more understandable terms, many norms which can be simplified and better adapted to the needs of our times.

But two things especially cannot be placed in discussion: the truths of faith, authoritatively sanctioned by tradition and by the ecclesiastical magisterium, and the constitutional laws of the Church, together with the consequent obedience to the ministry of pastoral government which Christ established, which the wisdom of the Church has developed and extended throughout the various members of the mystical and visible body of the Church itself, to guide and to comfort the multifarious groups of the people of God.

"Therefore," the Pope went on: "Renewal, yes, arbitrary change, no! Ever living and new history of the Church, yes, fractionating historicism towards traditional dogmatic obligation, no!"



Sister M. Clementina



Sister Mary Creane



Sister Maria Elena



Sister Francis Jerome



Sister Mary Ligouri



Sister Agnes Louise



Sister Carol Louise



Sister Isabel Marie



Sister Anne Veronica

Nuns Observing Golden And Silver Jubilees

Sisters stationed in the Diocese of Miami who are observing the 50th and 25th anniversaries of their religious professions will be honored by Bishop Coleman F. Carroll during Pontifical Mass at 3 p.m., Sunday, May 5, in the Cathedral.

Five nuns who are golden jubilarians this year are Sister M. Clare Patrick, I.H.M., Notre Dame Convent; Sister Mary Flynn, R.C., Cenacle Retreat House, Lantana; Mother M. Francella, R.S.M., and Sister Anne Regina, R.S.M., both at Holy Cross Hospital, Fort Lauderdale; and Sister M. Matthew, O.S.F., St. Mary Hospital, West Palm Beach.

Silver jubilarians include Sister Isabel Marie, O.P., and Sister Agnes Louise, O.P., Barry College; Sister Mary Clementina, O.S.P., Holy Redeemer School; Sister M. Gaudentia, R.S.M., Holy Cross Hospital; Sister M. Francis Jerome, O.S.F., St. Francis Xavier School, Fort Myers; Sister Mary Creane, R.C., Cenacle Retreat House; Sister Mary Ligouri, R.S.M., Immaculate Conception School, Hialeah; Sister M. Anne Veronica, O.S.F., administrator, St. Francis Hospital, Miami Beach; Sister Maria Elena, R.A., St. Monica School, Opa-locka; and Sister Carol Louise, O.P., St. Thomas Aquinas High School, Fort Lauderdale.

A native of Philadelphia, Sister Clare Patrick attended elementary and high schools there and entered Villa Maria Convent of the Sisters, Servants of the Immaculate Heart of Mary in West Chester, Pa., as a postulant in 1916.

Following profession two years later she taught in secondary schools in the Archdiocese of Philadelphia, and the Dioceses of Harrisburg and Allentown before being assigned to Notre Dame Academy in 1961.

Sister received a B.A. and M.A. from Villanova University, majoring in Latin and biology.



SISTER MARY FLYNN

A religious of Our Lady of the Retreat in the Cenacle, Sister Mary Flynn entered the novitiate in New York City on August 15, 1916. She made perpetual vows in Brussels in May, 1924, and was assigned to the Cenacle Retreat House, Lantana, when it opened in December, 1962.

Sister M. Matthew, O.S.F., is a native of Donegal, Ireland, who came to the United States as a young child with her family who settled in New Jersey.

She received the habit of the Sisters of St. Francis of Allegany, N.Y., in 1918 and the following year began her career as a dietitian in the order's St. Elizabeth Hospital, Brighton, Mass.

In 1934 she was assigned to St. Francis Hospital, Miami Beach, and since 1943



SISTER MATTHEW

has been in charge of dietary department at St. Mary Hospital, West Palm Beach.

Sister Isabel Marie, O.P., instructor in the Home and Family Life Department at Barry College, has a B.S. degree from Siena Heights College and an M.A. degree from Michigan State University.

Prior to her present assignment she taught elementary school for six years; secondary school for 17 and was for seven summers instructor at Siena Heights College.

Sister Mary Agnes Louise, O.P., professor of biology at Barry in the Natural Sciences Division, has a Ph.D. from Catholic University of America; a B.S. from Siena College and an M.S. from Catholic University.



SISTER CLARE PATRICK

She is a member of the New York and Florida Academy of Sciences, the National Association of Biology Teachers, the American Institute of Biological Sciences and Sigma IX.

A native of Baltimore, Sister Mary Clementina, O.S.P., received her early education there and was awarded a B.A. degree at Webster College, St. Louis.

Following first profession as an Oblate Sister of Providence in 1943, she taught in schools in Washington, D.C., Chicago, and Charleston, S.C., before being assigned to Holy Redeemer School in 1962.

Sister Francis Jerome, O.S.F., is a native of Atlanta, Ga., who entered the Sisters of St. Francis of Allegany in 1942. She studied at St.

Elizabeth Teacher Training College and St. Bonaventure University in Allegany.

Prior to assignment last year at St. Francis Xavier School, Fort Myers, Sister taught in other schools of Florida and in New York and New Jersey.

A Sister of Mercy of Emmitskill in Northern Eire, Sister Mary Ligouri came to the United States and South Florida in 1956 and since then has been a member of the faculty at Immaculate Conception School, Hialeah.

Sister Anne Veronica, O.S.F., is a native of Hull, Mass., who came to St. Francis Hospital in 1944 as operating room supervisor. From 1953 to 1957 she studied for a B.S. degree in nursing and was later awarded a master's degree in administration by the University of St. Louis.

More than 11 years ago

she returned to St. Francis Hospital as assistant administrator and two years ago was appointed administrator.

Sister Mary Creane entered the novitiate of the Religious of the Cenacle in St. Louis in 1940 and was assigned to the Cenacle Retreat house, Lantana, in February 1961.

Sister Maria Elena is a native of Mexico who graduated from the School of Education there. She entered the Sisters of the Apostolate of the Sacred Heart of Jesus in Havana, Cuba.

A veteran of 13 years' teaching in elementary and secondary schools of the Archdiocese of Chicago school system, Sister Carol Louise, O.P., also taught in Buffalo, N.Y., and Joliet, Ill., before coming to South Florida two years ago.

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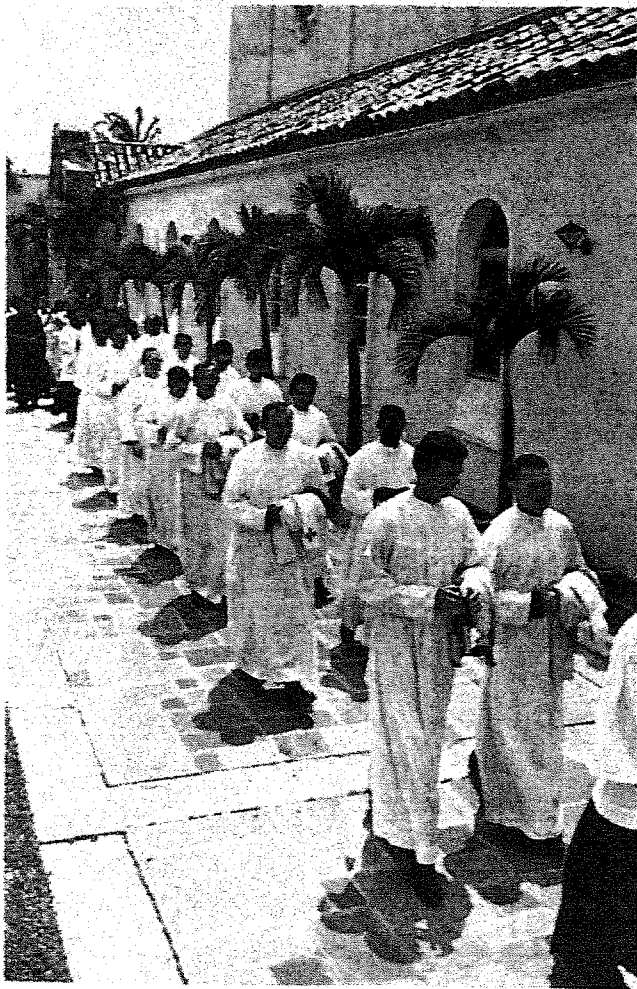
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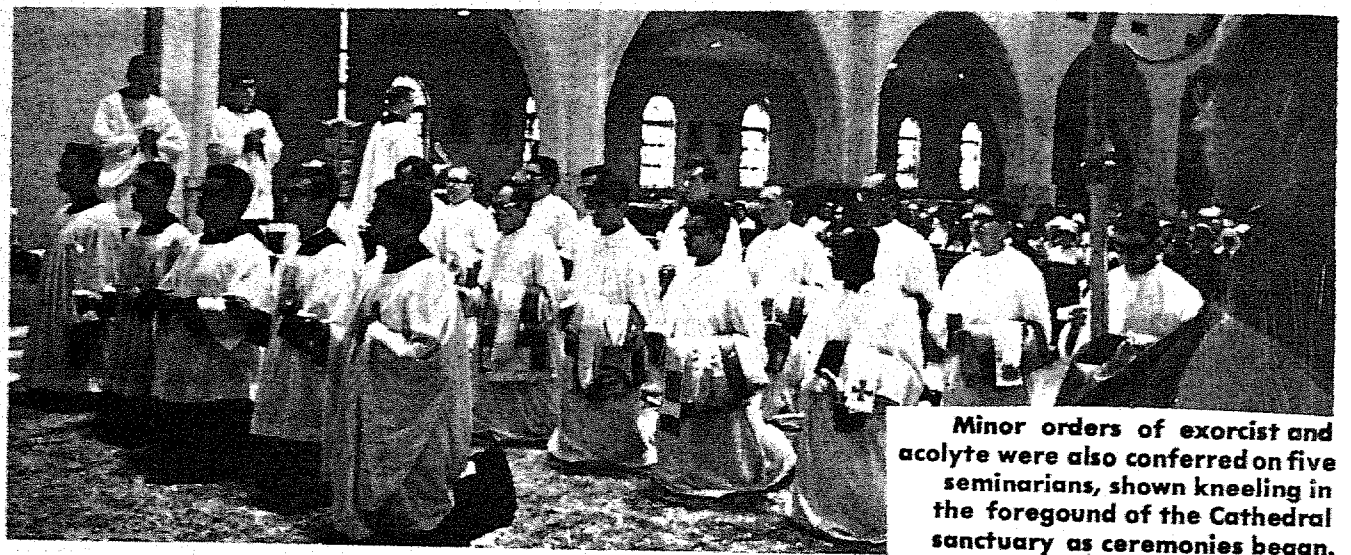
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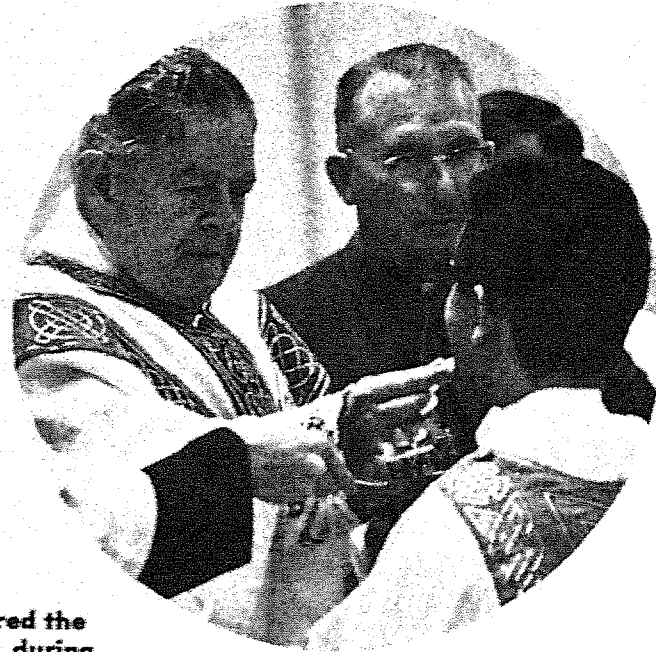
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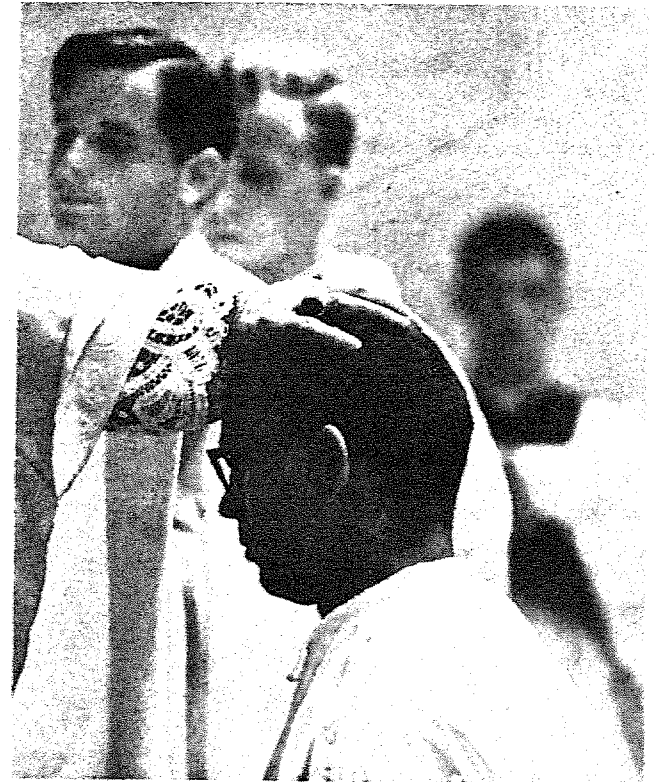
Fourteen young men were ordained to the Diaconate last Saturday by Bishop Coleman F. Carroll during ceremonies in the Cathedral. An ecclesiastical procession preceded the impressive rites.



Minor orders of exorcist and acolyte were also conferred on five seminarians, shown kneeling in the foreground of the Cathedral sanctuary as ceremonies began.

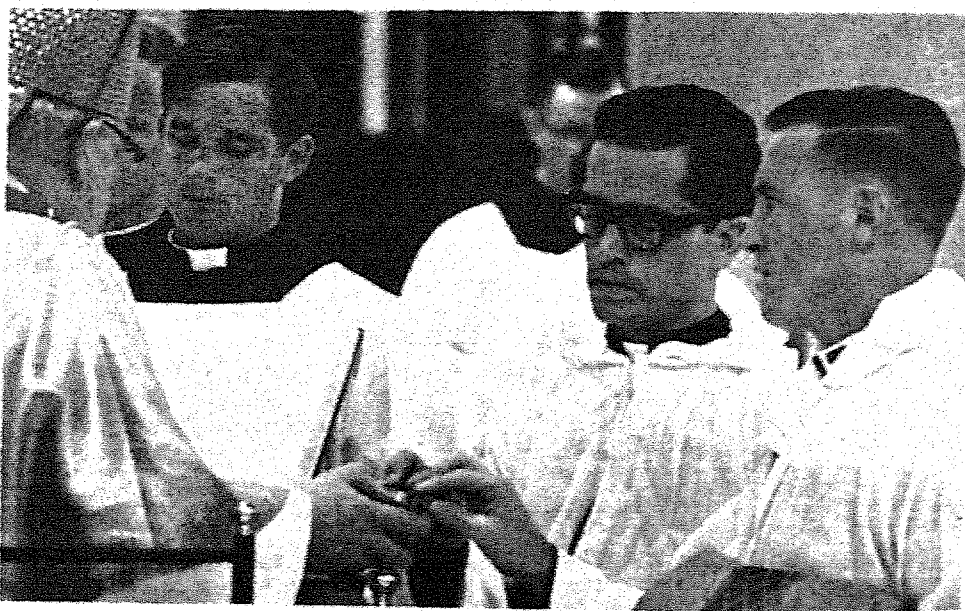


Bishop Carroll conferred the order of Subdiaconate during ceremonies last Friday at the Seminary of St. Vincent de Paul where the Rev. Mr. Rafael Santiago and the Rev. Mr. Joseph Dennison were among the ordained.



Puerto Rican deacon, the Rev. Mr. Rafael Izarry, receives Holy Communion from Bishop Coleman F. Carroll.

Order of Diaconate is conferred by Bishop Coleman F. Carroll on the Rev. Mr. Neil Doherty.



14 Ordained As Deacons

(Continued from Page 1)

all future priests of the Diocese of Miami; and the Rev. Mr. Jaime Franco, the Rev. Mr. Rafael Irizarry, the Rev. Mr. Hermin Negron and the Rev. Mr. Rafael Santiago, who are studying in this Diocese for dioceses in Puerto Rico.

MINOR ORDERS

Minor orders of exorcist and acolyte were conferred on John M. Gubbins, Owen Henderson, Robert L. Magee and Gerald Morris of the Diocese of Miami; and Juan Rodriguez, Puerto Rico.

Following the rites, during which the deacon received the power to preach, baptize, distribute Holy Communion, and officiate at graveside rites, Bishop Carroll emphasized that "not only graces but new responsibilities have come to these young men," who, he declared, have "moved one

step closer to the day on which, God willing, they will become other Christ workers in the ministry of the Lord in the confines of the Diocese of Miami."

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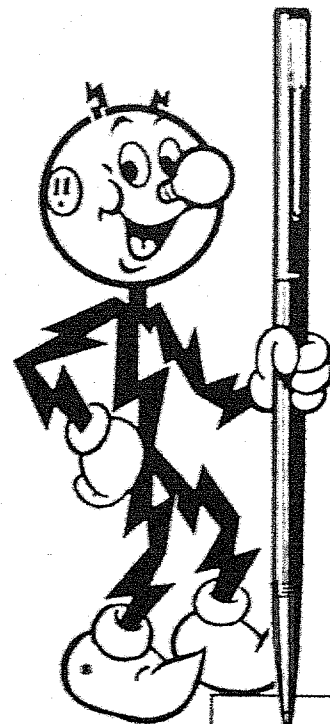
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EDITOR'S COMMENT

Basic Rights Backed With New Intensity

As the bishops of the United States concluded their spring meeting in St. Louis this week, they issued a strong statement on the national race crisis. In particular, the bishops urge that special attention be focused on education, job opportunities, decent housing and welfare assistance.

A new intensity and a new determination has been asked of all Catholics in their efforts to secure the most basic rights for the Negro citizens of this nation.

In another report, on the urban crisis, issued by the Department of Social Action of the United States Catholic Conference and adopted by the bishops, it was pointed out that "no amount of talk, study, or programming at the national level has any real meaning apart from the commitment, energy, and effort put in by men of good will in the neighborhoods and cities of this country. The Church's overall accomplishment will total little more than the combined effort of the dioceses."

In this connection, the Diocese of Miami has a head-start on many other areas of the nation. A non-profit corporation, urged by Miami's Bishop Coleman F. Carroll, has been formed and will provide "seed" money for the construction of low-cost housing and rental units for the poor. More than \$10 million has already been pledged by banking interests toward furnishing low-interest mortgages.

In addition, it has been announced that the facilities of St. John Vianney Seminary will be utilized for a summer program for 1,000 underprivileged youths under the sponsorship of Dade County's 1968 Youth Opportunity Program called "Operation Speed."

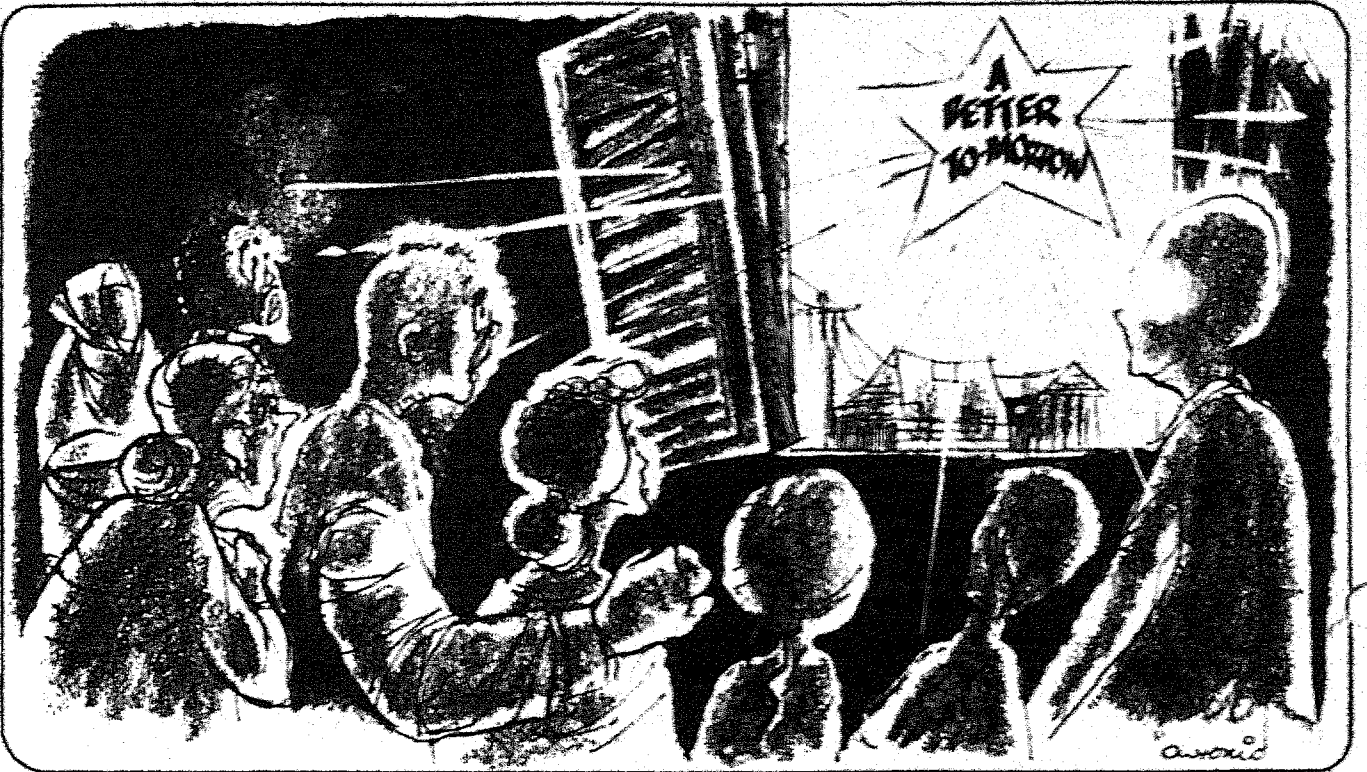
The Social Action Department's report asks diocesan assistance and cooperation in local urban coalitions now in the process of forming in most cities. "Increased ecumenical participation in the construction of integrated housing" is one of the first steps urged by the report in order to attack the ghetto and its problems.

Here again, the Diocese of Miami is in the vanguard, as one of its parishes in conjunction with an Episcopalian and two Baptist churches has formed Ecumenical Developments, Inc., an interfaith corporation, which, it was announced this week, will operate Dade's first urban renewal project after its completion.

Surely the goal of social justice for all men is far from being attained and surely the time is running short. But we concur with the words of the report: "The Church, because of its divine mission and the human institutions at its disposal, has within its power to be a major force in reshaping American society into a truly democratic society in which all men are true equals, in which their lives can truly reflect the fact that they are created in the image and likeness of God."

We are sure that the imaginative programs undertaken by the Diocese of Miami in the battle for justice are not simply commitments to the present but pledges of even greater efforts. Today's action gives us even greater hope for the future.

Diocese Opens A Window To Those Without Hope



H-o-o-r-a-y 'Voice'

Dear Editor:

As a former Miamian and graduate of Barry College, I have an interest in the area news contained in *The Voice*. This is not, however, the reason we are subscribing and I'd like to just tell your staff why we choose to do this.

Our hometown paper offers only an unrealistically narrow view of the changes since Vatican II, as is in keeping with the clergy of this area. It is extremely frustrating to work as a Catholic layman for the implementation of the decrees of Vatican II in such an atmosphere. For this reason we look proudly at the relatively young Diocese of Miami and the newspaper that speaks not only its voice but that of the Church in the modern world.

Thank you all for producing this fine newspaper, and, of course, special gratitude to Bishop Carroll for the leadership to make such a paper possible.

Sincerely,

Rebecca H. Cratin

Thanks For Article

Dear Editor:

Thank you for your kindness to Sunland.

The lovely article and pictures of our Confirmation were so very much appreciated by all concerned.

March 29th was truly a wonderful day, and we are so pleased that we have your article as a lasting memento.

Sincerely,

Arnold D. Cortazzo, Ed. D.

Superintendent.

Patricia A. Lucey,
Coordinator of Volunteer Services, Sunland Training Center at Miami

A Bouquet To 'Voice'

Dear Editor:

I became acquainted with *The Voice* during a tour of duty with the Navy in Key West, 1964 through 1967.

I have maintained my subscription and continue to enjoy *The Voice*. *The Voice* is the one diocesan paper I have encountered in my travels which is both Catholic and catholic!

Congratulations on a wonderful paper.

Sincerely yours,

Harry P. Miller
Rosedale, New York

TRUTH OF THE MATTER

Clearing Away Objections Against Minor Seminaries

By MSGR. JAMES J. WALSH

Some of the objections made against the minor seminary at first glance seem unanswerable. For instance:

How can a boy in the first years of high school decide that he is going to be a priest? He really cannot, and no one expects him to.

Does one entering the minor seminary can be sure he will be ordained even 12 years hence.

What these boys need to be sure of is that here and now they have a strong attraction to the priesthood and therefore should do something about it.

The seminary will then provide the atmosphere and the opportunity to know themselves and to bring to maturity their desires in time. Besides an excellent education, they will have the advantage of regular counseling by professionally-trained priests, whose interest lies solely in helping them come to a decision.

But, one asks, why cannot this be done in an outside high school? It can. Sometimes it is done. But in recent years vocations from Catholic high schools have been declining rapidly and drastically even in the finest of schools.

Many young men who wanted to enter the seminary in first high, but delayed it until after high school, somewhere along the four years lost the desire—and the potential vocation.

We rarely see one of them again in the vocation office. Why? Perhaps because of the lack of counseling, or because high school values and emphasis are geared more to married life than to vocations or because a capable, well-balanced personality can become so caught up in the round of exciting high school events that he can find little time for the kind of thinking and preparing a vocation demands.

It's a sad fact that a large percentage of every senior high school class drifts into jobs or into college without yet knowing what they want to do with their lives.

We sometimes hear people object to the minor seminary on the grounds that it is a second rate school. Nowadays such objectors are out of touch with reality. In some places, among small groups, this used to be true. But for years the majority of diocesan and religious minor seminaries have had very high standards, either fully accredited or seeking accreditation.

Surely St. John Vianney Seminary's faculty would rate with any in the State. Moreover our students, year after year, in State-testing, rank among the best qualified in Florida.

But — how often we hear this — he is too young! Fourteen is young, but

too young for what?

High school students in the seminary make no commitment whatever. For that matter, neither do college students there. If a boy enters first high, it will be eight years before he takes his first step into the clerical state, and 11 years before, in the Subdiaconate, he voluntarily binds himself to a life of celibacy.

During those years he is getting the kind of education which would be fundamental in most careers.

Now this touches on an ironic point. Father Maynard Tetreault, O.F.M., visited 45 private prep schools, not seminaries, (both Catholic and non-Catholic). These are the schools in which well-to-do parents are most anxious to enroll their sons in order to give them the very advantages and values which the minor seminary offers.

Father Tetreault pointed out that the opportunity to learn self-reliance, the presence of a beneficial peer group, the individual attention given to students in small classes, the strong masculine image given the boys — these are precisely what the minor seminary offers, too.

But where these select schools are concerned, one rarely hears the objection that it is cruel to take a young boy away from his parents and home, etc., etc. Most parents, if their son won a scholarship to a name prep school, would be overjoyed at the advantages it would offer over the ordinary high school!

It may surprise many to learn that only about 30% of the applicants to the minor seminary are accepted. The other 70% are either rejected outright or deferred for a few years.

Rejections occur when a candidate lacks enough intelligence or is weak in character or is poor in health. Deferment is common because many boys with sufficient brain power have been too lazy to use it, and their grades indicate they need to settle down and work harder.

Others could do well but have poor study habits, and we want them to prove their ability before accepting them into the seminary.

Still others have disciplinary problems.

The seminary cannot be a reform school, so these boys, who may be going through a mischievous phase, are put off until they indicate they have matured sufficiently and gained self control.

As I stated last week, given our peculiar problem, an insufficient number of Catholic high schools, the minor seminary in the Diocese of Miami is a necessity. Our statistics prove this unquestionably.

While we can all be very proud of its record these past nine years, our concern is for the present and the future. We have reason to remain fearful of the harm done the minor seminary program by well-meaning parents and others who, without really understanding the purpose and the work of the prep sem, are discouraging young men from entering.

Hunger Areas Blamed On Agriculture Policy

WASHINGTON, D.C.— (RNS) — The method by which the Department of Agriculture is administering the nation's farm policy is responsible for chronic malnutrition and hunger in 256 "hunger counties" in the U.S., a national group backed by churches and foundations maintained here.

Only 4.5 per cent of the total farm payments distributed by the government to farmers, is given to those having incomes of \$2,500 or less, considered in the poverty status. On the other hand, the 10 per cent of farmers grossing \$20,000 or more annually, received 54.5 per cent of the total farm payments.

The group's report also charged that the food stamp and commodity distribution programs are deficient principally because of "the mode of administration adopted, the discretionary decisions made, and the failure to use the full statutory power available to fulfill the purpose of these programs."

The Citizens Board of Inquiry into Hunger and Malnutrition in the U.S., chaired by labor leader Walter Reuther, held that the high cost of the Vietnam War cannot be blamed for the inadequacies the group discovered. General indications were that all phases of the domestic help programs are sufficiently financed.

**The
VOICE**

**The Diocese of Miami
Weekly Publication**

The Diocese of Miami Weekly Publication Embracing Florida's 16 southern counties: Broward, Charlotte, Collier, Dade, DeSoto, Glades, Hardee, Lee, Martin, Monroe, Olsechobee, Hendry, Highlands, Indian River, Palm Beach, St. Lucie.

The Most Rev. Coleman F. Carroll
Bishop of Miami

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Altar Boys Honored By Serra Awards

Today's Church and a fast-changing world are faced with the "critical" problem of shortages of priestly and religious vocations. 200 altar boys of the Diocese of Miami were told on Sunday.

The need for vocations can be satisfied only by young men and young women who are willing to dedicate themselves to the service of others and by parents who deliberately attempt to foster respect for the religious life, said Msgr. James J. Walsh, diocesan director of vocations.

"When vocations come in abundance, they will come from good, solid, Christian homes. This is the home in which the mother and the father have enough generosity in their hearts to look beyond their own home and to find time in the abundance of their family obligations and problems to be of service to others," said Msgr. Walsh during ceremonies marking the World Day of Prayer For Vocations.

Parents have a responsibility to do all in their power to encourage vocations and respect for the priesthood and the religious life, and young men and women should pray that they will have the generosity of heart to accept a vocation if one should be given to them, said Bishop Coleman F. Carroll.

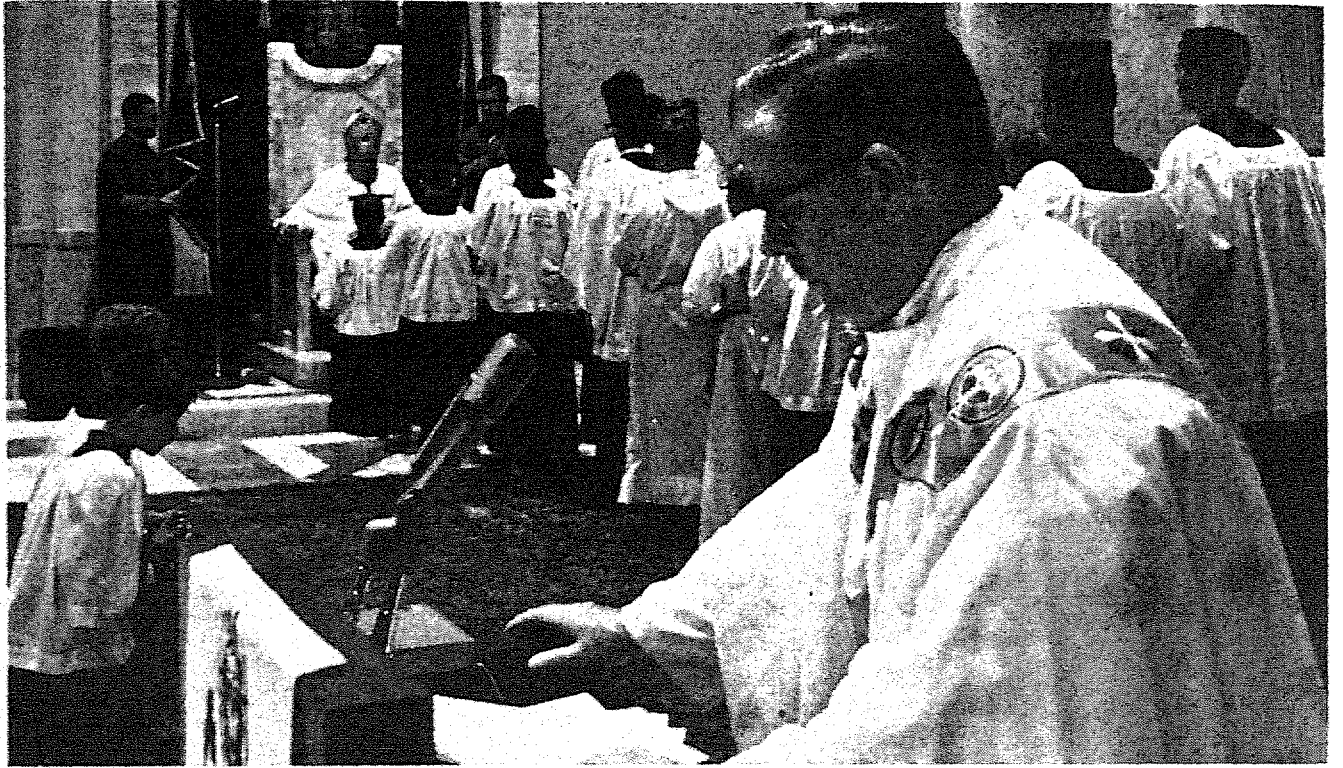
Following a concelebrated pontifical Mass for vocations, Bishop Carroll presented Serra Altar Boy Awards to Mass servers from each parish and mission in the Diocese. The awards are sponsored annually by the four Serra Clubs of the Diocese.

Those who received the awards during the ceremonies Sunday were:

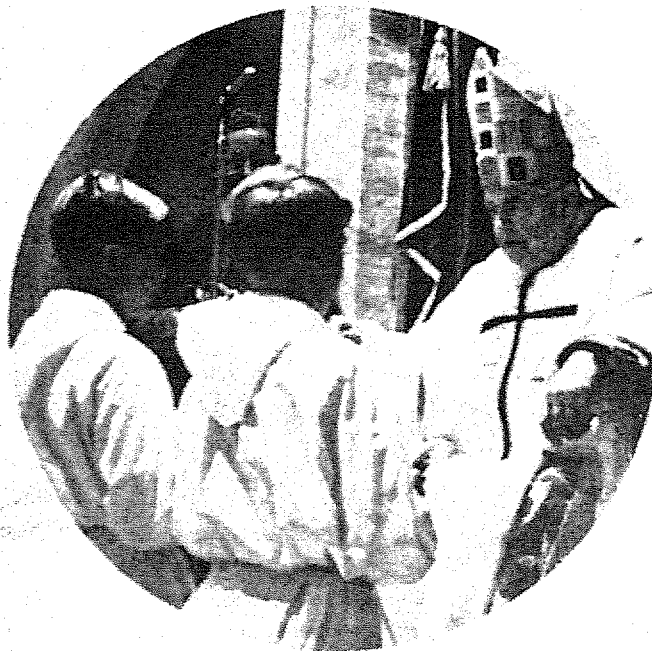
North Dade Deanery

Parishes

St. Mary Cathedral, Miami, Sam Gallagher, Charles Read.
 Blessed Trinity, Miami Springs, Edward J. Lorenz, James H. Ponce.
 Corpus Christi, Miami, Martin Batizi, Thomas Elbert.
 Gesu, Miami, Robert Gonzalez, Luis Ramos.
 Holy Family, North Miami, John Trageser, Gary Spulak.
 Holy Redeemer, Miami, Joseph Pointier, Marque Jones.
 Immaculate Conception, Hialeah, Paul Edwards, Thomas Killinger.
 St. Bernard Mission, Hialeah, Carmine Cernuto, Andrew Froesch.
 Our Lady of the Lakes, Hialeah, Mark Ryan, John Germano.
 Our Lady of Perpetual Help, Opa Locka, Robert Cahill, Mark McGrath.
 St. Dominic, Miami, Glenn Bronner, Teddy Head.
 St. Francis Xavier, Miami, Mervin Eneas, Pegro Eneas.
 St. Francis de Sales, Miami Beach, Teddy Peterson, Jorge Herrera.
 St. James, North Miami, Billy Martin, Mark Kozlowski.
 St. John the Apostle, Hialeah, Steven Rivers, Carl Steele.
 St. John the Apostle Mission, Hialeah, Thomas Darnell, Carl Steele.
 St. Joseph, Miami Beach, George Reyes, Ramon Fernandez.
 St. Lawrence, North Miami Beach, James O'Hara, Dale Odum.
 St. Mary Magdalen, Miami Beach, Gino Battisti, Michael McCarthy.
 St. Michael the Archangel, Miami, Francisco Tejedor, Richard Wikie.
 St. Monica, Opa Locka, Douglas Pruss, Stephen Johnson.
 St. Patrick, Miami Beach, J. B. Graham, Ralph Suarez.
 St. Rose of Lima, Miami Shores, Patrick Bailey, Joseph Heffernan.
 St. Philip Mission, Opa Locka, Stanley Sawyer, Sidney Sawyer.
 St. Vincent de Paul, Miami, Sylvester Capozzi, Terry Vaccaro.
 Visitation, Miami, Joseph S. McPherson, Jack Peter Sides.



World Vocation Sunday Was Marked In the Diocese By Ceremonies In Which Mass Servers From Throughout The Diocese Received Serra Awards



SERRA ALTAR boy awards were presented to two boys from each parish by Bishop Coleman F. Carroll during ceremonies Sunday in the Cathedral.

South Dade Deanery

Parishes

Epiphany, Miami, Stephen Ohnesorge, Thomas Albrecht.
 Little Flower, Coral Gables, Brian Bimonte, William McCaughan.
 Veteran's Hospital Chapel, Coral Gables, John Susi.
 Airport Chapel, Miami, Gary Feinauer.
 Our Lady of the Holy Rosary, Perrine, Brian Morris, Michael Miller.
 Sacred Heart, Homestead, Charles Sincore, Anthony Verzi.
 San Pablo, Marathon, Sandy Ruttger, John Craig.
 St. Peter Mission, Big Pine Key, Larry Threlkeld, John Threlkeld.
 San Pedro, Plantation Key, Brian Lee Riley, Steve Edward.
 St. Agnes, Key Biscayne, Walter Hysell, Kirk Zokvic.
 St. Bede, Key West, William Fairall, Terry Jones.
 St. Hugh, Coconut Grove, John Wright, Timothy Ferris.
 St. Brendan, Miami, Jeffrey Sliuzis, Thomas Harlan.
 St. John Bosco, Miami, Juan Dieguez, Alfredo Alvarez.
 St. Kieran, Miami, John Joffre, Charles Martel.
 St. Louis, Miami, William Herald, Mack Elwood.
 St. Mary Star of the Sea, Key West, Raymond Gilbert, Douglas Boessler.
 St. Peter & Paul, Miami, Robert Parente, James Burch.
 St. Thomas the Apostle, Miami, James Bowers, Carroll Arbogast.
 St. Timothy, Miami, John Chulik, Matthew Genter.
 Boystown, Miami, John Rosado.

Broward Deanery

Parishes

Annunciation, West Hollywood, Gerald Probst, Michael Miciak.
 Assumption, Pompano Beach, Timothy Behan, Mark Elliott.
 Blessed Sacrament, Ft. Lauderdale, Michael Burke, Donald A. Taylor.
 Little Flower, Hollywood, Monty Weigel, Clark Taft.
 Nativity, Hollywood, Kenneth Hanson, James Corbett.
 Our Lady Queen of Martyrs, Ft. Lauderdale, William Capko, John Lord.
 Resurrection, Dania.
 St. Ambrose, Deerfield Beach, Robert Gallagher, Gonzalo Vieta.

St. Anthony, Ft. Lauderdale, Harry Devlin, Drew Evert.
 St. Bartholomew, Hollywood, Joseph Glovan, Dennis Campbell.
 St. Bernadette, West Hollywood, John Lonsdale, James DeFelice.
 St. Clement, Ft. Lauderdale, David Hyzy, Brian McGrath.
 St. Coleman, Pompano Beach, Thomas Wich, John Stocker.
 St. Elizabeth, Pompano Beach, Jack Willey, Thomas Bailey.
 St. George, Ft. Lauderdale, Robert Ausdenmoore, Douglas Preston.
 St. Gregory, Plantation, Mark Egan, Michael Sullivan.
 St. Jerome, Ft. Lauderdale, Richard Cash, Luke Cermola.
 St. John the Baptist, Ft. Lauderdale, Joseph Benenati, Joseph DeReuil.
 St. Matthew, Hallandale, Dallas Packer, Anthony Costanza.
 St. Pius X, Ft. Lauderdale, John Hauss, Glenn Abel.
 St. Sebastian, Ft. Lauderdale, Steve Gustafson, Matthew Orland.

East Coast Deanery

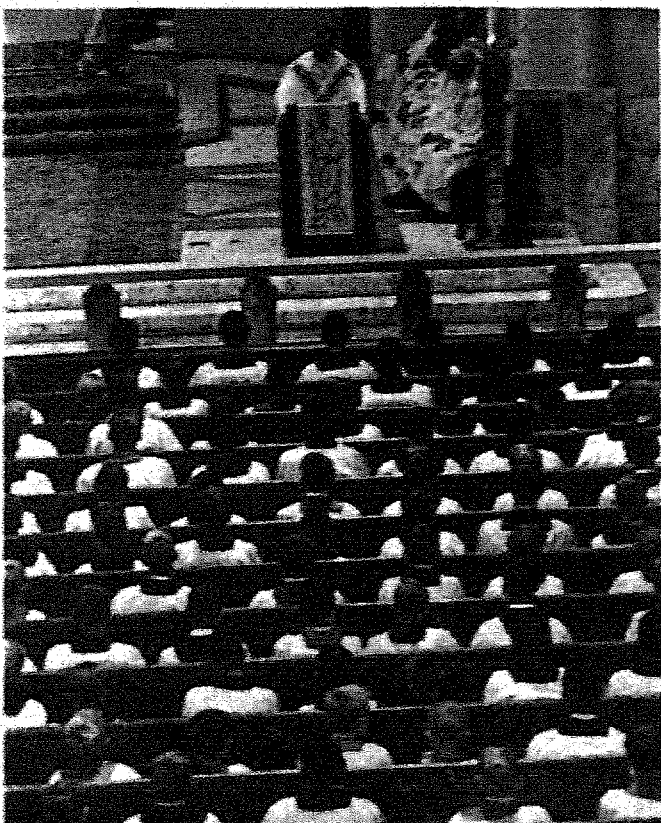
Parishes

Holy Name of Jesus, West Palm Beach, Dale Allen, Douglas Carrier.
 Holy Spirit, Lantana, James Shortley, Thomas Dull.
 Sacred Heart, Okeechobee, Michael Layne Bennett, John Timothy Dorgan.
 St. Anastasia, Ft. Pierce, Claude Boudrias, Robert Shaffer.
 St. Ann, West Palm Beach, Michael James Canavan, John Kevin Young.
 St. Clare, North Palm Beach, Joseph Buranosky, William Blachke.
 St. Edward, Palm Beach, Chris Ackerman, David Crawford.
 St. Francis of Assisi, Riviera Beach, John A. Stewart, Richard A. Gumula.
 St. Helen, Vero Beach, Mark Herman, John Czernis.
 St. William's Mission, Sebastian, Kenneth Guilbeaux.
 St. Joan of Arc, Boca Raton, Michael Swartz, Patrick McCutcheon.
 St. John Fisher, West Palm Beach, Richard Craig, Larry Mohr.
 St. Joseph, Stuart, David M. Deci, Kevin P. Smith.
 St. Jude, Jupiter, Tony Grogan, Ernie Veale.
 St. Juliana, West Palm Beach, Michael Driscoll, Raymond Farmer III.
 St. Luke, Lake Worth, Douglas Pease, Patrick Brunson.
 St. Mark, Boynton Beach, Michael Shepack, George Binstead.
 St. Philip Benizi, Belle Glade, Emilio Echabe, Enrique A. Tomeu.
 St. Vincent Ferrer, Delray Beach, Paul Wickert, Miles Gosnell.

West Coast Deanery

Parishes

Our Lady of Grace, Avon Park, Stephen Tomek, Kyle Hassfurther.
 St. Ann, Naples, Walter Huber, Kevin Ginos.
 St. Catherine, Sebring, Alex Sabo, Tim Brand.
 St. James Mission, Lake Placid, John Baker, Richard Head.
 St. Cecilia, Fort Myers, Frederick Kraus, Patrick Rice.
 St. Charles Borromeo, Port Charlotte, Joseph White, Daniel McLaughlin.
 St. Francis Xavier, Fort Myers, Robert Everett, Patrick Everett.
 St. Margaret, Clewiston, James McCarthy, Eugene Hine.
 St. Joseph Mission, Moore Haven, Lee Brooks, John Brooks.



MORE THAN 200 altar boys from parishes and missions throughout the Diocese heard Msgr. James J. Walsh outline the "critical" needs for priestly and religious vocations, and the "solutions" to the problem.



ART SEMINAR at the new Art Institute of Fort Lauderdale marked the founding of the first branch of Pittsburgh's Art Institute. Among those attending were Sister Conradine, principal, Cardinal Gibbons High girls' division, shown with Mark Wheeler, director; Fort Lauderdale Mayor Edmund R. Burry, and E. J. Mathews, right, vice president Pittsburgh Art Institute.

Club Slates TGIF Party

A "Thank Goodness It's Friday" party under the auspices of the Catholic Alumni Club begins at 5 p.m., Friday, May 10, at No. 1 South, 8099 S. Dixie Hwy.

Any college graduate who is a Catholic and single is invited to join the club. Further information may be obtained by calling 444-6844. Members need not be graduates of Catholic colleges but most hold degrees from some college or university.

St. Clare

Annual Mother-Daughter Communion breakfast will be held Sunday, May 5, at the Colonnades Beach Hotel, Singer Island, at 10 a.m., following Corporate Communion during the 8:15 a.m. Mass in St. Clare Church.

Coral Gables

Fourth annual "Derby" dance of St. Theresa Home and School Association begins at 8:30 p.m., Saturday, May 4, in the K. of C. Hall, 270 Catalonia Ave.

St. Vincent

Officers of the Lady's Guild will be installed on Saturday, May 4, and luncheon will follow at Crystal Lake Country Club, Pompano Beach. Reservations are being accepted by Mrs. Tobin at 972-0729.

Centro Auxiliary

Catholic Spanish Center Auxiliary will be hostess during a Spring fashion show and luncheon at noon, Saturday, May 4, at the Hotel Everglades.

St. Kieran

Fashion show and luncheon under the auspices of the women's club begins at 11:30 a.m., Friday, May 10, in the home of Mrs. J. C. Pereno, 305 Shore Dr., East, in Bay-heights. Reservations may be made by calling 445-1825.

K of C

Mother's Day dances have been scheduled by two South Florida Councils. Coral Gables Council will be host at a dance which begins at 7 p.m. Sunday, May 12, at the Council Hall, 270 Catalonia Ave. Holy Spirit Council, West Hollywood, will host a dance at 9 p.m., Saturday, May 4, in Chaminade Hall, 5000 Chaminade Dr.

CDA

Annual May breakfast of Court Miami 262 will begin at 10:15 a.m., Sunday, May 5, at the Top O' the Colum-

bus Hotel, following Corporate Communion during 9 a.m. Mass in Gesu Church. Members will elect new officers at 7:30 p.m., Wednesday, May 8 in Gesu Center.

Court St. Coleman will observe a Corporate Communion during 8 a.m. Mass in Blessed Trinity Church, Miami Springs, and breakfast will follow at Miami Springs' Villas. Election of officers will be held at 8 p.m., Tuesday, May 7, in the parish hall.

St. Clement

Members of the Altar and Rosary Society will meet at 8 p.m., Tuesday, May 7. Entertainment will be provided by Mary Ann Uhlar, music major at Florida-Atlantic University. Refreshments will be served.

St. Stephen

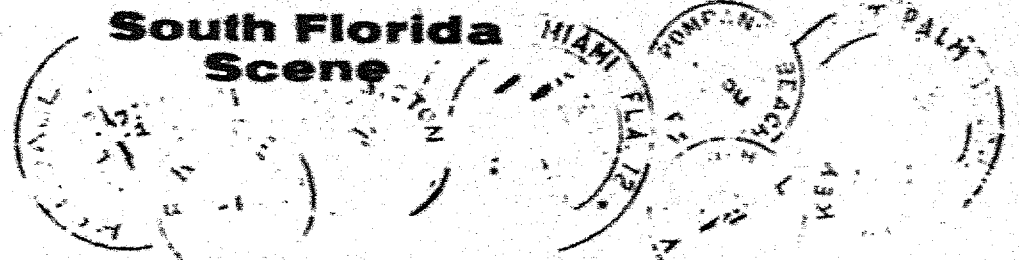
Corporate Communion will be observed by the Council of Catholic Women at 8 a.m. Mass, Sunday, May 5. Women at 8 a.m. Mass, Sunday, May 5. Breakfast will follow at Copeland's Restaurant where Father Lawrence Murphy, council moderator; and Mrs. Donald Hofer, vice president of the Broward Deanery of the DCCW, will be the guest speakers.

Sacred Heart

A rummage sale under the auspices of the Confraternity of Christian Mothers and Altar Society will be held today (Friday) and Saturday, May 4, in Madonna Hall, 421 N. Federal Hwy. Contact Mrs. Clement Andrews if you have donations.

St. James

A card party under the auspices of Our Lady of Charity Rosary Makers will begin at 7:30 p.m., Tuesday, May 7, in the Friendship Room at First Federal Savings and Loan Assn., 900 NE 125 St.



South Florida Scene

Holy Name Societies in South Florida are electing officers for the 1968-69 year.

JUPITER — Al Cote has been installed as president of the society in St. Jude Parish. Other officers are Al Wehage, Sr., vice president; Don Ganzel, secretary; and Harold Jerger, treasurer.

HIALEAH — Philip S. Szydlis will be installed as president of St. John the Apostle Holy Name Society following Mass at 4 p.m., Sunday, May 19, in the par-

ish church.

Other officers are John Gallagher and Fred Valentin, vice presidents; Joseph Maranto, secretary; Walter

Flannelly, treasurer; and Rolando Garcia, marshal. A dinner and dance will follow, during which past presidents will be honored.

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This Third Parent In The Home--TV

By JOHN J. WARD

How many days and evenings do you spend watching television? How often do you turn on the radio? How many recordings do you listen to for "entertainment?" How often do you go to the movies?

Let these same questions apply to your children and your grandchildren. Well, according to one West Coast TV personality, all of you are being exposed to the danger of suffering from "psychedelic paranoia," which means, in simple language, "going out of your mind."

Personally, this writer thinks the young television performer was going just a little bit too far. Not all TV and radio shows, movies and recordings are that bad and dangerous. As a matter of fact, a lot of them are good and delightful entertainment and beneficial and instructive rather than harmful.

The young TV speaker was Bob Dornan, of Station KHJ-TV, Hollywood, Cal.,

and he was addressing the 17th annual breakfast of the entertainment industry in the Palladium. He accused all his listeners of using an overabundance of questionable material and failing in responsibility to the public.

Earlier, all the media workers had assisted at a Mass offered by James Francis Cardinal McIntyre, of Los Angeles, in Blessed Sacrament Church. The Cardinal praised his listeners as representing a group loyal to the foundations or morality expressed in the Ten Commandments and exhorted them, for the sake of the nation's youth to uphold their morality standards.

But young Mr. Dornan followed by scoring each of the four industries represented for irresponsibility by projecting false notions and questionable material.

He indicted the recording industry for producing "rock music with dope and

sex lyrics that make the kids laugh because adults can't understand them." He criticized radio for broadcasting and popularizing the records. He indicted major magazines for their cover stories.

Doran called the new movie code "useless" and said the floodgates are open for depiction of sadism, nihilism and hedonism. But he saved his strongest volley for his own TV industry. He said:

"Television is the third parent in the home. It is the parents' biggest competitor. Children spend more hours before the tube than they do at most other activities.

"And what are they getting? It's a diet of murders, violence and mayhem repeated over and over and over.

"Whose ideals are going to prevail? Yours or those of the tube, the films, the books and magazines, the records?"

"The burden is on the media to regulate themselves. But parents must stand fast

on principles and must discipline their children."

Dornan's views received some support from Father Patrick J. Sullivan, S. J., the executive director of the National Catholics Office for Motion Pictures (NCOMP) who said in an interview in New York that federal ratings—if they come—may bar children from seeing certain films.

"There isn't much quarrel over adult films," the Jesuit priest said, "but many parents do resent the availability of adult films to children, particularly in neighborhood theaters."

Father Sullivan said he does not expect any censorship of the movies, but he thinks Washington may develop a system of ratings comparable in some ways to the ratings now provided by NCOMP. He added:

"People are naive if they think there can be any program of censorship. The only films that can be restrained today are those found to be pornographic."

And, he explained, 44 per cent of movie audiences are said to be under the age of 18.

Named To Baptist College

A man who has been honored as "Knight of the Month" by the Miami Knights of Columbus, was recently named visiting lecturer in history department of the Baptist-owned and operated Florida Memorial College.

Joe Lang Kershaw, a member of the Miami Council of the KC, was honored for his work in the service programs of the Catholic Men's organization.

A teacher in Miami schools for nearly a quartercentury,

he is presently a member of the faculty of Carver Junior High School and will begin a term as visiting lecturer in Negro history at the Miami campus of the Baptist Negro college in September.

Kershaw, his wife, Mamie and son Jo Lang, Jr., are members of Corpus Christi parish, where he belongs to the Holy Name Society. In addition the senior Kershaw is a member of the classroom Teachers Association and the Catholic Teachers Association.

Order Of Alhambra Bowing Into Miami

Twenty-six men from the Great Miami area will mark the founding of Haisun Caravan No. 176 of the Order of Alhambra, the first Caravan in the Diocese of Miami on Sunday evening, May 5.

Established in 1904 as a fraternal organization of Catholic men dedicated to assisting retarded children, the Order has a membership of more than 12,000 men, according to John A. Majewski, Grand Commander of the Haisun Caravan.

Other officers of the Caravan include, Frank Flynn, vice-president; Gilbert Haas, secretary; William Kennedy, treasurer; and Father William O'Meara, C.S.B., chaplain.

Programs designed to benefit the Marian Center in

Miami will be among the special projects initiated by the Miami organization.

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Women's Convention Urged: Reach Poor By Bridge Of Understanding

(Continued from Page 1)

Hundreds of affiliation members from Fort Pierce to Key West and from South Florida's west coast, elected Mrs. Wendell Gordon, Little Flower parish, Coral Gables, as their new president during the convention.

Also named to diocesan offices were Mrs. Edward Keen, Holy Family parish, North Miami, vice president; Mrs. William J. McCullough, St. Juliana Parish, West Palm Beach, treasurer; Mrs. Harry McLaughlin, St. Michael parish, recording secretary; and Mrs. John Cunningham, St. Ambrose parish, Deerfield Beach, corresponding secretary.

Urging the DCCW members to be not only "hearers of the word of God but doers," Bishop Carroll pointed out that the areas of disturbance and violence in many parts of the country pose a challenge not only to Catholics but to other faiths to unite and do what can be done for those who are less fortunate so that the "poor will receive as quickly as possible those things which will rescue them from the conditions in which they

find themselves. "I am not talking about any particular people," the Bishop emphasized. "I am talking about everyone—the number of people who are hungry, people who do not have adequate housing and who even when they have the money, cannot buy homes, those who do not have proper education, who can't get a job in many instances, people whose children never see a playground, only asphalt streets.

"Do not only say that you love your neighbor but prove it by your actions," Bishop Carroll exhorted Council members. "Because we have a moral obligation and we recognize that responsibility, we can induce others to become involved in various areas where help can be given. Our whole picture will have to change considerably if those who have been denied their God-given rights are to get them," he declared.

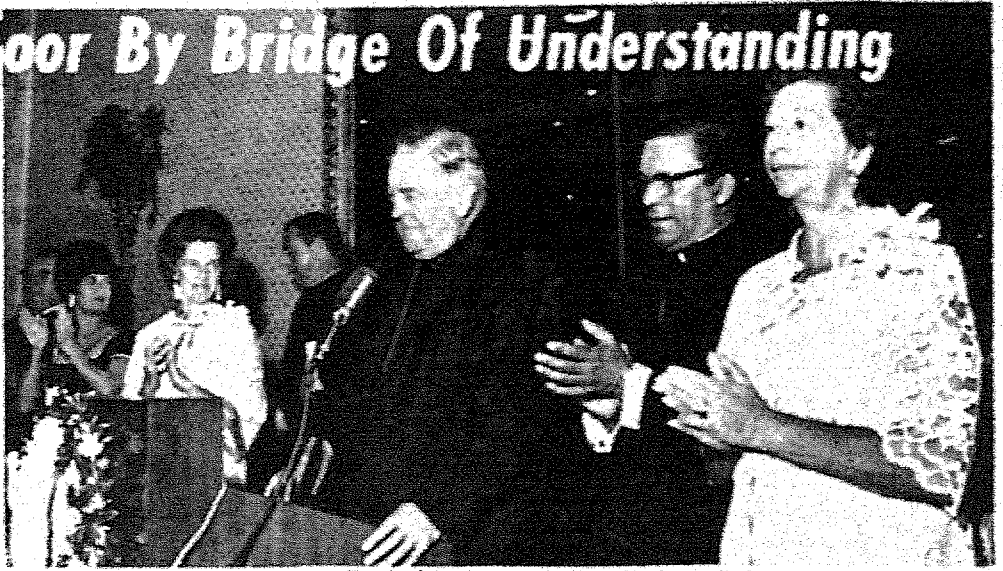
Bishop Perry told the convention that "there are too many tendencies toward boredom, irresponsibility, insolence, sophistication and

'playing it cool,' that the family must counteract to give children values, goals and habits sometimes directly opposed to those of their environment.

"Otherwise," he predicted, "the 'status-seeking, security hungry, conforming society,' in which we live will soon convince them that the sole purpose of life is to be entertained, that we are here to squeeze every drop of pleasure and fun out of life, that it has no serious purpose."

The prelate reminded parents present that they do not "own" their children, pointing out that they have them for only a little while. "You help them to learn and to grow as your parents helped you," he added. "You make them free to follow whatever vocation of love God may call them to. Strange as it may sound, you are in a true sense babysitters of God."

Bishop Perry noted that human weakness is only one of the influences on youth in today's world. "Your children are the first in the his-



STANDING OVATION was afforded Bishop Coleman F. Carroll during the convention banquet. At left is Mrs. Lou Unis, retiring Council president. At right is Bishop Harold Perry, S.V.D. and Mrs. Wendell Gordon, new president.

tory of the world to be raised with television, which, of course, gives them wonderful information, yet daily exposes them to pagan attitudes of which you must disapprove," he stated.

"Finally, it is evident," he declared, "that the morals of the times which are exemplified by television, cheating business executives, off-married actresses and

the hippies, doves and hawks influence and confusing effect all have their weakening upon children."

Diocese Picks Weapons In War Against Poverty

(Continued from Page 1)

Negro District.

Three representatives from St. Francis Xavier Catholic Church, St. Agnes Episcopal Church, and St. John and Mt. Zion Baptist Churches are members of the board of directors of Ecumenical Developments, Inc., an interfaith corporation, which was one of three unsuccessful bidders on the project but drew commendation from officials and boards reviewing the proposals because it had included plans for special social services.

Bishop Carroll, who is president and chairman of the board of the South Florida Citizens Housing Foundation, Inc., pointed out that "hopefully in the near future the Foundation will have a full-time director, after which time business firms and banking interests in the community will have an opportunity to join in the effort to assist the poor.

"The foundation will make it possible to build low-cost housing at a low rate of interest on the mortgages," he said, emphasizing that in the near future members of the

Negro community will be trained to assume positions of importance in the operational procedures of the Foundation.

Operation Speed, which is expected to reach tens of thousands of youths, is also expected to train between 1,200 and 1,800 unemployable during the year, to train 150 hard-core youths to be employed in summer programs under a special job program sponsored by the United States Fund. The City of Miami will develop two neighborhood youth activity centers based on the TACOLCY (Advisory Committee of Liberty City Youth) concept; and Girl Scouts will donate two camping sites for day camps.

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Happiness Ever After In 'Never-Never' Land

MONACO — In these days when even elected officials voluntarily put aside the overwhelming responsibilities of office, it is like "never-never" land to visit the Principality of Monaco, where Prince Rainier and Princess Grace hold the reins of government in an atmosphere of living happily ever after.

Monaco is an independent, sovereign state located on a small plot of 370 acres spilling down from a French mountain ridge into the deep, clear Mediterranean. Its history dates back to the Phoenician era.

One hundred years ago, Monaco consisted of a Palace protectively situated atop a rock hill and a cluster of houses. Today it is a bustling community-state with 25,000 residents.

In the era of Prince Charles III, fishing and olive growing supported the economy. Today, tourism accounts for 80% of Monaco's income.

But whereas, Russian princes and Italian noblemen flocked to the Principality by train and motorcar in the early 1900's to try their luck at the famous Monte Carlo Casino, Monaco is currently competing with Miami Beach, Majorca and Melbourne in luring the jet-age traveler who books his trip with the neighborhood travel agent.

It was Prince Charles who first recognized the resort potential of this place. In 1863 he granted a 50-year franchise to Francois Blanc for the operation of a gambling casino. Blanc was in the casino business in Hamburg, Germany.

In an effort to disguise regally the gaming aspect of the venture, Blanc called his company, Societe des Bains de Mer, which meant a "bathing society."

The casino was opened and named after the Prince. Italian was then the language of Monaco. The casino was called Mount Charles or "Monte Carlo."

Blanc operated a flourishing business. The nobility of government and society tried their luck at the gambling tables. A favorite saying of the time was, "You can bet on red or black but it is always White who wins." The French translation of Blanc is White.

The glittering era for Monaco with its exclusive club atmosphere continued into the 1930's with the exception of World War I years. The place never regained its regal footing thereafter. In the 1950's, Greek shipping magnate Aristotele Onassis acquired a majority interest in the SBM (Societe des Bains de Mer).

Onassis was more or less an absentee landlord whose primary concern was not the operation of the SBM as the mainstay of Monaco's economy. Monte Carlo, with its cluster of posh hotels, clubs, golf course, skeet shooting, 22 tennis courts and other attractions, merely coasted along on its past reputation.

Exclusivity and wealth used to be synonymous. Within the last 20 years this has changed. The wealthy are not so exclusive and the exclusive are not so wealthy. Monaco visitors used to come for three months. Today the average stay is 15 days.

The present SBM Director General, Wilfred Groote, says that 80 per cent of first class travel costs are submitted as business deductions. "In Paris or Rome it is easy to find an excuse for a business write-off but Monte Carlo has no such pretext. We need to attract convention business and small tourist groups."

Groote and his associates have been running the SBM since Onassis finally disposed of his majority holdings to Monaco interests two years ago. They are hard-headed business types: Groote was Pan American Airways Director of hotels in Europe, Africa and the Far East; Max Blouet, SBM Hotel-Resort Manager, has a distinguished hotel background in Europe and the U.S.

They plan to renovate the old area of Monte Carlo and create from scratch a New Monte Carlo along the beachfront. The first project will be a 300-room Holiday Inn followed by another 400-room hotel with a convention hall. The "new" Monte Carlo will provide that needed business deduction write-off.

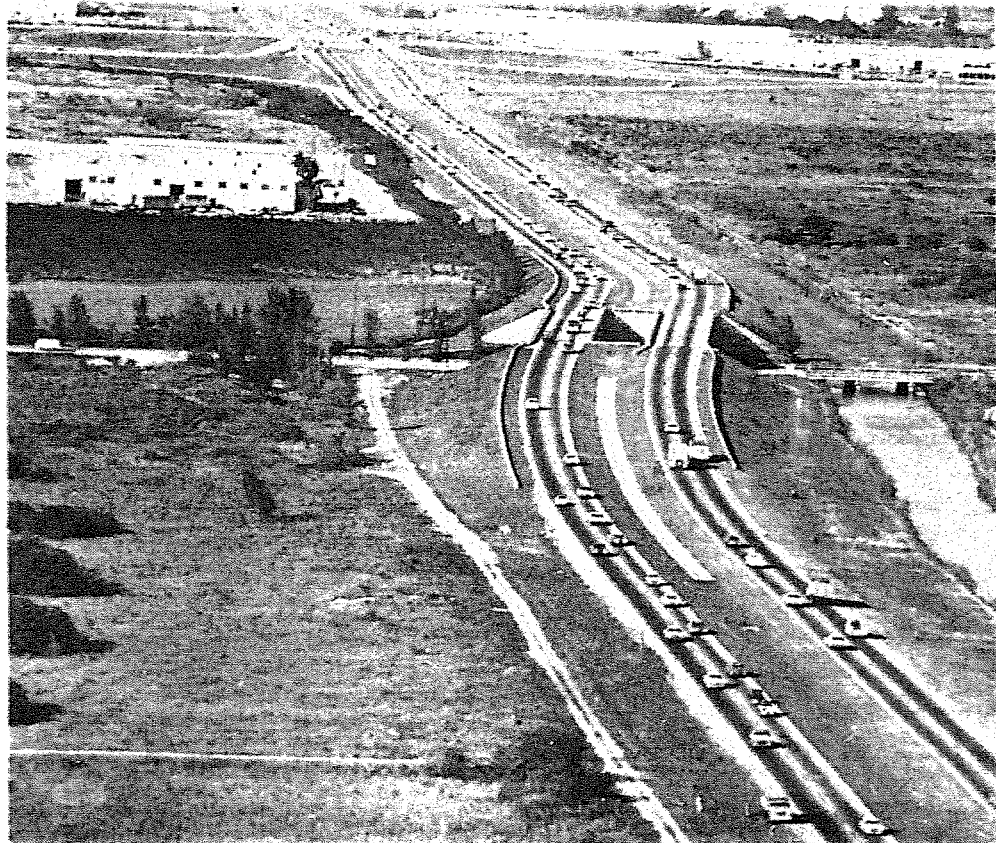
Thus Monaco hopes to adjust itself to the needs of the modern traveler. The casino is an attraction but in today's society, according to Director General Groote, gambling is strictly a luxury of the past. He says, "The leading men in business, commerce and liberal arts can't rationalize big gambling with their consciences. They are shouldered with responsibilities to employees and others. Gambling for a little fun is O.K. —but heavy betting is on the way out."

So, Monte Carlo is putting down its future bet on new tourist facilities, \$300,000 annually to maintain a symphony orchestra, another \$300,000 for opera. Beginning August 1, the famed Harkness Ballet will make Monaco its winter headquarters.

Even the Royalty of the Principality has been caught up in the "new look" approach to tourist success. Princess Grace, who normally does not personally meet visitors, made an exception last week to greet a delegation of U.S. journalists visiting the Riviera and Portugal.

Grace Kelly was 25 years old when she married Prince Rainier in 1956. Today, she appears as a conservative, dignified young matron — a Junior League prototype — with a dignified reserved beauty — but still in all a plausible mother of three children.

Monaco indeed — from the Palace to the casino — is aggressively working to enable the postage stamp-sized State get its share of tourist dollars.



When we have traveled all ways, we shall come to the end of all ways, who says, "I am the way."

St. Ambrose

A Catholic Daily Paper? Writer's View Is 'No'

JOHN
COGLEY'S
VIEW

By JOHN COGLEY

The question of a Catholic daily paper seems to be always with us. Over the years several serious attempts were made, and a few short-lived ventures actually got to the publication stage.

But the readership simply did not appear to make such a project financially feasible. Lately there is talk again that what the Church in this country needs is its own "New York Times" or, better, "Christian Science Monitor."

The arguments for such an expensive and difficult undertaking don't have the appeal they once had.

For example we used to hear that such a paper would be able to provide a "Catholic interpretation" of the news. Very few nowadays think there is any such thing.

The old notion was based on the proposition that Catholics somehow had hold of Truth by the tail, in a way others did not, and that the Catholic "interpreters" would be able to pierce the fog with special clarity.

Now there is a general recognition that the baptized are just as subject to bias, prejudice, confusion and self-interest as anyone else. The gift of faith, almost all are now willing to grant, is no guarantee of other wisdom or special insight where the affairs of the world are concerned.

A Catholic daily would be no better than its editors and staff, and being Catholic would have nothing to do with their professional competence. What special meaning then would a "Catholic" daily have? None, I think.

Other arguments were founded on the idea that Catholicism was a kind of subculture and as such needed a daily voice



of its own, since it was threatened on all sides by the hostile, alien indigenous culture of the U.S.

Merely to state that proposition, which not long ago was widely accepted, is to point up the anachronism in it. Whatever power it once had was finally dissipated by the Vatican Council and all that has happened since.

Then, we used to hear an argument in the same spirit — that there was an ever-pressing need to present daily the "Catholic side of the story" in matters affecting the Church throughout the world.

This was posited on the idea that the Church could usually expect something less than justice from the secular papers and a corrective was ever necessary.

Some, arguing this, merely wanted a propagandist outlet to protect the Church's institutional interests. But others were, doubtless, sincerely concerned that a great deal of ignorance, if not an absence of good will, accounted for misinformation about Catholicism's being spread abroad in the general press.

There was a certain measure of truth in the charge. However, the reporting of religious news has improved tremendous-

ly in the past few years. Today, one often finds more accurate and sophisticated Catholic news in the secular papers than in those put out under church auspices.

Finally there was the argument that there is sufficient news and commentary about Catholicism coming out every day to justify a specialized daily.

If enough people were that much interested in the domestic life of the church, the argument might still hold up. But I don't think there are. Moreover, it may be a good thing there are not.

A preoccupation with churchy matters inevitably detracts from the attention one can give to the more serious questions confronting the Christian. Putting a Catholic caste on every subject under the sun, as is still done, even by some of the most avant-garde Catholic writers and editors, suggests that the old sectarian mentality has not really disappeared but has been subtly up-dated.

All in all, there does not seem to be any good reason to revive the old Catholic daily question, and there are some excellent reasons for laying it to rest. Aside from the financial drain on the Catholic community it would surely cause. I think it would be a step backward toward the comfortable self-preoccupation that held back American Catholicism for so long.

The present mass of publications gives us all the clerical gossip, theological fadism, and crusades-for-reform that most of us can take, and maybe a great deal more. The Church is still being treated as a club — only now it is a livelier club, with a new establishment and post-conciliar house-rules.

I'm against anything that will carry the trend away from the world any further than it has already gone since the liberal lay missionaries took over from the conservative clericals.

NOW—FOR CATHOLICS OF ALL AGES AND CATHOLIC FAMILIES OF ALL SIZES—

New Hospital Plan for Catholics pays extra cash direct to you—
in addition to any other insurance—group, individual or Medicare—
tax-free extra cash to use as you please!

\$100 a week while you are hospitalized (See all plans at right)

\$75 a week while your wife is hospitalized (See All-Family and Husband-Wife plans at right)

\$50 a week for each eligible child hospitalized (See All-Family and One-Parent Family plans at right)

\$500 accidental death benefit (Payable on all plans. See details at right)

REGARDLESS OF YOUR AGE OR THE SIZE OF YOUR FAMILY YOU CAN ENROLL FOR ONLY \$1.00

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than **Midnight, May 12, 1968!**

This could well be the most important news you've heard in years! Now you may enjoy a special low-cost health protection plan that pays "extra cash" direct to you when unexpected sickness or accident hospitalizes you or a member of your family!

Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years, has created a brand-new health plan especially for Catholics like yourself—the HOSPITAL PLAN FOR CATHOLICS.

"Try" This Plan For Only \$1

You can actually "try" the plan under a special *no strings* "introductory" offer:

For only \$1.00, you can enroll yourself and all eligible members of your family—without having to see a company representative and without any red tape whatsoever—during this limited enrollment period.

And, after you receive your policy, if for any reason you decide you don't want it, you may return it within 10 days and your dollar will be promptly refunded!

Why You Need The Hospital Plan For Catholics In Addition To Ordinary Health Insurance

Because no matter what other insurance you now carry, it simply won't cover everything!

Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras? Probably not.

And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire domestic help. If one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare, where will the "extra" money you need come from?

Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

Now, with the unique protection of the Hospital Plan for Catholics you can avoid these worries—because you can be assured of extra cash income when you or any covered family member goes to the hospital—to help keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of the four low-cost plans shown at right.

In addition to the important cash benefits, you get all these valuable "extra" features:

Your "Health-Bank Account"

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500 or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum! When you have claims, your benefits are simply subtracted from your "ac-

(Continued on next page)

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN \$10,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If yours is a young growing family, we recommend the All-Family Plan. You and your wife are covered at once for accidents, for sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children between 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any future additions.)

You pay only \$7.95 a month and you get your first month for only \$1.00!



HUSBAND-WIFE PLAN \$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan.

You pay only \$5.75 a month and you get your first month for only \$1.00!



1-PARENT FAMILY PLAN \$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If you are the only parent living with your children, we suggest the One-Parent Family Plan. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan.

You pay only \$5.95 a month and you get your first month for only \$1.00!



INDIVIDUAL PLAN \$5,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized.

If you are living by yourself, or wish to cover only one family member, you will want the Individual Plan.

You pay only \$3.25 a month and you get your first month for only \$1.00!

(NOTE: See below for over-65 rates and how you may enroll parents who are over 65.)

On all plans, your cash benefits are paid from the very first day you enter the hospital, as long—and as many times—as you are hospitalized right up to the maximum (Aggregate of Benefits) of your plan.

IMPORTANT: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again or are likely to recur, the Hospital Plan for Catholics will cover each family member for these pre-existing conditions after he has been protected by the policy for two years!

But whether or not you have had a chronic ailment, the Hospital Plan for Catholics will

cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

Special Note If You Are Over 65

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form on next page without any other qualifications! The Hospital Plan for Catholics not only accepts you regardless of age, it gives you hard-to-find extra cash protection during the high-risk senior years at a cost within your means.

If you are over 65 now, or when you be-

come 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan ADD: \$2.25
Female on One-Parent Family or Individual Plan ADD: \$3.00
Male on any Plan ADD: \$3.00

Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Hospital Plan for Catholics during this

limited Enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month.

Accidental Death Benefit On All Four Plans

In the event of the accidental death (within 90 days of an accident) of any person covered under the Hospital Plan for Catholics, \$500 will be paid to any beneficiary you

wish to name, subject to the maximum (Aggregate of Benefits) of your policy. You may, if you wish, name your parish as your beneficiary.

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?

The Hospital Plan for Catholics is a brand-new, low-cost health protection plan—created especially for Catholics—that pays *extra cash income* direct to you when covered accident or illness hospitalizes you or a member of your family.

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance?

Probably your present hospital insurance won't cover *all* your hospital expenses, but even if it does, you will *still* need help to cover all your household expenses when you are hospitalized.

3. Can I collect even though I carry other health insurance?

Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

4. Is there a lot of red tape to qualify?

None at all. Your *only* qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.

5. Which plan should I choose?

You may choose any of *four* low-cost plans—you can actually select the *exact* plan that suits you best!

If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 5 months and under 21 are included, at no extra cost, as long as they live at home.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. This covers you and all eligible children living at home between 5 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the ONE-PARENT FAMILY PLAN.

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

6. If I become hospitalized, when do my benefits begin?

On *all* plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

7. How much can I be paid in a Catholic hospital?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the ONE-PARENT FAMILY PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) while you are hospitalized.

8. Must I go to a Catholic hospital to collect benefits?

No, you will be covered in any hospital of your choice that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

9. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents that occur on or after that date are covered immediately. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.

10. What if someone in my family has had a health problem that may occur again?

Any covered family member who has suffered from chronic ailments in the past will be covered for these pre-existing conditions after he has been protected by the policy for two years.

11. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.

12. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay your premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

13. Why is the Hospital Plan for Catholics almost like having an extra "bank account"?

When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

Then, every month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum. When you have claims, benefits are simply *subtracted* from your "account."

14. Are any other unusual benefits included?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's beneficiary—unless you wish to name your parish as beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.

15. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks sent directly to you.

16. Why are the premiums in the Hospital Plan for Catholics so low?

You actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

17. How much does my first month cost?

Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for the INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box at left.)

18. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

count"—much like putting money in and taking it out of the bank.

Peace Of Mind And Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Extra Cash In Addition To Other Insurance

Yes, the Hospital Plan for Catholics pays you in addition to any health insurance you carry, whether individual or group—even Medicare! Furthermore, all your benefits are tax-free! Of course, you may carry only one like policy with Mutual Protective.

Surprisingly Low Cost

Membership in the Hospital Plan for Catholics costs considerably less than you might

expect. Regardless of your age, size of your family, or the plan you select, you get your first month for only \$1.00. See box on preceding page for low rate of plan that suits you best.

How Can We Do It?

How can we offer so much for so little? The answer is simple: We have lower total sales costs! The Hospital Plan for Catholics is a mass enrollment plan—all business is conducted directly between you and the company by mail. No salesmen are used. No costly investigations or extra fees. It all adds up to real savings we share with you by giving you top protection at lower cost.

A Respected Company

In addition to the exceptional advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics

all across America for over 35 years. Catholics everywhere, possibly right in your own community (including many priests), know of us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protection coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147M Series) immediately—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you can be sure that your claim will be handled promptly.

Doesn't it make good sense for you to be protected by the Hospital Plan for Catholics, should you or a member of your family be suddenly hospitalized? Why not take a moment now to fill out your Enrollment Form and mail it promptly with only \$1.00—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy to understand. But if for any reason you change your mind, you may return it within 10 days and we will promptly refund your dollar.

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before the date shown below. But please don't wait! The sooner we receive your Form, the sooner your Hospital Plan for Catholics will cover you and your family. We cannot cover you if your policy is not in force!



MUTUAL PROTECTIVE INSURANCE COMPANY
3860 Leavenworth Street,
Omaha, Nebraska 68105
Licensed by the
State of Florida

If for any reason you decide you don't want your policy, you may return it in 10 days and we will promptly refund your dollar!

IMPORTANT
SPECIAL LIMITED
ENROLLMENT PERIOD! EXPIRES
MIDNIGHT, MAY 12, 1968

Don't delay—fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105

HOSPITAL PLAN FOR CATHOLICS

LIMITED ENROLLMENT FORM NO. 5850230

INSURED'S NAME (Please Print) _____
First
Middle Initial
Last

ADDRESS _____
Street
City
State
Zip No.

IMPORTANT:
This enrollment form must be mailed no later than midnight of:

May 12, 1968

SEX: Male Female Month _____ Day _____ Year _____
 AGE _____ DATE OF BIRTH _____

SELECT All Family Plan If All Family or Husband-Wife Plan is selected, give following information on wife:
 DESIRED: Husband-Wife Plan
 One Parent Family Plan Wife's First Name _____ Middle Initial _____
 Only Individual Plan DATE OF WIFE'S BIRTH: Month _____ Day _____ Year _____

Do you carry other insurance in this Company? No Yes (If "yes," please list policy numbers) _____

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147M and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:

_____ Name of Beneficiary _____ Address _____
 The Catholic parish in which the covered person resides at the time of his death.

Date _____ Signed X _____ Insured's Signature SIGN—DO NOT PRINT
 FORM E-147M

Please make check or money order payable to MUTUAL PROTECTIVE



ON WAR AND PEACE

Following is the text of resolutions adopted by the National Conference of Catholic Bishops at its Spring meeting in St. Louis.

The National Conference of Catholic Bishops proposes to issue this year a pastoral letter which will in part address itself to the application of the moral principles enunciated by the Second Vatican Council to the present critical problems of war and peace.

Meanwhile, with a profound sense of responsibility to the Gospel of Christ and a growing anxiety for peace, the Conference adopted the following resolutions:

It is hereby resolved to express:

—To our Holy Father, Pope Paul VI, our full support of his unflinching efforts in the cause of world peace, our sharing of his paternal compassion for the victims of war

everywhere and his prayerful hope for an early beginning of peace negotiations.

—To President Johnson, our grateful endorsement of his recent decision to limit the bombing of North Vietnam and to seek negotiations toward a political settlement in Vietnam; we urge the governments involved in the conflict to undertake negotiations as early as possible in good faith and to work with patience, mutual respect and understanding toward a just, peaceful solution.

We are deeply conscious of the burdens of war on the spirit of our people, especially of youth. We appeal to our communicants, to workers for peace and to our fighting men whose sacrifices we deeply appreciate, to offer prayers that God may guide us all in forming a Christian conscience on these problems so complex and so disturbing to our generation.

ON PROBLEMS OF PRIESTHOOD

Following is the report of the U.S. Bishops' Committee on Pastoral Research and Practices on the special study project on priestly life and ministry in the U.S., presented during the meeting of the National Conference of Catholic Bishops in St. Louis.

In accordance with action taken by the NCCB membership in the spring of last year, the Bishops Committee on Pastoral Research and Practices has been engaged with a select group of qualified experts in a special study project on priestly life and ministry in the United States.

The express purpose of the in-depth study is to make available to the NCCB a clear expression of what the pastoral ministry should be at this particular juncture in the history of the Church in America.

The committee from the start has sought to determine the basic principles underlying both the nature and the exercise of the priesthood. At the same time a very serious and intense effort has been made to marshal the data necessary as a basis for any judgments which might be made regarding the present and future exercise of the priesthood in this country.

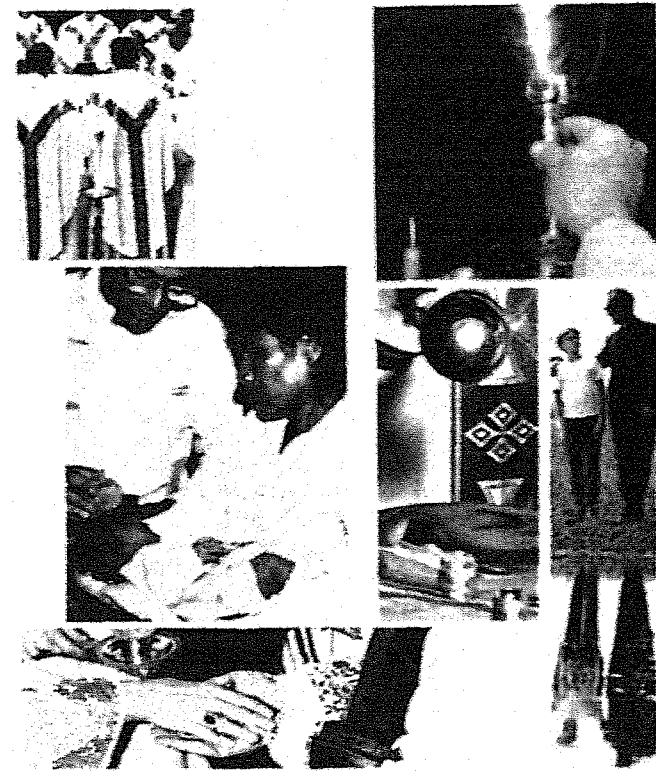
Much has already been done by the various section groups dealing with theology, history and the behavioral sciences.

As work progresses, however, the committee together with all its consultants is of the unanimous opinion that a serious and professional research program dealing with the sociological and psychological problems and potential of the priesthood in the United States must be undertaken. Such a study would serve to verify or disclaim once and for all the innumerable assertions and assumptions presently made on the basis of inexact, inaccurate and incomplete surveys and studies.

The present flood of conflicting data threatens the suc-

cess not only of this committee's work but that of other NCCB committees with related interests as well.

The committee accordingly proposes that the administrative committee of NCCB recommend to the general membership approval of a proposed study designed to provide precise information about the nature and extent of the sociological and psychological problems and opportunities



that currently face the priesthood in the United States—

a) So that planning for change in the ministry may be based on an accurate picture of what is happening in the priesthood and not on guesswork or speculation;

b) So that programs of in-service training may be designed that respond to the needs priests actually feel rather than to a priori notions of what needs they should have;

c) So that seminary education may be based in part on the experience of educational needs reported on by priests themselves;

d) So that those who recruit for the priesthood may be able to seek out those kinds of personalities which will be most successful in priestly work;

e) So that experimentation in new forms of the ministry may proceed from an accurate evaluation of the problem and difficulties existing in the present and not from theoretical daydreams about new forms which are merely novel or bizarre;

f) So that there may be an accurate response to the sensationalist picture of the priestly "Crisis" as presented in the mass media;

g) So that priestly morale may be strengthened by understanding what the extent of problems really is, since panic is usually reduced by clarity and increased by uncertainty.

A detailed proposal which would serve the needs outlined above has already been prepared by the sociology and psychology section of this committee project. It will require two years for completion and involve a notable expenditure.

After serious consideration and discussion of the proposal, the members of the Committee on Pastoral Research and Practices are convinced that its ultimate far-reaching value does, as a matter of fact, outweigh the notable expenditure involved. The committee, therefore, recommends and requests its approval.

ON NATIONAL

Following is the text of a statement on the National Race Crisis issued by the National Conference of Catholic Bishops (NCCB), (April 25) at its Spring Meeting in St. Louis, Mo.

In 1958 the Catholic Bishops of the United States issued a statement on Discrimination and the Christian Conscience. In it they condemned racism in all its forms. They could not do otherwise, given what faith and reason clearly teach concerning the unity of the human family: "He has made of one all mankind to dwell upon the whole face of the earth. . . that they should seek God." (Acts 17: 26-27)

The bishops pointed out that full and equal justice must be given to all citizens, specifically those who are Negro. They urged that the religious community "seize the mantle of leadership from the agitator and the racist." They further pleaded: "It is vital that we must act now and act decisively."

The religious bodies of the United States did act in the years that followed. The 1963 National Conference on Religion and Race became a landmark of ecumenical social action. There is reassuring evidence that the ensuing religious involvement contributed greatly to the passage of national civil-rights legislation in 1964 and 1965.

Now—ten years later—it is evident that we did not do enough; we have much more to do. When the National Advisory Commission of Civil Disorders concluded last month that white racism was a key factor in creating and maintaining the explosive ghettos of our cities, it became clear that we had failed to change the attitudes of many believers.

MILLIONS DEPRIVED

Despite ten years of religious, civic and governmental action, millions of our fellow Americans continue to be deprived of adequate education, job opportunity, housing, medical care and welfare assistance, making it difficult, perhaps even impossible, for them to develop and maintain a sense of human dignity.

Catholics, like the rest of American society, must recognize their responsibility for allowing these conditions to persist. It would be futile to deny what the Commission on Civil Disorders has told America—a white segregationist mentality is largely responsible for the present crisis.

Yet, we must not waste time beating our breasts or

pointing an accusing finger at those whom we consider racists. In varying degree, we all share in the guilt.

We must recognize the fact that racist attitudes and consequent discrimination exist, not only in the hearts of men but in the fabric of their institutions. We must also commit our full energies to the task of eradicating the effects of such racism on American society, so that all men can live with equal opportunity to fulfill the promise of their creation in the image and likeness of God.

We must build bridges of justice, compassion and understanding, and we must do so at once. As the Commission on Civil Disorders warned, we are moving rapidly in the opposite direction, toward two societies, "one black, one white: separate and unequal." We must enter into a full dialogue on matters of substantial interest with members of minority groups who suffer from discrimination and its effects.

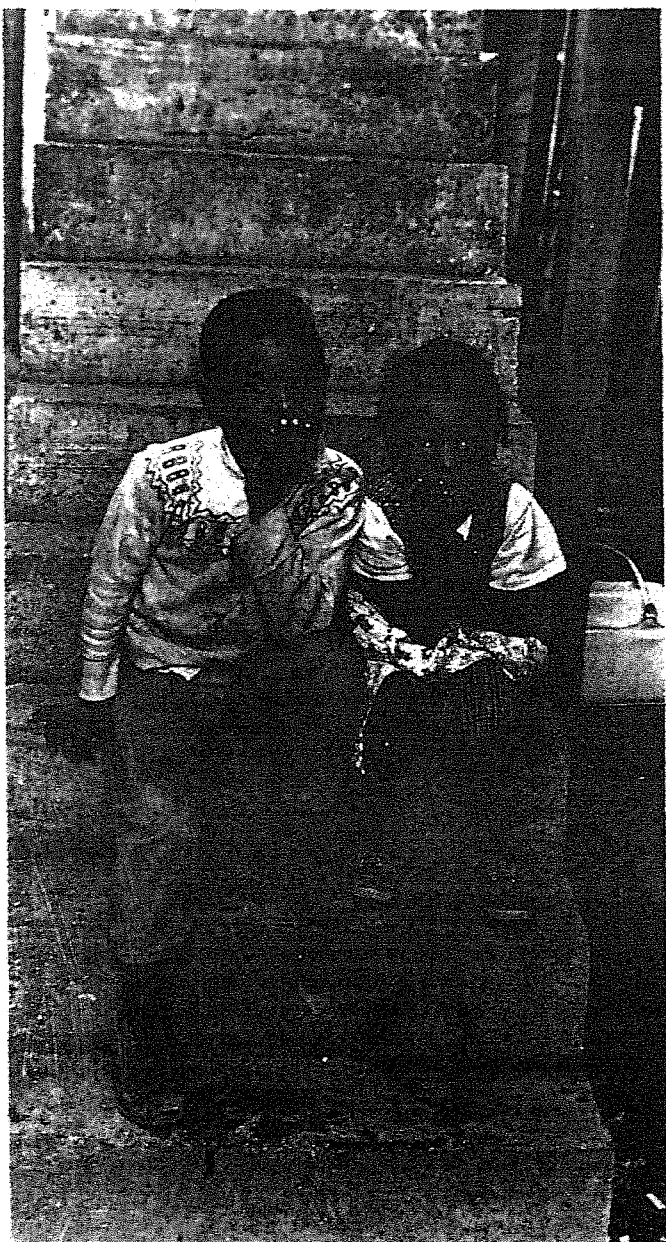
There are certain tasks which we must acknowledge remain the unfinished business of the Catholic religious community. First among these is the total eradication of any elements of discrimination in our parishes, schools, hospitals, homes for the aged and similar institutions. Second, there is the Christian duty to use our resources responsibly and generously in view of the urgent needs of the poor.

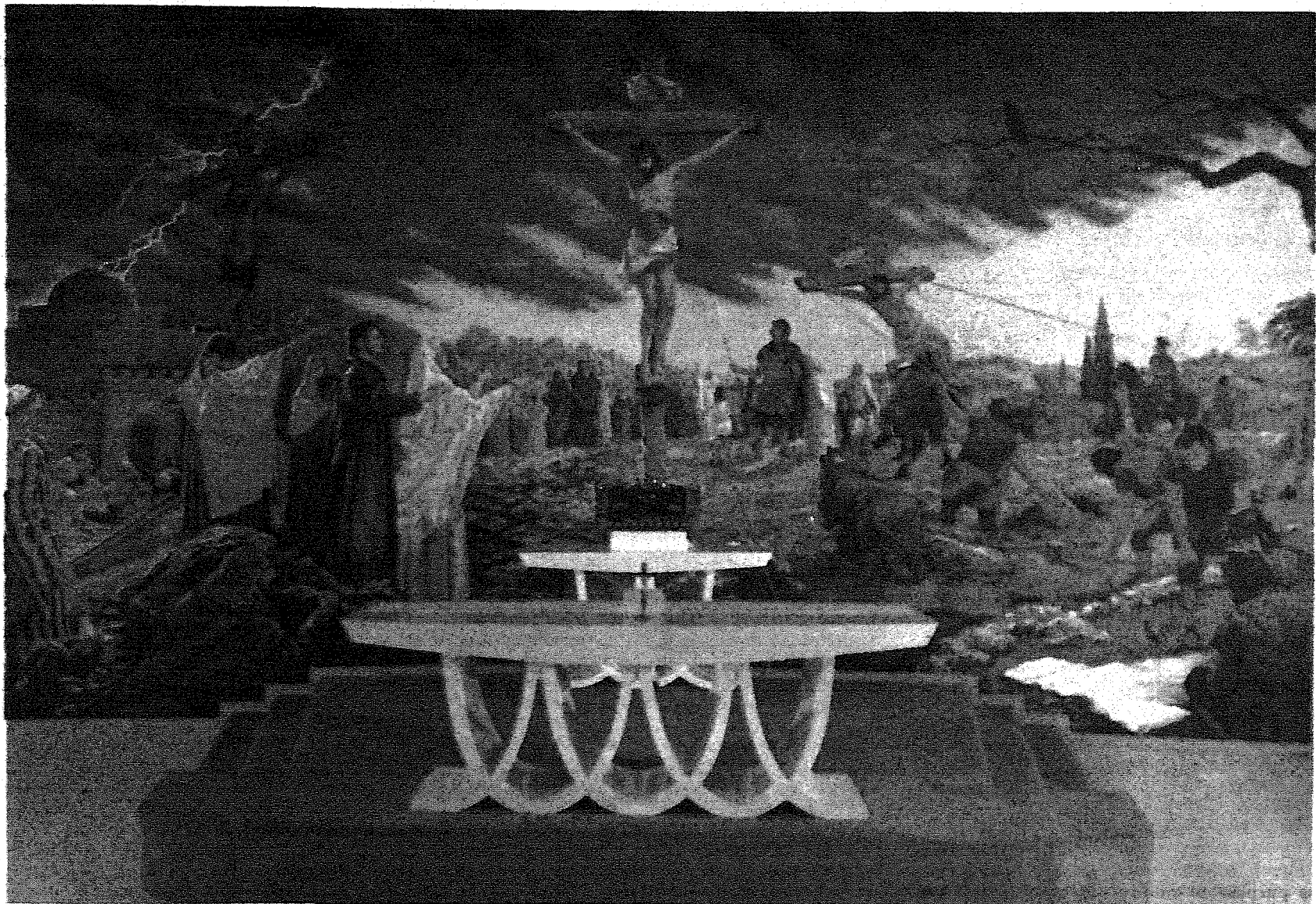
Other tasks may be performed better by a united front of the religious community. Here we pledge our continued cooperation with the National Council of Churches, the Synagogue Council of America, and with other religious groups. Effective action is demanded of us all in the midst of this crisis in American life.

It is to this task that the statement issued on April 14 by the spokesmen for the major religious traditions in the United States addressed itself when it called for: 1) coordinated efforts on the part of the American religious community to raise the substantial funds needed for the implementation of local programs; 2) continuing interfaith efforts to push for the enactment of critically needed legislation in the fields of employment, housing, health and welfare which comprise what the late Martin Luther King, Jr., called the "Poor Man's Bill of Rights."

TASK FORCE ORDERED

Within our own communion we hereby direct the various departments, offices and bureaus of the United States Catholic Conference, in collaboration with other interested Catholic organizations, to set up an Urban Task Force to coor-





Paints Crucifixion 'In A Simple Way'

Good Friday — it was an ironic yet symbolic day on which to complete a painting of the Crucifixion, thought Joseph Muscare as he finished his signature and started to wipe his brushes clean.

In December he had decided that he wanted to paint a picture. There's nothing unusual about that, especially because Muscare is a portrait artist by profession.

It was the size of the picture—30 feet high and 40 feet long—and the subject—the charge of Christ "Behold Thy Mother"—that made the work of the 20-year Miami resident special. Commissioned by Father James Connaughton for the

wall of the sanctuary of St. John the Apostle Church, Hialeah, the "picture" would require four months to complete.

"I really didn't have a deadline, when I started work in January," recalls Muscare. "Of course, it took some research, and I used a lot of different models. At first people used to come in now and then, and look, but as it got closer and closer to being finished they would come more often."

As the work on the mural continued, and completion came closer and closer, so did the date for confirmation of children in the parish.

"I knew that the bishop

would be there, and so I started working harder to complete it, and to fill in those parts that were glaringly incomplete."

After confirmation, Muscare could slow down once again and work at his own pace. "And then I realized that Holy Week and Easter were coming closer and closer. I decided that I wanted to be finished on time for Easter."

It was on the afternoon of Good Friday—an especially appropriate time—that Joe Muscare put his paint and brushes away. That same day, in cathedrals and small parish churches around the world Christians had recalled the words which inspired the St.

John the Apostle mural.

"I wanted to put the words of Christ to St. John, 'Son Behold Thy Mother,' at the top of the painting, but I decided against it," he says of the work which portrays the still-living, crucified Christ speaking to his mother and the Beloved Disciple.

Modern art, contends Muscare, is "often so difficult to understand. I wanted to paint the crucifixion in a simple way, so that any one, even a little child, who looked at it, could understand it."

At the same time, he said, he hoped to make those who looked on the work realize their

place in the total human family, and realize that it was humanity which through its sins was responsible for the sufferings of Christ.

"That is why all different types and ages of people are portrayed among the on-lookers, children and old people, soldiers who obviously did not care, and soldiers who appear deeply moved, mere passers-by and even a couple of young lovers."

And, at the center of all of these, he notes, "is Christ, expressing his love for his mother and the Disciple and us."

RACE CRISIS

dinate all Catholic activities and to relate them to those of others working for the common goal of one society, based on truth, justice and love.

It is essential that similar programs be established within the Church and the provincial, diocesan and local levels throughout the land.

Perhaps the most important single task confronting the religious community is that of building bridges of understanding, irrespective of political boundaries or loyalties, which will link Americans of every color, city dwellers and suburbanites, factory workers and farmers, civil servants and professional people.

Many such programs are in existence in various parts of the country. We can all learn from the successes and failures of these experiments as we press forward in a massive and sustained effort to break down the cleavages and divisions which today embitter so many Americans.

We also emphasize that there are areas of concern that are best handled by working with civic groups such as the National Urban Coalition and its local counterparts, and with organizations having deep roots in the Negro community.

We strongly urge Catholics of every color and ethnic group to ally themselves with these religious and civic programs as the most convincing way of demonstrating the love of neighbor which is the proof of love of God.

The Gospel of Christ and the good of the nation must motivate us to encourage, support and identify with the efforts of the poor in their search for self-determination. It is chiefly through the attainment of control over one's personal and social destiny that destructive feelings of despair, frustration and helplessness can be eliminated. These efforts require the help—free from all spirit of paternalism or condescension—not only of organizations and institutions, but of each and every believer.

No one pretends that the material resources of the religious community alone can possibly meet the complex needs of society. On the financial front, for example, our resources are necessarily limited; this pinpoints rather than diminishes our responsibility. The Commission on Civil Disorders called on all segments of society—governmental and private—to commit themselves to meeting the nation's needs in the present crisis.

We owe special attention to the following areas:

1. Education is a basic need in our society, yet the schooling available to the poor is pitifully inadequate. We cannot break the vicious cycle of poverty producing poverty unless we achieve a break-through in our educational system. Quality education for the poor, and especially for minorities who are traditionally victims of discrimination, is a moral imperative if we are to give millions a realistic chance to achieve basic human dignity. Catholic school systems, at all levels, must redouble their efforts, in the face of changing social patterns and despite their own multiple problems, to meet the current social crisis. This crisis is of a magnitude and peril far transcending any which the Church in America or the nation has previously confronted.

2. Job opportunity is also essential to insuring self-respect and stable family life. We urge American business, the industrial community, management and labor, to put every possible initiative, resource and know-how into the fight against the problem of minority unemployment. But if the private sector of the economy is unable to provide work for the unemployed members of minority groups—particularly, at the moment, young Negroes—then it becomes the duty of government to intervene. It should step in with socially useful programs designed to put to work the skills and energies of the jobless or, as is often the need, to provide for the discovery and development of skills. While urging others to do their part, we pledge to do ours and will work towards increasing the effectiveness of ecumenical and community programs requiring fair employment practices.

3. Lack of decent housing adds pathetically to the burdens of millions of American families. Living conditions in many cities and rural communities are themselves an obstacle to wholesome family life. Housing segregation inevitably becomes an added barrier to employment, particularly as job opportunities open in the suburbs and decline in the cities. The problem is twofold: removing the barriers of segregation for those who prefer and can afford suburban living, and providing low-cost housing in the cities for those who cannot afford decent housing at the prevailing prices. Private efforts should

receive the legislative and administrative support of government. In this connection, we strongly urge strict implementation, nationally and locally, of both the letter and the spirit of the recently enacted federal open-housing act. Wherever and however possible, the Catholic Church in America will work with other churches, with private groups including industry and labor, and with government to help provide housing for low income families.

4. Finally, there is need for welfare assistance which respects dignity and privacy, for those who cannot secure adequate employment. The so-called "Man in the House" rule is a national scandal. It is absolutely intolerable that families are being broken up by its application. Every possible care should be taken that public or private assistance always be provided under conditions that respect the dignity of the person and the integrity of the families assisted. It is hoped that organized Catholic social services will lead the struggle for adequate and compassionate aid for those in need.

We list these needs with full awareness of the tremendous costs involved. It will take much time and even more sacrifice to implement programs needed to rebuild our society. But surely the richest nation in the world can afford a massive war on poverty.

Certain critical questions remain. When will we realize the degree of alienation and polarization that prevails in the nation today? When will we understand that civil protests could easily erupt into civil war? Must we rebuild on the scorched earth of our ruined and gutted cities, or will we begin to rebuild now with a heightened sense of justice and compassion for the suffering?

There is no place for complacency and inertia. The hour is late and the need is critical. Let us act while there is still time for collaborative peaceful solutions. We must show concern, we must give ground for hope. In the name of God, our Father—and we do not lightly invoke His name—let us prove to all men that we are truly aware that we are a single human family on the unity of which depends our best hope for our progress and our peace.

What Do Laymen Think Of Churches' Involvement In Political, Social Issues?

By MSGR. GEORGE G. HIGGINS

The bishop of a middle-sized eastern diocese recently announced, at ceremonies memorializing Martin Luther King, Jr., that the diocese will spend a substantial portion of its annual Development Fund "to improve the condition of the Negro."

The money, he was at pains to emphasize, will not be spent paternalistically, but in close cooperation with local Negro leaders. He said that his commitment will receive the backing of the area's Catholics.

"I make this commitment," he asserted, "confident that our Catholic people share this love and concern."

That the bishop felt it necessary to make the latter statement for the record might lead one to suspect that, in point of fact, he anticipated that some of his Catholic people would object to his decision and was merely trying to neutralize their opposition in advance or, to put it more crudely, was trying to beat them to the punch, so to speak.

Be that as it may, a recent Gallup Poll on the attitude of Catholics and Protestants with regard to the involvement of their churches and their clergy in political and social issues would seem to suggest that — unless his diocese is the rare exception that proves the rule — the bishop can expect a certain amount of opposition from a sizable minority of his Catholic people.

Fifty seven percent of Catholics responding in the Gallup survey said that the churches should not get involved, with 35% stating that the churches should express social and political views.

Significantly, it was found that more Catholics than Protestants think that the churches should not get involved in social and political issues. Fifty two percent of the Protestants polled favored involvement, while 42% disagreed.

Contrariwise, however, a study released during the same week in which the Gallup findings were made public, found that in all cases Protestants were more vigorous in their opposition to social action by clergymen than either Roman Catholics or Jews.

The latter study, directed by Jeffrey K. Hadden, a sociologist at Western Reserve University in Cleveland, was summarized in considerable detail by Edward R. Fiske in an article entitled "Clergy and Civil Rights" in the editorial section of the Sunday, April 21, issue of the New York Times.

Since the Gallup and Hadden surveys dealt specifically with the right of the clergy and the churches to speak out on social and political issues (civil rights, for example) and not on the role of the churches in financing programs aimed at improving the lot of Negroes, their findings do not necessarily mean, of course, that the bishop referred to above will encounter opposition from any significant number of his people for using diocesan funds for the economic and social betterment of the black citizens of his community.

In other words, it is quite possible that even those Catholics (and Protestants) who are most vigorously opposed to clerical involvement in social and economic issues are nevertheless in favor

of using church funds as seed money to develop projects for the benefit of the poor in general and for poor Negroes in particular. I would hope, of course, that this might prove to be the case, but only time will tell.

Meanwhile the fact that such a high percentage of Catholics and Protestants are on record as being opposed to the churches' getting involved in political and social issues is rather disconcerting, to put it as mildly as possible.

I say this as one who can sympathize with those Catholics or Protestants or Jews who object to certain types of clerical involvement which either ignore the complexities of the political process or tend to oversimplify the application of moral principles to complex social and economic problems or, finally, tend to leave the impression that clerics have a monopoly on the virtue of political prudence or have been granted ethical insights that have been denied to other mortals.

It is one thing, however, to demand that clerics stay within the limits of their own competence in the political order and quite another thing to try to muzzle them or to deny that they have any role at all to play in the field of public policy. In the case of civil rights, for example, they have a serious obligation to teach the truth as they see it.

To do so in any meaningful way, they must at times move beyond the realm of general principles into the area of specifics, even at the risk of antagonizing those Catholics who disagree with them.

This does not mean that clerics or other

representatives of official church bodies should short-circuit the political process by trying to force their own solutions on the body politic by means of heavy-handed, authoritarian edicts.

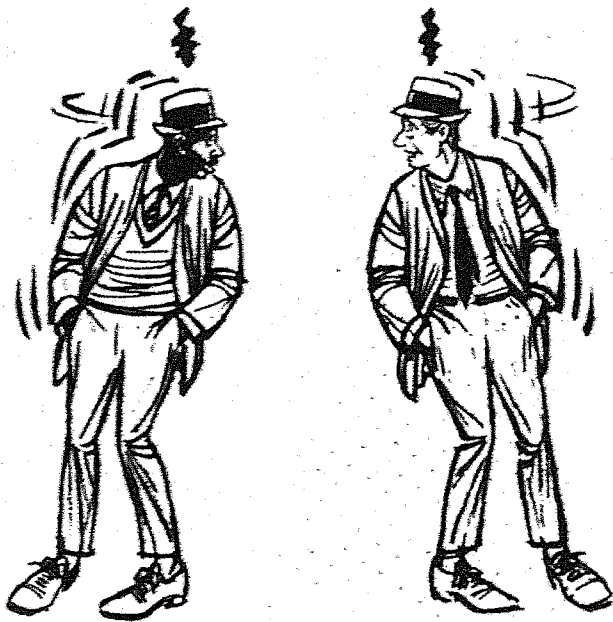
It does mean, however, that they must speak up forcefully and courageously, in season and out of season, against the pervasive sin of white racism in American society and must be in the forefront—primarily as teachers, of course, and not as partisan politicians—in the continuing search for a speedy and, if necessary, "radical" solution to the current racial crisis. If they were to shirk this responsibility or run away from this challenge for fear of antagonizing a minority (or, for that matter, even a majority) of their people, they would be unworthy of their calling.

This having been said, however, it should be noted that clerics and other representatives of official church bodies also have an obligation to keep their methods of teaching under constant review.

We cannot automatically assume, in other words, that all of those who object to clerical involvement in political and social issues are necessarily in bad faith.

It may be, in the case of some of them at least, that we are at fault in the sense that we haven't learned how to communicate the Gospel message to them in terms which they can understand and absorb. If this should prove to be the case, we have our work cut out for us in the months that lie ahead.

BELOW OLYMPUS By Interlandi



INTERLANDI © 1968, LOS ANGELES TIMES

"Did you say 'Hi'?"



INTERLANDI © 1968, LOS ANGELES TIMES

Canada Bishops Cut Holy Days

OTTAWA (NC)—Christmas and New Year's Day will now be the only holy days of obligation for Canada's estimated 8,000,000 Catholics.

At the conclusion of the Canadian Catholic Conference's semi-annual four-day meeting here, Canada's bishops announced that other holy days will be celebrated on the Sunday nearest the holy day.

The holy days affected are: Epiphany, usually celebrated Jan. 6; Ascension, now falling on the 40th day after Easter; All Saints, now celebrated Nov. 1.

Natural Law In The Spotlight

By FATHER JOHN B. SHEERIN

The civil rights revolution has propelled us into a new respect for natural law. Twenty years ago, natural law was regarded in the academic community as more or less of a museum piece, a medieval curiosity that had served its purpose but was no longer relevant to an age of rapid change.

I venture to say that most Protestants viewed natural law as a pagan imposition on the simple love ethics of the Bible. Many Roman Catholic scholars saw it as a philosophical system that had been geared to a static society but was now relatively inadequate to the demands of an era that is stressing the dignity of the person

rather than the immutability of laws.

The civil rights revolution, however, has brought natural law back to the center of the stage. This has been dramatically true of the work of Martin Luther King. Said by some to be a Hegelian, he was actually a leader who made natural law the heart and center of his appeal to the whites.

He worked for changes in civil law to improve the condition of the Negroes in America but he knew that legislators would not make the changes unless they were persuaded that justice for the Negro was part of the law of humanity.

Dr. King gave short shrift to any idea of relativity in morals. He contemplated a

universal and immutable body of rights and obligations that could change only in our perception of how to apply the immutable laws to the changing circumstances of our time.

John W. Rathbun, in his article "Martin Luther King" in *The American Quarterly* (Spring, 1968) points out that King's militancy in non-violent resistance and his impatience with any notion of civil rights as "concessions" from whites derived from his concept of immutable natural laws.

"To King, when the Negro says 'Not enough,' the Negro means that he fully expects all those basic rights he ought to have inherited automatically, centuries ago,

by virtue of his membership in the human family and his American birthright."

When he spoke of the American dream or the American birthright, however, he did not mean that fair opportunities and open housing and proper education were nice presents, that nice, white American people might give to Negroes.

His dream was that Americans would recognize their obligation under natural law as members of the family of mankind. To him, civil rights was a matter of human right, not a matter of privilege.

Dr. King justified his non-violent resistance to unjust civil laws on the ground that an unjust law is not rooted in the natural law.

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Priest's 'Writing Exercise' Turns Into Big-Time Movie

ST. LOUIS (CPF) — A Jesuit priest's first novel has become a big-budget motion picture, all because of a favorable book review in a diocesan newspaper.

The review appeared in "The Advocate," official newspaper of the Archdiocese of Newark, N.J., was read by a story editor in Metro-Goldwyn-Mayer's New York office, and the result is "Guns For San Sebastian," an action drama starring Anthony Quinn, Anjanette Comer and Charles Bronson, which is now in release throughout the country.

"Guns for San Sebastian" started out as a "writing exercise" for Father William Baroy Faherty, S.J.,

now a 52-year-old associate professor of history at St. Louis University. He thought that trying his hand at fiction would brighten his style when it came to the writing of history books.

The "writing exercise" was to become a 150-page novel titled "A Wall for San Sebastian," which was published in late 1962 by Academy Guild Press, a small Catholic publishing house in Fresno, Cal.

Set in the American Southwest in the late 1700's, "A Wall for San Sebastian" told of a Franciscan priest who had at one time been a soldier in the Spanish army. His first assignment is the mission at San Sebastian, where the villagers have become

terrified by Comanche raids that they have become apathetic, preferring to live in the ruins left by the raiders than to attract a new attack by rebuilding.

INSPIRES COURAGE
Relying on his military experience, the priest rallies the villagers, helps them rebuild their homes and their church, puts up a wall around the village and mounts a cannon in the church steeple.

But on the eve of an expected showdown between San Sebastian and the Comanches, the young priest realizes he is acting more like Cortez than St. Francis. At novel's end, the priest brings peace to the village not by superior force but



CHATTING with actress ANJANETTE COMER during filming of "Guns For San Sebastian" is the author of the movie. FATHER WILLIAM FAHERTY, S.J.

by winning the Comanche leader's friendship through the gift of a beautiful horse.

In "The Advocate" review, staff writer Gerald M. Costello (who has since become editor of "The Beacon," official paper of the Paterson, N.J., diocese) compared the priest's "confrontation" with the Comanche leader to the 1962 confrontation between Presi-

dent John F. Kennedy and Soviet Premier Nikita Khrushchev.

This theme, plus the plot outline in Costello's review; impressed one of MGM's "Eastern story editors," and then came the transition from small novel to big screen.

First, MGM asked Father Faherty to add a "love interest." So the priest wrote in a romance between two of the villagers, and in so doing struck in a tribute to the Southwest's pioneer missionary, Padre Eusebio Francisco Kino, S.J. Father Faherty named the girl Kinita (played in the film by Anjanette Comer), the feminine form of Kino.

"Wall" was changed to

the more action-minded "Guns" and when Anthony Quinn was signed for the lead, more changes were made in the script by James Webb. Instead of a priest, the main character in the film is an adventurer-outlaw-atheist (played by Quinn) who is mistaken by the San Sebastian villagers to be a priest. He uses their faith and trust to stir them out of their lethargy.

But although, like the priest in the novel, he does make a peace offering to the Indian leader (played by Charles Bronson), the offer is rejected and the film ends with a rip-roaring shoot-em-up in which the warring leader is killed.

Panel Theme Is 'Atheism'

"Contemporary Atheism" will be discussed by an interfaith panel during the Man-to-Man program at 9:30 p.m., Tuesday, May 7, on Ch. 2.

Participating will be Father David Russell, Bishop's Representative to The Voice; Rev. Edward Graham, Mt. Zion Baptist Church; and Rabbi Joseph Narot, Temple Israel of Greater Miami. Rev. Luther Pierce, producer, is host and moderator.

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION
(Sunday)
9 A.M.
TELEAMIGO—Ch. 7 WCTX Spanish language inspiration discourse
THE CHRISTOPHERS—Ch. 5 WFTV West Palm Beach
11 A.M.
CHURCH AND THE WORLD TODAY—Ch. 7 WCTX Discourse on "Catholic Children in Exile" by Msgr. Bryan O. Walsh Director, Cuban Children's Program, Catholic Welfare Bureau
11:30 A.M.
MASS FOR SHUTINS—Ch. 10 WFLW-TV
Tuesday, 9:30 P.M.
MANTO-MAN—Ch. 2 WFTS "Contemporary Affairs" to be discussed by Father David Russell, Rev. Edward Graham and Robert Joseph Narot. Moderator and producer, Rev. Luther Pierce

RADIO
(Sunday)
8:30 A.M.

9 A.M.
THE HOUR OF ST. FRANCIS—WJCM, Carbon Copy, Same as 8:45 a.m.
THE SACRED HEART PROGRAM—WGMA Hollywood
7 A.M.
THE HOUR OF THE CRUCIFIED—WJRM, Friend to Both, Friend to Both
7:05 A.M.
NBC RADIO CATHOLIC HOUR—WJOD 810 Kz, 73 P.M.
8 A.M.
THE SACRED HEART PROGRAM—WHEV, 1500 Kz, Riviera Beach
8:30 A.M.
THE SACRED HEART PROGRAM—WJCF, 1580 Kz, Punta Gorda
8:30 A.M.
UN DOMINGO FELIZ Spanish WFAE, 990 Kz
8:35 A.M.
CATHOLIC NEWS—WDBF, FM 101
8:45 A.M.
THE HOUR OF ST. FRANCIS—WJCM, House For Sale
9:05 A.M.
CATHOLIC NEWS—WJRM, 1290, West Palm Beach
9:30 A.M.
THE HOUR OF THE CRUCIFIED—WJRA, 140 Kz, fm 95.5mg, Fort Pierce
10:30 A.M.
THE HOUR OF THE CRUCIFIED—WJWL, 1580 Kz, Fort Lauderdale
6:30 P.M.
CATHOLIC NEWS—WGBS, 710 Kz, Summary of international Catholic news and South Florida Catholic News From The Voice
11 P.M.
THE HOUR OF ST. FRANCIS—WYAT 1350 Kz
11:30 P.M.
MANTO-MAN, WGBS, 710 Kz, Radio repeat of TV program

Ratings Of Movies On TV This Week

FEDAY, MAY 3
9 a.m. (7) The Clown (Objectionable in part for all)
OBJECTION: Tends to justify divorce and remarriage.
6 p.m. (10) The Great Man (Unobjectionable for adults and adolescents)
7 p.m. (23) Vendetta At Sorrento (No classification)
7:30 p.m. (10) The Grass Is Greener (Unobjectionable for adults)
8:30 p.m. (8) Why Suffer To Know (Objectionable in part for all)
OBJECTION: This comedy is marred by suggestiveness in costuming and situations.
11 p.m. (4 & 11) Days Of Wine And Roses (Unobjectionable for adults)
11 p.m. (6) Tiger Boy (Unobjectionable for adults)
11:15 p.m. (11) Handbook Of Notre Dame (Unobjectionable for adults and adolescents)

SATURDAY, MAY 4
1:30 p.m. (10) The Big Bear (Unobjectionable for adults and adolescents)
2 p.m. (8) Tiger Boy (Unobjectionable for adults)
2 p.m. (7) The Fighting Seabees (Family)
4 p.m. (8) Why Suffer To Know (Objectionable in part for all)
OBJECTION: This comedy is marred by suggestiveness in costuming and situations.
7:30 p.m. (10) La Mancha (No classification)
9 p.m. (3 & 7) The Chalk Garden (Unobjectionable for adults and adolescents)
9 p.m. (8) Why Suffer To Know (Objectionable in part for all)
OBJECTION: This comedy is marred by suggestiveness in costuming and situations.
10:30 p.m. (10) The Butterfly (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Against (Unobjectionable for adults and adolescents)
1 p.m. (8) Women Of The Prairies (Family)
1:30 p.m. (10) The Girl In The Red Coat (Family)
3:30 p.m. (10) The Girl In The Red Coat (Family)

SUNDAY, MAY 5
11:30 p.m. (11) The Secret And The Sacred (Family)
12:30 p.m. (11) Seven Years (Family)
2 p.m. (8) Why Suffer To Know (Objectionable in part for all)
OBJECTION: This comedy is marred by suggestiveness in costuming and situations.

2 p.m. (7) Target Unknown (Family)
4 p.m. (8) Tiger Boy (Unobjectionable for adults)
5 p.m. (8) Why Suffer To Know (Objectionable in part for all)
OBJECTION: See listing at 2 p.m.
7 p.m. (23) La Mancha (No classification)
8 p.m. (8) Why Suffer To Know (Objectionable for adults and adolescents)
8:30 p.m. (10) Havana De Una Casa (No classification)
9 p.m. (10 & 12) Ship Of Fools (Unobjectionable for adults)
10:15 p.m. (11) Mr. Lucky (Unobjectionable for adults and adolescents)
11:30 p.m. (4) The Long Hot Summer (Unobjectionable for adults)
11:45 p.m. (5) Horror Chamber Of Dr. Faustus (Unobjectionable for adults)

MONDAY, MAY 6
9 a.m. (7) Just This Once (Unobjectionable for adults and adolescents)
6 p.m. (10) The Sand Unknown (Unobjectionable for adults and adolescents)
7 p.m. (11) Rocamondo (No classification)
8 p.m. (10) Why Suffer To Know (Objectionable in part for all)
OBJECTION: This film, presented in a autobiographical manner, tends to elicit undue sympathy for the immoral relationship of the principal characters.
9 p.m. (23) Open City (Objectionable in part for all)
OBJECTION: Decent sympathetically presented, excess suggestiveness, suggestive costuming and implications, use of narcotics.
11 p.m. (8) Three Violent People (Unobjectionable for adults and adolescents)
11 p.m. (23) The Man Called Bridge (No classification)
11:15 p.m. (11) Desperate Murder (Objectionable in part for all)
OBJECTION: Low moral tone

TUESDAY, MAY 7
8 p.m. (7) Sleeping Cats (No classification)
8 p.m. (10) Tall Man (Unobjectionable for adults and adolescents)
9 p.m. (23) Son Of A Gun (Unobjectionable for adults and adolescents)
8 p.m. (6) The Wrecked Ship (No classification)
8:30 p.m. (8) Three Violent People (Unobjectionable for adults and adolescents)
9 p.m. (10) Michele's Nerve (Family)
11 p.m. (8) Beau James (Objectionable in part for all)
OBJECTION: While recognizing the legitimate prerogative of dramatic license,

it is to be noted that this film is an inadequate and unbalanced representation of a one-time public figure in that it omits the return in his final years to the faith and ideals of his youth. It presents a sympathetic treatment of the divorce which the historic person eventually discovered.

11 p.m. (23) Personal Bondage (No classification)
11:15 p.m. (11) Mission: Spine (Unobjectionable for adults and adolescents)

WEDNESDAY, MAY 8
9 p.m. (7) Shadow On The Wall (Unobjectionable for adults and adolescents)
9 p.m. (10) Team (Family)
7 p.m. (23) Terror Calls At Night (No classification)
8:30 p.m. (8) Beau James (Objectionable in part for all)
OBJECTION: See listing of Tuesday, 11 p.m.

9 p.m. (10 & 12) The Picture Stealers (Objectionable in part for all)
OBJECTION: This satirical film tries to compensate for the trivialness of its characters and their censored romanticism by absurd emphasis upon suggestive costuming and by a leaning approach to sex. Moreover, the director's cheap and vulgar exploitation of authentic Spanish art and culture is appalling.
11 p.m. (8) Three Violent People (Unobjectionable for adults and adolescents)
11 p.m. (23) Beyond Tomorrow (Unobjectionable for adults and adolescents)

THURSDAY, MAY 9
9 p.m. (7) Law and Order (Family)
9 p.m. (10) Rocky Mountain (Family)
9 p.m. (10) The Man Called Bridge (Unobjectionable for adults and adolescents)
9 p.m. (11) Ship Of Fools (Unobjectionable for adults and adolescents)
8:30 p.m. (8) Three Violent People (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) Mission: Spine (Unobjectionable for adults and adolescents)
11 p.m. (8) Beau James (Objectionable in part for all)
OBJECTION: See listing on Tuesday, 11 p.m.

11 p.m. (23) Johnny One Eye (Objectionable in part for all)
OBJECTION: Suggestive sequences
11:15 p.m. (11) Behind The Rising Sun (Objectionable in part for all)
OBJECTION: The heroism of a character

who, especially toward the conclusion of the film, is sympathetically delineated, is presented in the plot solution as performed for noble objectives.

FRIDAY, MAY 10
9 p.m. (7) Belt On Their Feet (No classification)
9 p.m. (10) Split Second (Unobjectionable for adults and adolescents)
7 p.m. (23) Hercules Against The Mongols (No classification)
7:30 p.m. (10) Lafayette (Family)
8:30 p.m. (8) Beau James (Objectionable in part for all)
OBJECTION: See listing of Tuesday, 11 p.m.
9 p.m. (8 & 11) Child's Choice (Unobjectionable for adults)
11 p.m. (8) Three Violent People (Unobjectionable for adults)
11 p.m. (23) The Beginnings Of The End (Family)
11:30 p.m. (11) Behind The Rising Sun (Family)

SATURDAY, MAY 11
1:30 p.m. (10) Across The Pacific (Unobjectionable for adults and adolescents)
2 p.m. (8) Three Violent People (Unobjectionable for adults)
2 p.m. (10) The Girl In The Red Coat (Family)
2:30 p.m. (4) Son Of A Gun (Unobjectionable for adults)
4 p.m. (8) Beau James (Objectionable in part for all)
OBJECTION: See listing of Tuesday, 11 p.m.
7 p.m. (8) Three Violent People (Unobjectionable for adults and adolescents)
7:30 p.m. (10) The Man Called Bridge (Family)
9 p.m. (10 & 12) Mission: Spine (Unobjectionable for adults and adolescents)
OBJECTION: Both the pernicious theme and highly indecent treatment of this film are morally unacceptable. In a mass medium of entertainment it offers serious offense to public and private morality.
11 p.m. (23) Three Violent People (Unobjectionable for adults and adolescents)
11:30 p.m. (11) Behind The Rising Sun (Objectionable in part for all)
OBJECTION: The heroism of a character

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Opportunities For Service Never Greater, Women Told

A member of the National Council of Jewish Women urged South Florida's Catholic women to extend their horizons, enlarge their concepts, increase their associations, and make difficult decisions, in order to benefit society, during sessions of the DCCW convention.

Mrs. Charles Finkelstein was one of a group of panelists who discussed various topics during a program entitled "Affiliation Problem: Clinic."

Others participating were Father David G. Russell, Bishop's Representative to The Voice, who outlined the do's and don'ts of publicity; Mrs. Victor Dolemba, assistant diocesan chairman of membership; and Father Frederick Wass, DCCW diocesan director.

Noting that women have more unique opportunities for service today than ever before, Mrs. Finkelstein pointed out to delegates, "We have special qualities that are uniquely ours: compassion is one. We have to be out there where the action is. Not just because we are needed, and we are. But because we need it!"

"It has been said that most

people die at 30 and get buried at 70," she commented. "That is they stop growing."

"I believe we do not grow old, we become old by not growing. But we do this within the context of meaningful service, not just doing things that please us, though we should always have fun in what we do."

"It must be serving a need in a positive way, not the volunteer's need, but the need of others and in so doing we grow and fulfill our own need thereby."

Mrs. Finkelstein, who conducts her own television program weekly on Miami's Ch. 2, emphasized that there are opportunities for service in the community to fit every skill, flair, taste, desire, compulsion and availability of time.

"There are no little jobs," she declared. "Some jobs take less time than others, but we don't measure a job by the size of it but by our effectiveness in doing it, and in that sense, when we give all of ourselves to a task, no job is easy."

She added that opportunities are available for

women interested in guidance, physical rehabilitation, emotional health, medical research, in orphans, adoptions, the down-trodden, over privileged, employment, physically handicapped, nursing, character building.

DOERS, THINKERS
"Some of us are doers. Some of us are thinkers (planners). For the thinkers there are boards of directors and committees. For the doers there are volunteer components to almost every public and private agency in Dade County," she explained.

"You must get to know what these agencies really do. That the Urban League does not march but stands up to its responsibilities of job training and employment placement to work in the community and not feed off it."

"Know that there is a Community Relations Board that acts as a catalyst to hostile, misunderstanding elements to sit down



NJCW MEMBER, Mrs. Charles Finkelstein addressed DCCW opening sessions. At left are other panelists, Father David Russell and Father Frederick Wass. At right, Mrs. Lou Unis, retiring Council president; Mrs. Stuart Godwin, Jr., and Mrs. Victor Dolemba.

together and to dialogue, to disagree without being disagreeable.

"This is not a peaceful community today by accident or divine decree," Mrs. Finkelstein said. "But because of the foresight, will-

ingness, understanding and the continuous efforts of people to keep it so."

She suggested seven keys to effective leadership to DCCW members which included and inquiring mind and understanding heart;

courage of convictions, achievement of individual excellence, skill in communication, focus on group goals, the will to lead, and preventing disappointment over setbacks to deepen into discouragement.

DCCW Affiliates Hail New Officers

Springtime is election time in Miami DCCW affiliations as members welcome new officers throughout parishes in South Florida.

LAKE WORTH—Mrs. Thomas J. Kiernan will be installed as president of the Sacred Heart Confraternity of Christian Mothers and Altar Society following 9:15 a.m. Mass, Sunday, May 12, in the parish church.

Other new officers are Mrs. Richard Potreikus, vice president; Mrs. Harriet Beach, treasurer; Mrs. William Martin, recording secretary; and Mrs. Richard Sokolowski, corresponding secretary.

MIAMI SHORES—Mrs. Ronald Camara will be installed as new president of St. Rose of Lima Mothers Club at 11:30 a.m. luncheon, Wednesday, May 8, at Hurricane Harbor Lounge.

Other officers are Mrs. Charles Haygood and Mrs. Eugene Ryan, vice presidents; Mrs. Peter Buffone, recording secretary; Mrs. Leonard Peterson, treasurer; and Mrs. Daniel Lino, corresponding secretary.

Future Brides, Grooms Invited

Future brides and grooms are invited to participate in a special course being offered by the Florida Agricultural Extension Service beginning Thursday, May 9, at the Museum of Science, 3280 S. Miami Ave.

"Family Economics and Home Management" will be the topic of discussion on Thursday. "Housing and Home Furnishings" will be discussed on May

OPA LOCKA—Mrs. Edgell Dawson will be installed as president of St. Monica Home and School Association during candlelight ceremonies at 7 p.m., Friday, May 19, in the parish church.

Father John J. Donnelly, pastor, will also install Mrs. Robert Chafin, vice president; Mrs. Wyan Ansley, recording secretary; and Mrs. Edward Hosack, treasurer.

Dinner will follow at the Park Restaurant, 16535 NW 13 Ave., where Father John Verub will be the guest speaker.

CAPE CORAL—Mrs. James Maguire will be installed as president of St. Andrew Council of Catholic Women at 1 p.m., Tuesday, May 7, at Cape Coral Country Club.

Mrs. John Becker, past president of the Southwest Coast Deanery of the DCCW, will also install Mrs. John Harcourt, vice president; Mrs. Rudolph Osterman, recording secretary; Mrs. Leonard Solomon, corresponding secretary; and Mrs. E.J. Montgomery, treasurer.

MIAMI SPRINGS—Mrs. Frances Becker will be installed as president of Blessed Trinity Roary Altar Society following 8 a.m. Mass, Sunday, May 5, in the parish church.

Father Robert F. Brush, pastor, will also install Mrs. Gertrude Jamgochian, vice president; Mrs. Alice Kandy, recording secretary; Mrs. Bertha Cole, treasurer; Mrs. Leona Jozsa, corresponding secretary; and Mrs. Carole Dolemba, parliamentarian.

JUPITER—Mrs. John Shanley will be installed as president of St. Jude Confraternity of Christian Mothers following evening Mass on Wednesday, May 15.

Other officers who will be installed by Father Robert A. Hostler, pastor, are Mrs. Gerry Voshardt, vice president; Mrs. Lionel Smith, secretary; and Mrs. Bernard Cooper, treasurer.

Father Arthur McDonough, O.M.I., will be the guest speaker at a social which will follow.

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Modern Man: 'Not Enough Love For His Neighbors'

Modern man does not love enough to take the time to really listen to his fellow man, to speak to each of his neighbors and when he prays, does not listen enough to God.

This was the message given to opening sessions of the 10th annual convention of the Miami Diocesan Council of Catholic Women by Father Frederick Wass, diocesan director of the DCCW, Monday at the Hotel Deauville.

Pontifical Low Mass celebrated in St. Joseph Church, Miami Beach, by Bishop Coleman F. Carroll, marked the formal opening of the three-day sessions.

Speaking on the convention theme, "Christian Renewal," Father Wass, who is pastor of St. Louis Church, South Miami, told several hundred delegates that "many of our race problems might have been avoided if we had enough love to listen to the feelings and hopes of our fellow man before we impose our own self-made solutions."

"Today we live in danger of making organizations more important than the individual," he warned. "We are constantly forgetting that society must be at the service of the individual man; the reverse is slavery."

"Love demands that we do not search out new members just to serve our group, rather we offer our group as a service to all our members."

"A new member feels strange and out of place at her first meeting and if we only give her a volunteer list she will still be a stranger, a name on a piece of paper."

"We can work on many

projects together and still be strangers if we do not have enough love to search for the individual uniqueness of each person. All members of an organization are willing to give love but they also have a right to expect genuine concern from their fellow members."

Father Wass reminded affiliation members from the 16 counties of the Diocese that humility of all members must be the foundation of the DCCW, pointing out that otherwise they are not serving Christ in His Church, but only themselves under the disguise of good works, adding that God has fashioned each person with a different personality which too often draws judgment on the words or actions of another instead of praise for God for His diversity.

"We cannot define love, we can only live it," he emphasized. "We cannot achieve love by ourselves, for the source of love, God, is outside of ourselves, so we must bring God into our daily life more and more if we are to increase our love for anyone on this earth, even for ourselves."

"The world will judge us not by our membership lists, or even accomplishments, but rather by the genuine acts of love they see each member render for their family, their parish, and their community," Father Wass said.

During the Mass, at which he preached the homily, Father Wass said, "The only face Christ can show to our contemporary man is our face. This is our challenge to prove the good news that

Christ is really alive in the world today.

"The world with all its violence, doubts and despair, is desperately searching for Christ, but on their own terms."

"They want to feel the wounds of His hands. They want to see love in action."

"Perhaps we cannot satisfy all of their selfish demands, but at least we can offer them our hands with loving affection, and by our dedication to making a better world, we can stir their hearts to a renewal of hope in the living Lord."



NEW DCCW officers are left to right: Mrs. Harry McLaughlin, recording secretary; Mrs. William McCullough, treasurer; Mrs. Edward Keefe, vice president; Mrs. John Cunningham, corresponding secretary; and Mrs. Wendell Gordon, president.

Understanding Latin America Called Key To Assistance

Valuable assistance to Latin America is possible only through understanding of the South American nations and their people. Father Eugenio del Busto, assistant Diocese of Miami chancellor, in charge of the Latin American Affairs office, told closing convention sessions.

The Cuban-born priest spoke during a general meeting devoted to Inter-American and International Affairs during which entertainment was provided by members of Centro Hispano Catolico Auxiliary.

"Nothing is more cutting for the Latin American than the mark of disinterest of many Europeans and North Americans who seem to look upon Latin America as a sometimes picturesque, generally boring area, backward and full of petulant problems, with more import for the future," Father Del Busto told delegates, reiterating that North Americans must gain more knowledge of the vast territory south of the border, of its people, their culture, their mentality, their problems and their aspirations.

"We will get an insight of Latin America as it is today if we approach it with an open mind and with an open heart—if you approach it with a universal rather than an American point of view," he said, "such as we members of the Catholic Church are expected to have towards everything that is human and concerns people."

"The true image of Latin America cannot be grasped by comparing it with our country. Nor can the problem of the Church in Latin America be understood by comparison with the problem of

financial assistance and research.

"Cooperation, not aid, is the way that men must relate to one another, with each according to other the dignity and freedom given to them by God. The true wealth of a man or of a nation lies not so much in material things as in an awareness of dignity, and a capacity for self-determination," Father Del Busto continued.

"The contribution of a nation cannot be extorted; it must be given freely, and received by equals. If men are to live as brothers, they must know that their contribution is needed."



FATHER DEL BUSTO

the Church in the United States.

Father Del Busto emphasized that while poverty, malnutrition and illiteracy prevail in great areas of Latin America, much good and many accomplishments can also be found in its people and its Church.

The Church, he said, is moving forward in her primary evangelical task and in the area of socio-economic planning, and dynamic leaders are placing themselves in the vanguard of Latin America's march toward basic social transformation.

"This spirit of renewal emanating from Vatican Council II," he stated, "is probably nowhere more evident than in Latin America where the Universal Church has responded with personnel, technical and fi-

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Dinner-Dance For Charity

Dependent children under the care of the Miami Catholic Welfare Bureau will benefit from the third annual Spring dinner-dance of the Women's Auxiliary Saturday, May 11, at Miami Springs Villas.

Music for dancing will be provided by Joseph Caterino and his orchestra.

Mrs. Leonard G. Boymer, founding president of the auxiliary, is general chairman of arrangements, assisted by Mrs. G. Lewis King, tickets and reservations; Mrs. John J. Larkin and Mrs. George Mix, awards; Mrs. Thomas Carter, finances; Mrs. Thomas J. Kelly, correspondence; Mrs. Gertrude Hughes and Mrs. Joseph V. Niemoeller, publicity.

Other committee members are Mrs. William Terheyden, auxiliary president; Mrs. Florence Bowers, Mrs. Paul Carrabba, Mrs. Dom Macino, Mrs. Marie DiConcilio, Mrs. Vera McLaughlin and Miss Pauline Mulhair.

Reservations are being accepted at 751-1047 or 661-5801.

Funds raised by the auxiliary provide for diapers, mattresses, cribs, materials for clothing, hospital packs for infants leaving hospitals, orthopedic appliances and other necessities for dependent children.

Beginning this year the auxiliary will also assist in providing funds for psychological testing of needy children.

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POINTING OUT a cartoon of one of Snow White's Seven Dwarfs to Craig Doyle, 5, is Sister Teresa Maria.

Study Art For Money But Learn How To Sell

Sister Teresa Maria, S.S.J., forgot to teach her students one very important lesson — MONEY.

Sister teaches art classes for junior and senior year girls at Immaculata Academy.

Last week her students held an artshow and were forced to learn from practical experience the lesson which Sister had not given in the classroom — how much to ask for when someone wants to purchase one of your paintings.

One girl, in fact, was besieged by so many would-be-purchasers offering so many different prices that she finally had to solve the entire dilemma the hard way — she determined that she was not going to sell her painting to anyone.

"Oh, well," sighed one young miss, "Sister taught us art, if we are going to sell our paintings and we want to know how much to ask for them. I guess we ought to take a business course next year."

Will Honor Civic Leaders

Leonard A. Usina, dean of Florida bankers, and a ninth-generation Floridian, will be honored by Miami-Dade Junior College during commencement exercise on Sunday, May 5.

The Leonard Usina Hall of Science, and the Niles Trammel Learning Resource Center, honoring Miami business consultant, Niles Trammel, will be dedicated on the college's South Campus by M-DJC president, Peter Masiko, Jr.

Usina, whose Minorcan forefathers settled in St. Augustine more than 400 years ago, is a member of St. Rose of Lima parish and a Fourth Degree Knight of Columbus.

Trammel has a 25-year career with NBC, where he served as president from 1940 to 1949, before coming to Miami in 1953. Both civic leaders are charter members of the college's Advisory Committee.

It's What's Happening

"Uniquely Ours" is the theme of the annual fashion show - luncheon sponsored by the home economics class of St. Thomas Aquinas High School at 12:30 p.m. tomorrow, Saturday, May 4, at the school.

More than 300 Students from Annunciation School, West Hollywood, will appear this evening, Friday, May 3, and tomorrow evening in the production

"Where the Wind Blows." The fifth annual stage show of the Annunciation School students will begin at 7:30 p.m. in the auditorium of Madonna Academy.

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Annunciation Thinclads Top Twelve Teams, Take Trophy

FAIR damsels of the CYO (right) sprint for the finish line in one of the races for the annual CYO Track and Field Meet, held last week. "Love" advises a CYO trackster as he prepares for race.



CYO Cindermen Compete

The cindermen of Holy Redeemer parish ran away from their competition on Saturday to capture the first place team trophy in the annual Diocesan CYO Track and Field Meet.

The Holy Redeemer team parlayed five first-place finishes with a string of second and third-place positions to total 56 points; followed by St. Timothy, 41-1/2; and Annunciation, 39-1/2.

Other CYO team totals were: Our Lady Queen of Martyrs, 26; St. Joseph, 19; St. Mary's, 18; Holy Name, 17-1/2; Little Flower, Coral Gables, and St. John Vianney, 16-1/2; Epiphany, 12; Immaculate

Conception, 8; St. Brendan, and Holy Family, 3. First place winners in the individual events were:

50-YARD DASH
Girls' Novice Division, Diane Berry, St. Rose 6.5
BROAD JUMP
Girls' Open Division, Carol Grobowski, St. Rose, 15'
Girls' Novice Division, Requet Doyle, Queen of Martyrs, 13'8"
Boys' Open Division, Dan Schofield, Holy Redeemer, 20'11"
Boys' Novice Division, Julio Palua, St. Michael, 19'7-1/2"
HIGH JUMP
Girls' Novice Division, Beverly Royals, Holy Redeemer, 4'4"
Boys' Open Division, Ed Hensinger, St. Mary, 5'9"
Boys' Novice Division, Mike Keleher, Holy Name, 5'7"
HOP, SKIP, JUMP
Girls' Novice Division, Kathy Bradley, St. Joseph, 21'10"
BASKETBALL THROW
Girls' Novice Division, Pat Blackman, Holy Redeemer, 81'3"
220-YARD RELAY
Girls' Novice Division, Holy Redeemer, 1:29.5
230-YARD DASH
Boys' Open Division, Mike Headley, St. Mary, 23.5
Boys' Novice Division, Dick Griswood, Annunciation, 23.5
440-YARD DASH
Boys' Open Division, Danny McCravy, St. Joseph, 54.3
Boys' Novice Division, Dick Griswood, Annunciation, 53.0
880-YARD RUN
Boys' Open Division, Mike Maurer, Immaculate Conception, 2:15.0
Boys' Novice Division, Pat Theolan, Annunciation, 2:14.0
SHOT PUT
Boys' Open Division, Mike Corrae, St. Michael, 40'6"
Boys' Novice Division, Richard Ferris, St. Michael, 38'1-1/2"
890-YARD RELAY
Boys' Open Division, Holy Redeemer, 1:38.5
Boys' Novice Division, Annunciation, 1:45.6

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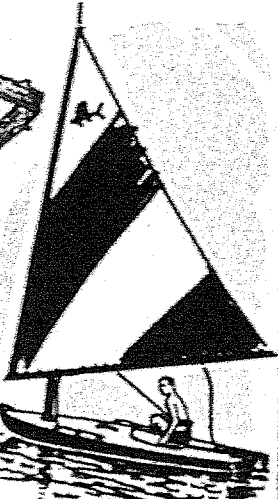
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THE VOICE OF Sports

Pace Carries Hopes For Championships

Msgr. Pace will carry the diocese hopes for a state championship when regional baseball competition is run off tonight.

Pace earned the Class B Group 8 crown last week after three days of tight pitching performances and some clutch hitting.

Don Cooke was the big pitching hero for the Spartans, as he came through with a sparkling no-hitter in the first round of play in blanking Pine Crest School, 1-0, and then came back with one day's rest to top diocesan rival Belen, 8-1, with a three-hitter, along with striking out 16 and walking just two.

In between Cooke's two triumphs, Allen Killian and Gary Sweet combined their pitching talents to register a 13-inning, 3-2, win over another diocese foe, Cardinal Gibbons.

In this one, Killian worked the first seven innings before a two-run rally by Gibbons tied up the game and sent it into extra innings. Sweet came on in relief for Killian in the seventh and pitched shutout ball after finally stemming the Gibbons rally.

Cooke was also the batting star of his no-hitter as he tripled in the bottom of the third to drive in Bobby Wilcos with the Spartans' only run of the game.

In the win over Gibbons, Glen Casey provided the difference as he tripled in the bottom of the 13th to drive across the winning run. Casey's blow ruined a fine relief effort by Gibbons' Jerry Michel, who pitched seven innings in relief after working seven innings the day before in pitching a two-hit, 2-1 victory over Vero Beach Gifford.

Gibbons had tied up Pace in the seventh on the strength of singles by Phil Echarte and Dave Kain, followed by a double by John Chetta. The day before, Echarte's two-run single in the bottom of the seventh had won the game.

In the championship game against Belen, Killian furnished most of the big hits, slamming out a home run and a triple to register three RBI's.

Belen had advanced to the finals by taking the 8-B Southern sub-group meet with a 5-4 victory over host Coral Shores with Ricardo Gonzales earning hero honors.

Gonzales singled home the eventual winning run in the sixth and then came on in relief in the seventh to strike out the last two batters to end Coral Shores' threat.

Pace's triumph will send the Spartans against Melbourne Central Catholic for the one-game regional title. The winner will advance to the four-school state finals next weekend.

Two other diocese teams lost out in their district competition.

Chaminade, which had

carried the diocese's best record, 16-2, into its Class A District 8 sub-group title match, dropped a 10-4 decision to Plantation High as Roger Ward lost his first game of the season.

The Lions missed a good chance to salt the game away early when they had the bases loaded in the top of the second inning with a 2-0 lead but couldn't get another runner across the plate. Chaminade got nine hits, three by shortstop John Colium, and two by Jerry Bristow, including a triple, but couldn't hold Plantation.

John Carroll of Ft. Pierce lost out in the 7-B meet, when Melbourne Central Catholic of the Diocese of St. Augustine blanked the Rams without a hit in taking a 5-0 game. Dave Heaton, John Carroll's ace pitcher, gave up seven hits and was also the victim of five errors by his teammates.

Christopher Columbus' prize junior prospect, Mike Sweeney, finally began to live up to the high hopes held for him by Explorer track coach, Brother Daniels, as he turned in a fine 9:55.7 clocking to win the 2-mile run in the Class AA District 8 meet.

Sweeney's clocking was almost five seconds under his best previous time and was also better than the winning times at the 7-AA and 6-AA meets.

If Mike makes it to the state meet, he'll probably be better prepared than last year for the heat. Last spring he had to drop out of the 2-mile run as a result of heat exhaustion.

Sweeney led three other Columbus track men in qualifying for tonight's regional meet at Ft. Lauderdale's Lockhart Stadium as Bill McClintock took fourth in the two-mile, John Essex was fifth in the discus and Mike Crowley was fourth in the pole vault.

Curley's Manuel Camunas also qualified for the re-regional meet by finishing second in the mile run.

Priest Lost Game But Set Record

PHILADELPHIA—Father Aloysius J. Travers, S.J., who died here last week, held one of the longest standing, and, perhaps, one of the most infamous records, in baseball history.

Fathers Travers acquired baseball immortality on May 12, 1912, when as pitcher for the "One Day Wonders" he allowed the most runs in one game—24.

Detroit's brawling Tigers were slated to play Connie Mack's powerful Philadelphia A's that day, when the Tigers decided to go on strike—protesting a two-day suspension incurred by Ty Cobb.

To avoid losing his baseball franchise, Mack rounded up the "Wonders" from among local sandlotters. Fresh out of St. Joseph's Prep the future Father Travers, then 19, appointed himself pitcher.

"I learned that the pitcher would collect \$50 extra," he recalled.

The extra \$50 didn't help, however, and Al Travers allowed 24 runs on 25 hits, with 10 runs unearned—a baseball record that is still good.



Jim and Georgia Nan Lynch

Now—She Signs In

PRAIRIE VILLAGE, Kan.—Former Notre Dame All-American linebacker Jim Lynch, now a pro with the Kansas City Chiefs of the American Football League, was almost charged with a "missed assignment" recently—but it didn't happen on the football field.

Lynch and his wife, Georgia Nan, are members of the Continual Adoration Society of St. Ann parish.

here. And it was Jim who signed up for their regular hour of prayer the first time.

He should have known better. A youthful admirer in the parish tore the whole page out of the Continual Adoration register to get Jim's autograph.

Now Georgia does the signing.

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Resurrection Touches All Of Us

By Father DAVID G. RUSSELL
St. Paul emphasizes that a Christian is a man who believes in the resurrection of Christ. St. John emphasizes, on the other hand, that a Christian is one who believes in the incarnation, the act by which God became man. Yet, both men believed in the same thing.

The reason is very simple. The resurrection of Christ was the "re-incarna-

goods, than sit on a throne among the dead."
Homer was thinking of an after-life without resurrection.

The early Christians could not think of Christ's or their own after-life without thinking of the resurrection of the body. In fact, the apostles considered their own mission to be as witnesses of Christ's resurrection. No power on earth could constrain them from announcing that good news.

The apostles were excited about the resurrection because it touched not only Christ, but them and everyone who believed that Christ rose from the dead.

Christ's resurrection is important because it touches everyone who reads these words. Christ's resurrection is capital because He enters glory as the head of mankind, the leader of a people who share His flesh. Christ's resurrection is paramount because in it we all rise from the dead.

By itself it is not so important that Christ rose from the dead. Rather we must realize that He IS risen from the dead, or even better, that Christ is Himself the resurrection.

It would make no difference to us if Christ had risen, if it did not affect us. What difference would it make if Christ had come forth from the tomb into light and we still sat in darkness?

It would benefit us little if He appeared to His disciples but did not manifest Himself to us. The fact is, though, that the resurrection is for us and in us; we have seen His glory and live in His light.

Through resurrection

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Christ's body breaks the bonds of all limitations and

is made available to us, so much so that we can now become His body and eat His flesh.

Salvation is contact and communication with God. That contact is made possible in the incarnation extended throughout history by the resurrection. The resurrected incarnation becomes present in our day and in us, so that we become tangible signs of the living resurrected Christ.

The proof of the resurrection is not simply culled from history. A religion which uses only proofs from the past is a weak religion. Rather, the proof of the resurrection for our day must be Christian men and women who live by the power of Christ's resurrection. We are living proofs of His new life because He lives in us and we live in His risen life.

MISSAL GUIDE

May 12 Mass of the Fourth Sunday After Easter. Gloria, Creed, Preface of Easter.

May 13 Mass of St. Robert Bellarmine, Bishop, Confessor, Doctor, Gloria, Preface of Easter.

May 14 Mass of the Fourth Sunday After Easter, no Creed.

May 15 Mass of St. John the Baptist de la Salle, Con-

fessor, Gloria, Preface of Easter.

May 16 Mass of St. Ubald, Bishop, Confessor, Gloria, Preface of Easter.

May 17 Mass of St. Paschal Baylon, Confessor, Gloria, Preface of Easter.

May 18 Mass of St. Venantius, Martyr, Gloria Preface of Easter.

May 19 Mass of the Fifth Sunday After Easter, Gloria, Creed, Preface of Easter.

Forty Hours Devotion

Week of May 5
St. Vincent Ferrer-Delray Beach.

Holy Cross Mission-Indian town

Week of May 12
St. Catherine-Sebring
Resurrection-Dania
St. Francis de Sales-Miami Beach

Week of May 19
St. Bernadette-Fort Lauderdale

St. Ann-West Palm Beach

Week of May 26
Assumption-Pompano Beach
St. Hugh-Cocoa Grove
St. Monica-Coral City

Prayer Of The Faithful

Third Sunday After Easter

May 5, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Inspired by our Lord's words and recalling the joy of sharing the presence of a loved one now absent, we are moved to pray not only for our own needs but also for the needs of others.

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

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For President Johnson, that by patient and continuous effort he may succeed in initiating Vietnam peace talks, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For all of our men and women in Vietnam who suffer not only the horrors of war but also the pain of separation from their families at home, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For all Christians, that the increasing awareness of the pains of our separation from one another may hasten the day of our reunion in Christ, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For all those who suffer in body or spirit, that through their suffering they may come to know and love Jesus Christ more perfectly and thus come to possess life more fully and forever, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) For all expectant-mothers, that through the birth of their child they may be more perfectly united with their husbands and with Christ, the creator of all life, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) For N. and N., members of our Parish who died last week, and for all seriously ill members of our Parish, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (8) For all of us in this assembly of the People of God, that through our very coming together today for the worship of God we may be made fully aware of the joy which our mutual encounter with Christ can bring to each of us, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: O Lord, in the midst of the turmoil and the crises of our times we look forward to the renewal of life which you give to us through our mutual celebration of this sacrifice each Sunday. Answer our petitions, we beseech you, and grant that we may remain conscious of the needs of other throughout this coming week. Through Jesus Christ, your Son, Our Lord, who lives and reigns with you in the unity of the Holy Spirit, for ever and ever.

PEOPLE: Amen.

NOW-- Christianity

tion" of Christ, the assumption of His human body in a new and more wonderful way. In Christ's new incarnation His flesh is extended and communicated to us today and every age. In the resurrection, the incarnation breaks the bonds of space and time.

Is it possible that we have not paid more attention to this resurrection of Christ because we do not sufficiently appreciate the promise of our own resurrection?

When we think of an after-life, we often think simply of the immortality of the soul. Since the immortality of our souls does not depend on the resurrection of the body, the resurrection of our body is sometimes considered a nice but non-essential extra. The resurrection is little more than, well, perhaps getting some meat.

A purely spiritual after-life is really not too inviting. It is too remote and nebulous to be enticing. As Homer put it, "I would rather live on earth as another man's slave even if he had this land and only few

Travelers' Timetable Of Sunday Masses In Diocese

The Sunday Mass schedule for Cathedral of the Holy Spirit is as follows: 7:30, 9:30, 11 a.m., 12:30, 2:30 and 7 p.m. Spanish.

ARCADIA: St. Paul, 7, 11 a.m.

AVON PARK: Our Lady of Grace, 8:30 and 12 noon.

BELLE GLADE: St. Philip Benizi, 7, 10:30 and 12 noon (Spanish).

BOCA GRANDE: Our Lady of Mercy, 4 p.m.

BOCA RATON: St. Joan of Arc, 7, 9, 10:30 a.m. and 12 noon.

BONITA SPRINGS: St. Leo, 7:30, 9:30 a.m.

BOYNTON BEACH: St. Mark, 8, 9:30, 11 a.m. and 6 p.m.

CAPE CORAL: St. Andrew (Del Prado Parkway), 6:30, 8, 11 a.m. and 6 p.m.

CLEWISTON: St. Margaret, 8 a.m., 7 p.m.

COCONUT GROVE: St. Hugh, 7, 8, 9:30, 11 a.m., 12:15 (Spanish) and 5:30 p.m.

COCONUT GROVE: CORAL GABLES: Little Flower (Church), 6, 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. (Auditorium), 9:15 a.m. and 12 noon (Spanish).

ST. THOMAS AQUINAS STUDENT CENTER: 8:30, 10:30 a.m., 12 noon, 5 and 6 p.m.

DANIA: Resurrection (2nd St. and 5th Ave.), 7, 8, 9, 10, 11 a.m., 12 noon, and 6:30 p.m.

DEERFIELD BEACH: St. Ambrose (SE 12th Ave.), 7:30, 9, 10:30 a.m. and 12 noon.

DELRAY BEACH: St. Vincent, 6:30, 8, 9:30 and 11 a.m., 12:15 and 5:30 p.m.

FORT LAUDERDALE: St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.

St. Bernadette, 7, 8, 9, 10, and 11 a.m. St. Clement, 6:30, 8, 9, 10, 11:15 a.m. and 12:30 a.m.

St. George, 7, 8, 9:30, 11, 12:30, 5:30, 5:35 p.m.

St. Jerome, 7, 8:30, 10, 11:30 a.m.

Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

Queen of Martyrs, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 a.m. and 12:30 p.m.

St. Sebastian (Harbour Beach), 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10 a.m. and 1:30 p.m.

St. Cecilia Mission, 7, 8:30 and 11 a.m.

FORT MYERS BEACH: Ascension, 7, 9:30 a.m.

FORT PIERCE: St. Anastasia (Church), 7 p.m. (Auditorium), 7:30, 9, 10:30 a.m.

HALLANDALE: St. Matthew, 6:30, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.

HIALEAH: Immaculate Conception, 6, 7, 8, 9, 10, 5, 11:30 a.m., 12:45 (Spanish), 6 and 7:30 p.m. (Spanish).

St. John the Apostle, 6, 7, 8, 9:30, 10:45

12 noon, 12:55 (Spanish), 5:30 and 6:30 p.m. (Spanish).

HOBE SOUND: St. Christopher, 7, 8, 9:30, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish).

LITTLE FLORIDA: St. Peter, 7, 8, 9:30, 10:45 a.m., 12 noon, 5:30 p.m.

NATIVITY: 6:45, 8:15, 10:30, 11:45 a.m., 1:30, 6:45, 8 a.m.

HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

IMMOKALEE: Lady of Guadalupe, 8:30 and 11:45 a.m.

INDIAN TOWN: Holy Cross, 7:30 a.m.

JUPITER: St. Jude, 8:30 and 10:30 a.m.

KEY BISCAYNE: St. Agnes, 7, 8:30, 10, 11:15 a.m. and 6:30 p.m.

LAKE PLACID: St. James Mission, 7:15 a.m.

LAKE WORTH: St. Luke, 7, 8, 9:15, 10:30 a.m. and 6:15 p.m.

Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.

LANTANA: Holy Spirit, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.

St. Michael, New Church, 6, 7, 8, 9, 10:30, 11:15 (Spanish), 12 noon, 6 and 7 p.m. (Spanish) (St. Michael's Church), 6:30, 8:30, 10:30, 11:15 (Spanish), 12 noon, 6 and 7 p.m. (Spanish).

St. Timothy, 7, 8, 9, 10:15, 11:30 a.m., 12:45 p.m. (Spanish) and 6:30 p.m.

St. Thomas the Apostle, 7, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.

St. Vincent de Paul, 2100 NE 103 St., 7, 8, 9:30, 10:45 a.m., 12 noon and 6 p.m.

MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m. and 6 p.m.

St. Joseph, 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

St. Mary Magdalen, 7:30, 8:45, 10, 11:15 a.m., 12:20 and 6 p.m.

St. Patrick, 6:30, 8, 9, 10:15, 11:30, 12:45 p.m., 6 p.m.

MIAMI LAKES: Our Lady of the Lakes, 7, 8, 10:30 a.m., 12 noon, (Barn Theater), 5 p.m. (Spanish) and 6 p.m. (English) (United Church).

MIAMI SPRINGS: St. Rose Ann, 7, 8, 9, 10:30, 12 noon and 6 p.m.

MIAMI SPRINGS: Blessed Trinity, 6, 8, 9:30, 11 a.m., 12:30, 6 and 7 p.m. (Spanish).

MIRAMAR: St. Basil, 10 a.m., University Drive and Hallandale Beach Blvd., 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m.

MOORE HEAVEN: St. Joseph, 10 a.m.

NAPLES: St. Ann, 6, 7:30, 9, 10, 10:30 (Spanish), 11 a.m., 12:30 and 6 p.m.

NARANJA: St. Ann, 10:30 a.m., 7 p.m. (Spanish).

NORTH DADE COUNTY: St. Monica, 7:45, 9, 10:15, 11:30 a.m. and 6 p.m.

NORTH MIAMI: Holy Family, 6, 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 p.m.

St. James, 6, 7, 8, 9:00, 11 a.m., 12:30

and 1:30 p.m.

NORTH MIAMI BEACH: St. Ignace, 7, 8, 9, 10:30, 11:45 a.m., 12:30 and 6 p.m.

OPALOCKA: Our Lady of Resurrection, 7:30, 9:30, 10:30 a.m. and 6 p.m.

PAHOKEE: St. Mary, 8 a.m. and 7:30 p.m. (Spanish).

PALM BEACH: St. Edward, 7, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.

PERRINE: Christ the King, 8, 11 a.m. and 12 noon.

Wally Pataky, 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.

PINE ISLAND MISSION: 9:30 a.m.

PLANTATION: St. Gregory, 8, 9:15, 10:30, 11:30 a.m. and 12:30 a.m.

POMPANNO BEACH: Assumption, 7, 8, 9:30, 11 a.m. and 12:15 p.m.

St. Elizabeth, 7, 8, 9:15, 10:30 a.m. and 12 noon.

St. Gabriel, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.

POMPANNO SHORES: St. Coleman, 6:30, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.

Sally Masses, 7:45 a.m.

PORT CHARLOTTE: St. Charles Borromeo, 7, 8, 9:30, 11 a.m. and 6 p.m.

PORT ST. LUCIE: St. Jude, 8 and 11 a.m.

PUNTA GORDA: Sacred Heart, 7:30 and 10 a.m.

RICHMOND HEIGHTS: Christ the King, 7, 10 a.m. and 12 noon.

RIVIERA BEACH: St. Francis of Assisi, 6:45, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.

SANIBEL ISLAND: 11:30 a.m.

SEBASTIAN: St. William Mission, 8 a.m.

SEBRING: St. Catherine, 8, 30 and 10:30 a.m.

SOUTH MIAMI: Epiphany, 6:30, 8, 9:30, 11 a.m. and 12:15 p.m.

St. Louis, 8, 9:30, 11 a.m. and 12:30 p.m. and 6:00 p.m.

St. Thomas, 6, 7, 8, 10, 11 a.m., 12:15 p.m. and 6:00 p.m.

SOUTH MIAMI HEIGHTS: St. Rita Mission, 9 a.m.

STUART: St. Joseph, 7, 9, 11 a.m.

VERO BEACH: St. Helen, 7:30, 9, 10:15, 11:30 a.m. and 7 p.m.

WAUCHULA: St. Michael, 9 a.m.

WEST HOLLYWOOD: St. Stephen, 7, 8, 9:45, 11 a.m., 12:15 and 7 p.m.

WEST PALM BEACH: Blessed Martin, 9:30 a.m.

St. John Fisher, 7, 8, 9, 10, 11:30 a.m. and 6 p.m.

St. Juliana, 8:30, 9, 11 a.m., 12 noon and 6 p.m.

Holy Name of Jesus, 7:30, 9, 10:30 a.m., 12 noon and 6:00 p.m. (Weekday masses 6:30 and 8:00 a.m.)

St. Ann, 6, 7, 8, 9, 10, 11 a.m., 12 noon and 5:30 p.m.

ON THE KEYS

BIG PINE KEY: St. Peter's Mission, 9:30 a.m.

KEY WEST: St. Mary, 6, 7, 8:30, 10, 11:15 a.m. and 12:15 p.m. and 6:00 p.m.

St. Bede, 8, 9:30, 11 and 7 p.m.

MARATHON SHORES: San Pedro, 8 a.m. and 6 p.m.

PLANTATION KEY: San Pedro, 6:30, 9 and 11 a.m.

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Urges Science Lift, Not Ruin, Mankind

VATICAN CITY (NC)—Science must aim at serving man's welfare and avoid production of more and more destructive weapons.

This was Pope Paul VI's message to a group of scientists who have been taking part in a meeting on "Organic Matter and Soil Fertility" held inside Vatican City at the headquarters of the sponsoring Pontifical Academy of Sciences.

Receiving the scientists, including Americans and Russians, Pope Paul said there is a "clearer distinction of the spheres in which science and faith, each following its own methods, develops its knowledge and makes possible, through a global complexity of thought, a happy synthesis of the two orders of knowledge."

As the body of knowledge of science grows and is extended by modern technology, Pope Paul said, science will "progress more and more in its investigations and will feel more and more the need — and will have, so to speak, the intuition —

of the immensity of the divine world which dominates science and which reflects in it something of itself."

Then the Pope turned to the destructive power of science, saying "is it perhaps useless to recall that the phantom of the most terrible calamities, which can destroy the entire inhabited world, come precisely from the best equipped laboratories of modern physical science? Can we remain silent before such prospects?"

"However great the responsibilities of politicians may be in this field, those of the scientists remain intact. May there be the courage to make the necessary renunciation! May every measure be taken to prevent and ward off the manufacture and the use of nuclear weapons, the recourse to bacteriological aggression and any other means to which scientific progress may give the diabolical power to inflict the scourge of terrible devastation on entire populations even if they are not involved in war!

La Voz del Papa Pidió el Papa Luchar Contra Injusticia y Discriminación

Ciudad del Vaticano— El Papa Paulo VI pidió a los hombres de buena voluntad combatir la discriminación racial y la injusticia social antes de que los oprimidos reivindiquen sus derechos apelando a la violencia.

En un mensaje dirigido a la Conferencia de las Naciones Unidas sobre Derechos Humanos, reunida en Teherán (Irán), el Santo Padre dijo que "es grande la tentación de combatir con la fuerza oprobios humanos

tales como la discriminación racial, la injusticia social, la miseria económica y la opresión ideológica".

Paulo VI señaló que la violencia no es una solución. "Dejemos — dijo — que los hombres de buen corazón se unan pacíficamente de modo que los principios de las Naciones Unidas no sólo puedan ser proclamados, sino también puestos en práctica... la magnitud y urgencia de la tarea requiere la cooperación de todos..."

El mismo día, el Papa Paulo VI sugirió que el ecumenismo podría colaborar en la tarea de reducir el abismo que separa a las naciones ricas de las pobres, en un mensaje dirigido a la Conferencia de Desarrollo Económico Mundial, organizada en Beirut por el Consejo Mundial de Iglesias y representantes de la Iglesia Católica.

"Si la perfecta unión entre las confesiones cristianas no ha sido todavía lograda en el terreno doctrinal — dice el Santo Padre — no obstante cuando dignos de elogio pueden ser los esfuerzos para un acercamiento; existe por lo menos un campo en el cual el ecumenismo puede obtener resultados concretos e inmediatos; éste es precisamente el que constituye el tema de nuestra reunión".

La Conferencia es considerada como el primer paso para movilizar a la opinión pública en el sentido de que apoye la acción para nivelar las grandes diferencias existentes entre las naciones prósperas y las pobres.

Días antes, el mismo Paulo VI, por intermedio del Secretario de Estado, cardenal Amleto Cicognani, señaló que "no se construye la paz con la violencia", en carta enviada al Primer Congreso Mundial de la Juventud Católica, reunida en Berlín.

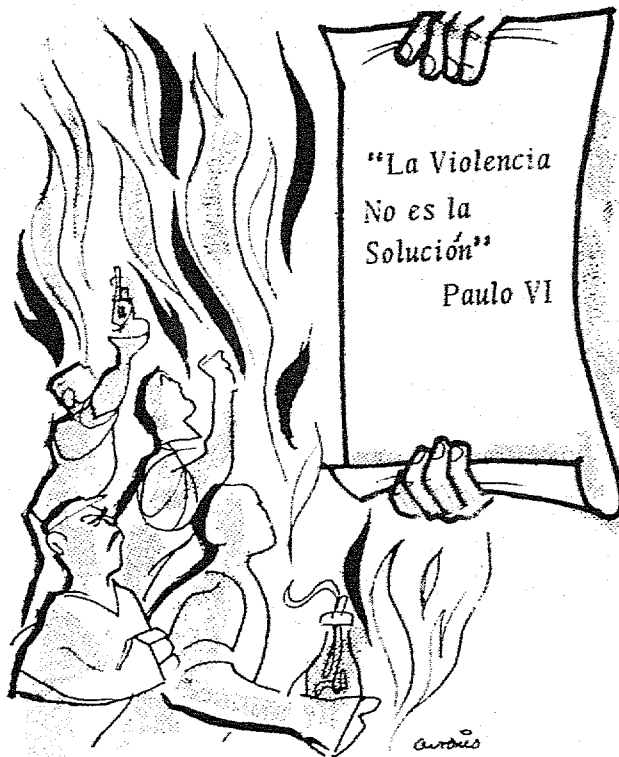
Después de haber expresado el augurio del Santo Padre por el feliz desarrollo de la reunión, el cardenal Cicognani precisó que "los jóvenes de hoy aspiran con todas sus fuerzas a obrar mejor que sus antecesores, los cuales no han sabido o podido evitar que la humanidad fuese lacerada por dos guerras mundiales en el espacio de una sola generación".

El tema del Congreso de Berlín "Los jóvenes quieren y construyen la paz" — indica la carta del cardenal — manifiesta con intensidad la aspiración de paz que anima a los jóvenes y habla de su propósito de edificarla en el mundo. La Iglesia comprende y alienta este proyecto y todos pueden testimoniar que Ella es constructora de paz y no puede ver sin inmensa pena como los hombres — entre ellos no pocos de sus hijos — se hacen la guerra mutuamente.

Señaló después que a pesar de eso la Iglesia conoce también los deseos de generosidad que animan a los jóvenes y recordó que el Papa Paulo VI, al declarar la "Jornada de la Paz", estaba seguro de manifestar las aspiraciones de la juventud que sabe elegir con más viva perspicacia los nuevos caminos de la civilización, orientada hacia un desarrollo pacífico.

Días después, los delegados al certamen abogaron por una "Iglesia de los pobres", consagrada a transformar los sistemas económicos y sociales en las regiones subdesarrolladas. "Debemos eliminar a la Iglesia del boato", se dijo.

Las comisiones del evento discutieron las formas en que la juventud pona cooperación en el mantenimiento de la paz mundial. Muchos delegados exhortaron a un cambio de mentalidad por medio de la educación. Abogaron asimismo por una mayor participación de la juventud en las organizaciones internacionales.



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Propugna Renovación Sin Arbitrariedades

Ciudad del Vaticano (NA)—El Papa Paulo VI señaló que propugna la renovación de la Iglesia pero no la introducción de cambios arbitrarios, en un discurso franco y de estilo vehemente, pronunciado ante unos 30 mil fieles recibidos en audiencia general en la Basílica de San Pedro.

El Santo Padre criticó después a quienes están interpretando en forma errónea o exagerada las recomendaciones adoptadas por el Concilio Ecuménico Vaticano II. Indicó que si bien hay muchas cosas en la Iglesia que deben ser corregidas y actualizadas, "hay dos cosas particularmente que no pueden ser puestas en tela de juicio".

Dijo que ellas son: "La verdad de la fe, autoritariamente sancionada por la tradición y el magisterio de la Iglesia, y las leyes constitucionales de la Iglesia con el consiguiente acatamiento al ministerio de gobierno pastoral que Cristo estable-

ció y que la sabiduría de la Iglesia ha desarrollado y ampliado."

"En consecuencia —añadió— si bien debe haber renovación, modernización, diálogo con otros cristianos y libertad religiosa, no puede haber alteraciones en los dogmas tradicionales, ni teología libre subjetiva, ni abrazar ciertos principios negativos de otras confesiones cristianas, ni libertad de conciencia como criterios de verdad religiosa."

Señaló después que la Iglesia debe seguir las enseñanzas del Concilio, debe abrirse al diálogo con los otros cristianos, reconocer su valor y admitir la libertad religiosa.

Pero añadió que no puede permitirse cambios en el dogma tradicional, teología basada en teorías subjetivas antojadizas, o dejar de lado las verdades de la fe para satisfacer a otras denominaciones cristianas o tomar de éstas ciertos principios negativos, o libertad de conciencia como pauta de verdad religiosa.

Multiplicase Roblación Católica de la Diócesis

La población católica en la Diócesis de Miami ha alcanzado la cifra de 453,740 almas, lo que representa un aumento de 268,740 desde que la diócesis fue establecida hace apenas diez años, en agosto de 1958.

Esas estadísticas no incluyen, sin embargo, a mu-

chos de los residentes y refugiados de origen latinoamericano ni a los trabajadores migratorios de origen puertorriqueño y mexicano que vienen todos los inviernos a trabajar en las cosechas de cítricos.

Las estadísticas reveladas por el Directorio Católico

que edita P. J. Kenedy & Sons, de New York, informan además que hay en la actualidad 99 parroquias, en comparación con 51 que había en 1958; 185 sacerdotes diocesanos y 141 sacerdotes de órdenes religiosas; 76 hermanos y 888 religiosas de distintas órdenes.

Hay 66 escuelas parroquiales con unos 29,806 alumnos y 23 high schools católicos con 8,442 estudiantes matriculados. Hay cuatro colleges o universidades católicas en la Diócesis, incluyendo el Barry College, Biscayne College, en Miami, Marymount College en Boca

Raton y St. Joseph College, Jensen Beach.

Más de 9,431 estudiantes de high schools públicos matriculados en clases de religión de la CCD, así como 20,127 de escuelas públicas elementales.

En los cinco hospitales católicos de la Diócesis fue-

ron atendidos unos 181,518 pacientes en 1967 y cuatro hogares de ancianos acogieron a 267 huéspedes.

La administración del sacramento del bautismo reflejó un aumento de 9 por ciento durante el año y 858 conversos fueron recibidos en la Iglesia.

Crece el Número de Hispanos en el Sur de Florida

La "invasión" latina del área de Miami está extendiéndose a otras áreas del Sur de la Florida. Uno de los hechos que lo revelan es el número de misas en español que están ofrecien-

do en otras áreas y ciudades.

En fechas recientes dos parroquias de la ciudad de Hollywood, condado de Broward, Little Flower y

Nativity, han comenzado a ofrecer misas en español y cuentan con sacerdotes de habla hispana para atender las necesidades espirituales de centenares de latinoamericanos residiendo en esa ciudad.

La parroquia de Visitation, en el área de North Dade, limitrofe con Broward County, comenzará a ofrecer misas en español este domingo. Otra parroquia en los límites de Dade, Our Lady of the Lakes, en el área llamada Miami Lakes, está también ofreciendo misas en español.

Parroquias de ciudades como Fort Lauderdale y Palm Beach cada día reportan mayor cantidad de feligreses de habla hispana, lo que se refleja también por el considerable número de suscripciones a The Voice de familias de apellidos hispanos viviendo en esas áreas.

Clewiston y Belle Glade, otros dos poblados comprendidos en la Diócesis de Miami, reflejan un marcado ambiente latino en sus calles, sus comercios ya que allí viven y trabajan numerosos cubanos en los centrales azu-

careros. Lo mismo ocurre en Royal Palm Beach, áreas donde también los párrocos son sacerdotes de habla hispana y se ofrecen misas en español y donde también se reportan numerosas suscripciones de The Voice entre familias latinas.

Por otra parte, se cuentan los numerosos campamentos de trabajadores migratorios en distintas partes de la Diócesis, donde cada año se concentran varios millares de trabajadores de origen puertorriqueño, mexicano y texanos de habla hispana, los que también cuentan con

asistencia espiritual en su propio idioma.

Key West cuenta también desde fines del siglo pasado con una considerable población de origen cubano, que sigue conservando el idioma español y a la que en los últimos años se ha sumado un gran número de refugiados.

Un reflejo de ese crecimiento lo es el horario de misas dominicales en español, que aparece en esta misma sección y en el apartado 25 Iglesias en las que se ofrecen más de 40 misas todos los domingos en idioma español.

La Voz del Papa
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ALEMANIA, AÑO 30

Por MARIA COLLINO

El 30 de junio de 1934, en Berlín, una camioneta de la Gestapo se paró delante del Ministerio de la Defensa.

Unos agentes penetraron en el edificio, agredieron al director y le dieron muerte de un disparo.

La víctima, Erik Klausener, era el presidente de la Acción Católica Alemana.

Un secretario del Ministerio llamó por teléfono a la iglesia de San Matías.

— Ha sucedido una desgracia — dijo al párroco, Don Alberto Coppenrath — Klausener se ha suicidado. Viendo a los agentes temió que lo arrestasen y perdió la cabeza. Tenga la bondad de advertir a su esposa.

El sacerdote gritó:

— ¿Suicidado? Ninguno creará en semejante historia. ¡Asesinos!

Y cortó violentamente la comunicación.

El domingo siguiente Don Albert Coppenrath habló desde el púlpito del presidente « asesinado ». Media hora después los agentes de la Gestapo estaban en su casa para ordenarle callar.

Pero él no se asustó, antes, pidió una investigación que pusiese en luz la verdad.

La investigación no se hizo. Comenzaron en cambio para el valiente sacerdote las persecuciones que concluyeron con una condena sin proceso.

El 30 de junio de 1934 los « suicidios » y los « accidentes » en Berlín y en Múnich de Baviera fueron innumerables. Aquella fecha pasó a la historia con el nombre de « jornada de la gran matanza ».

Hitler, que desde hacía un año era Canciller del Reich, trataba de afirmar su poder.

Una ola de terror pasó por Alemania. La gente se preguntaba: ¿Donde nos llevará éste? La respuesta no era fácil.

Hitler era un loco pero el pueblo no lo sabía entonces.

Sus palabras entusiasmaban a las multitudes, lanzaba programas de poder, de gloria, y sus delitos permanecían ocultos todavía. Los más clarividentes los sospechaban pero era difícil encontrar pruebas.

Pocos meses más tarde el poder del Führer llegó al vértice. Había muerto el Presidente de la República, y con un golpe de estado Hitler se convirtió en dueño de Alemania.

Su primer objetivo fue combatir la Iglesia. Sólo anulando el cristianismo habría podido imponer al mundo sus proyectos antisemiticos. El cristianismo, que es amor, dará siempre fastidio a los que quieren sembrar el odio.

El Concordato que había estipulado con Roma fue letra muerta.

— No se puede ser alemanes y católicos — dijo un día cínicamente al Presidente del Senado de Danzing — O se es lo uno o lo otro. Pero los católicos alemanes no pensaban así. Sabían que Cristo y el Papa no son extranjeros a ningún pueblo y prefirieron el martirio a la traición.

Las iglesias se colmaron de gente. Los jóvenes se estrecharon en las filas de la Acción Católica.

Contra estos osados entraron en acción las patrullas de la Juventud Hitleriana.

Para ellos, invadir la sede de un círculo católico, golpear a sus miembros, destruir las banderas, eran actos de patriotismo.

Muchos se preparaban así a convertirse en los verdugos que horrorizaron el mundo.

Los católicos respondieron con orgullo y dignidad. « Resistir » fue su lema. Se dejaron maltratar, aprisionar, encerrar en los campos de concentración, pero no se doblegaron. Si uno caía, dos, tres lo reemplazaban.

En Frankfurt cuatro jóvenes, perseguidos por la Gestapo, dividieron en partes iguales un estandarte que llevaba la figura de Cristo y juraron morir antes que ceder. Fueron torturados, pero no se doblegaron.

Durante la guerra, tres de estos jóvenes perdieron la vida. El sobreviviente logró recuperar los jirones del viejo estandarte, los cosió y entregó a las nuevas levas una gloriosa bandera.

Pero no sólo los jóvenes fueron el blanco de Hitler y sus secuaces.

Los campos de concentración de Dachau, de Auschwitz, de Buchenwald de Mathausen, se llenaron de obispos, de sacerdotes, de religiosos condenados como delincuentes, en procesos atroces.

Conventos, escuelas, hospitales, fueron confiscados, o nacionalizados. Una voluntad debía adorarse en Alemania: la del Führer. Las cabezas que no se doblegaban no podían existir.

Pero el 21 de marzo de 1937 los nazis tuvieron una sorpresa. Era el domingo de Ramos. En las iglesias la gente estaba en oración. Acá y allá, en medio de la multitud, se ocultaban los espías.

Los sacerdotes celebraron como siempre sus funciones, pero en el momento de la prédica todos, en las ciudades como en las más lejanas aldeas, como si fueran un solo hombre, se volvieron al pueblo con un pliego en la mano y comenzaron a leer:

« Mit brennender Sorge... » (Con ardiente preocupación...)

Era una encíclica del Papa Pío XI. Condenaba el nacismo con toda sus prepotencias y su racismo inhumano, desenmascaraba la hipocresía con que obraba celebrando procesos — farsas para cubrir sus delitos, pedía el respeto de las personas y de las conciencias y el reconocimiento de los derechos humanos conculcados.

Los católicos sintieron intensa conmoción. No estaban solos en la lucha: el Padre común se angustiaba con ellos.

« Millares de lenguas — decía la Encíclica — os anuncian hoy un evangelio que no ha sido revelado por el Padre celestial. Millares de plumas escriben al servicio de un falso cristianismo que no es el de Cristo. Prensa y radio os sumergen cada día con sus productos culturales contrarios a la Fe y a la Iglesia, atacando sin reserva y sin respeto lo que para vosotros es cosa santa ».

Y terminaba:

« Estamos ciertos de que los enemigos de la Iglesia reconocerán en breve que se han alegrado demasiado pronto y han dado mano, demasiado apresuradamente, a la pala para sepultarnos. Vendrá un día en que al sitio de los prematuros cantos de victoria de los

enemigos de Cristo, de los labios y de los corazones de los fieles se alzará el Tedeum de la liberación, que llegará a los cielos ».

La Encíclica había llegado a Alemania de modo aventurero, cruzando la frontera supervigilada, casi ante los ojos de los S.S. de Hitler. En cada diócesis atrevidos correos la habían difundido en el secreto. Ciertos sacerdotes, para que no cayese en manos de la Gestapo, la habían escondido en el Tabernáculo. La lectura del documento provocó escenas inolvidables.

En Múnich, el jesuita Padre Rupert (cuya causa de beatificación está en curso) al final de la función invitó a proclamar las verdades de la fe.

Los presentes se alzaron como soldados, y con la mano extendida, como ante el tribunal, juraron fidelidad a Cristo.

La rabia de los nazis fue tremenda.

Comenzaron enseguida una maciza campaña de prensa para difamar al clero y al laicado católico. Recomenzaron los arrestos y los procesos — farsas.

Doce tipografías que habían colaborado a la difusión de la Encíclica fueron confiscadas. Los ministros hablaron de « gravísimo ataque contra el gobierno alemán » y de « abierta declaración de guerra » de parte del Vaticano. Llamaron al Papa « semi-judio » y al cardenal Pacelli « judío de pura raza ».

La Juventud Hitleriana atacó a los obispos en sus casas, en las iglesias, durante la celebración de las sagradas funciones.

Bandas de jóvenes de camisa marrón forzaron durante la noche las ventanas del obispado de Rottenburg, devastaron como vándalos muebles y paredes, destruyeron la capilla. El obispo fue desterrado.

Ni un sacerdote ni un miembro de la Acción Católica trataron de ponerse en salvo.

Y las familias lucharon para poder dar a los niños la instrucción religiosa, para que el Crucifijo fuera puesto de nuevo en las aulas.

Hubo jueces, magistrados, abogados, que se reudieron a la miseria antes que vender la conciencia. Hubo guardias y carceleros que llevaron a los prisioneros el Pan Eucarístico; escritores y editores que aceptaron la persecución por defender con la prensa la palabra de Dios y del Papa.

Alemania (y poco después Austria sobre la cual se abatió también la rabia nazista) parecían inmensas catacumbas.

Y Hitler se encaminaba a la ruina.

Ciertamente no imaginaba que pocos años después no sólo Alemania sino el mundo entero habría respirado con su caída.

Solo la fe no se habría apagado. Y tendría la fuerza de transformar los campos de exterminio de Auchswitz y Dachau en lugares de esperanza y oración.

Hoy en aquellos sitios de horror domina la cruz de Cristo, y humildes comunidades de clausura se inmolan por la paz del mundo.

En sus corazones el nombre de Hitler resuena todavía, porque es el nombre de un hombre por quien se puede invocar la misericordia de Dios.

Marginales

Pornografía

Si era poco edificante el espectáculo que han venido ofreciendo ciertos sectores de la prensa cubana en el exilio, sumidos en una vergonzosa guerra de injurias, calumnias e insultos, que han hecho de esas publicaciones vehiculos poco apropiados para ser recibidos en el hogar por su lenguaje soez, en la escena periodística del exilio cubano está apareciendo un nuevo elemento al que hay que salir al paso con energía y decisión.

La pornografía, que estuvo ausente del repulsivo cuadro de las injuriosas polémicas intestinas del exilio, comienza a aparecer y surgen ya varios amagos de publicaciones que — ¡que contrastes! — mezclan la propaganda anticomunista con burda literatura morbosa y fotografías insinuantes, tomadas de baratas publicaciones pornográficas de distintos países latinoamericanos.

Es lamentable que periodistas cubanos que demostraron un alto grado de civismo cuando se enfrentaron a un régimen que los obligó a venir al exilio, en un equivocado afán de llamar la atención de ciertos públicos recurran a la pornografía y literatura obscena, haciendo con ello un tremendo daño a la moral de una juventud que en exilio debe cultivarse con los más elevados valores morales para que sea esperanza de la patria del futuro.

Estos amagos de pornografía son aun incipientes y es antesos primeros asomos que hay que salir al paso, no con una alarma timorata, sino con una sensata preocupación, que haga rectificar a los que están cayendo en ese error.

El arma principal la tienen los padres de familia, dando la espalda a esas publicaciones y los comerciantes e industriales latinos negándose a cooperar publicitariamente con publicaciones que rebajen la moral del exilio cubano, haciendo comprender así a los editores que pretendan lucrarse con la pornografía que están equivocados y condenados a quedar en el número dos.

Por Gustavo Pena Monte

Hogar y Familia

Los Cortes de Carne y su Calidad

En todas las épocas y partes del mundo, la carne ha sido siempre el más preciado de los alimentos, el centro en derredor del cual se planean los menús de la mesa diaria.

Para el ama de casa procedente de otros países, la presentación de las carnes varía al llegar a los mercados norteamericanos y por eso en esta sección queremos familiarizarla con los distintos cortes populares de este país y los grados de cali-

dad de la carne.

Como una buena parte del presupuesto alimenticio de la familia se destina a la carne, debe saberse cómo seleccionarla y prepararla adecuadamente.

Básicamente hay tres pasos a seguir al seleccionar la carne: 1-el sello de inspección; 2-el sello del grado y 3-la misma apariencia de la carne.

El sello de inspección es una marca circular morada que indica que la carne ha

pasado la inspección oficial; su tinta es de jugos vegetales que no son dañinos a la salud, por lo que no es necesario removerla.

El sello del grado de la carne impreso junto al sello de inspección puede marcar U.S. Prime, U.S. Choice, U.S. Good y U.S. Standard o Comercial.

U.S. Prime es la más alta calidad. Su venta es limitada y su costo alto.

U.S. Choice. Este sello indica la más alta calidad

a comprar en los mercados.

U.S. Good, indica el más alto grado de calidad vendido a volumen durante el año. Suele tener menos grasa que los grados antes señalados.

U.S. Comercial indica grados más bajos. Es la carne más barata y es sólo apropiada para guisos o para usar molida, aunque su grado alimenticio sigue siendo el mismo, no es tan tierna ni jugosa.

Roast Beef

A continuación, algunas indicaciones para preparar un plato delicioso y frecuente de la cocina norteamericana: La carne asada o Roast Beef, que ya aparece así marcada en los mercados:

Unte la carne con un diente de ajo picado, espolvoree sal y pimenta a gusto, lo que puede hacerse antes o después de ponerla al hor-

no, ya que la sal sólo penetra media pulgada. Colóquela en una tartera abierta con la parte más gruesa hacia arriba. No la cubra ni le agregue agua o caldos. Para una pieza de 5 a 8 libras debe mantenerse en el horno de 30 a 45 minutos, dependiendo en el grado de cocción que se desee. Si se usa un termómetro para carnes, este debe marcar entre 140 y 170 grados F. cuando se termine el asado.

Por Manolo Reyes

Las Pseudo Revoluciones

La enseñanza de la historia nuestra que a través del mundo, en el curso de la humanidad, ha habido distintas revoluciones de carácter intestino que han conmovido las fibras más internas de los pueblos. Esas revoluciones han sido sangrientas, llenas de odio, de sufrimientos, de penas y de destrucción. Pero esas etapas iniciales han sido superadas por un ideal máximo que ha inspirado, guiado como luz rectora a las revoluciones. Y ese ideal supremo ha sido traer el bien a un pueblo.

Luego, cuando la verdad se ha ido abriendo paso y los hombres que iniciaron la revolución no han desmayado en su empeño de hacer bien a los demás, al cabo de algunos años, los pueblos han entrado en etapas post revolucionarias de calma, de sosiego, de tranquilidad que han traído una indiscutible superación a las instituciones de carácter nacional.

En otras ocasiones, se han producido movimientos que han sido calificados de revoluciones cuando lo cierto es que de revolución sólo han tenido el nombre, el ropaje y el disfraz para engañar porque su finalidad no han sido el bienestar de los pueblos, sino la gloria y el bienestar personal de un individuo o de un puñado de secuaces que indebidamente se han titulado "revolucionarios".

Tal fue el caso del movimiento nazista en Alemania por allá en la década de

1930. El pueblo alemán, y especial la juventud, miró fascinada hacia el desarrollo de una llamada "revolución" encubierta por la ideología contenida en el libro "Mi Lucha."

Pero ese movimiento que llevó al mundo a una sangrienta guerra mundial, no podía calificarse de revolución, pues no perseguía el bienestar del pueblo alemán, sino de Hitler y un puñado de seguidores. Por eso fracasó. Lo mismo sucede en el caso de la mal calificada "revolución," castro-comunista de Cuba que tiene como base una supuesta ideología contenida en el libro "La Historia Me Absolverá."

El movimiento encabezado por Fidel Castro no puede calificarse de "revolución" porque no persigue el bienestar del pueblo cubano, sino de Castro y el puñado de sus seguidores. Por eso ha fracasado. A nueve años y medio de detentar el poder en Cuba el castro-comunismo no tiene asomo de entrar en una etapa de tranquilidad y de superación. Sino por el contrario, cada día son más los que se quieren ir de Cuba. Y mayor es el terror que debata el régimen como prueba irrefutable de su debilidad y falta de apoyo popular. Por eso, las pseudo revoluciones como las de Hitler y Castro, que tienen como finalidad principal la obtención del poder y la satisfacción de apetencias personales, siempre están condenadas al más rotundo fracaso histórico.

Hablando a la Juventud

Hace algunos días comenzaron nuevamente las clases, después de unas breves vacaciones de Semana Santa.

Siempre es dificultoso volver al colegio después de pasar un periodo corto o largo de descanso sin clases; pero la mejor forma de analizar el problema es pensando que ese descanso les sirvió para tomar nuevas fuerzas y ahora estudiar cada día más y mejor.

Este tiempo de vacaciones que acaba de terminar fue de meditación, de recogimiento, para los mayores. Y de entretenimiento para los más pequeños. Pero unos y otros deben volver al colegio, contentos, animosos, dispuestos a ser mejores estudiantes que antes.

Las vacaciones jamás deben quedar grabadas en las mentes de los niños en forma tal que sirva para alejarlos de los libros, sino al contrario, deben servir como un estímulo para volver a las aulas con más energía y buena voluntad.

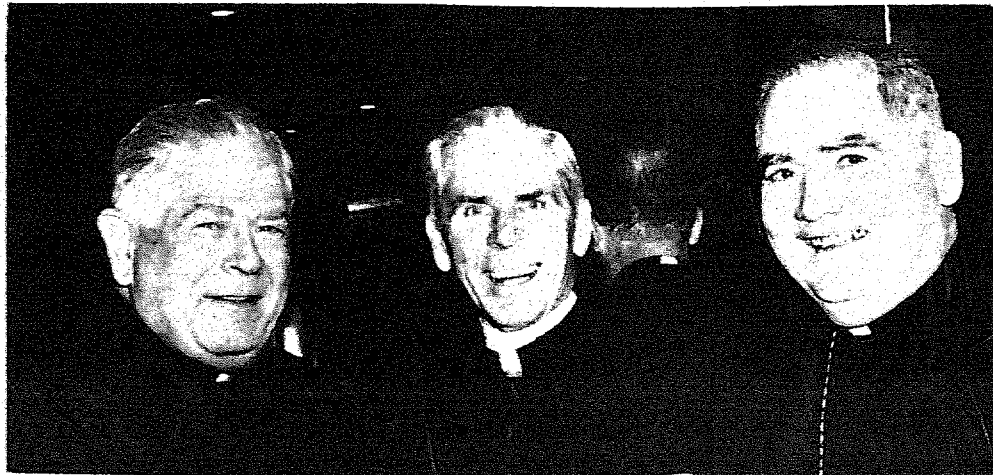
Además que hay otra razón para que ahora vuelvan ustedes al colegio con la mejor disposición: Dentro de pocas semanas afrontarán

ustedes los exámenes finales de sus asignaturas y grados, y ello es muy importante. Todos los jovencitos y jovencitas que leen esta columna tienen que pasar el grado este año, con buenas calificaciones. Así serán mejores estudiantes y así conocerán más de las ciencias y las letras y más preparados estarán para triunfar en la vida cuando sean hombres y mujeres.

Además, que ello sería una magnífica recompensa para el sacrificio que están haciendo sus padres para que ustedes se eduquen y sean hombres y mujeres de provecho en el mañana. Por eso hay que llegar al próximo mes de junio, con altas calificaciones para finalizar el curso.

Pienso bien. Hay que ir al colegio contentos, dispuestos, sin protestas, con una sonrisa en los labios y pensando que cada día pueden estudiar más. Y sobre todo, haciéndolo.

Así podrán disfrutar a plenitud de tres meses, noventa días de vacaciones que se aproximan en junio, cuando se acaban las clases y el presente curso escolar.



Durante la reunión del episcopado de Estados Unidos aparecen de izquierda a derecha el Obispo Coleman F. Carroll, de Miami, el Obispo Fulton Sheen, de Rochester y el Obispo Gerald McDevitt, Auxiliar de Filadelfia.

Obispos de E.U. Hacen Declaraciones Sobre la Guerra y la Crisis Racial

ST. LOUIS— Los Obispos de Estados Unidos concluyeron aquí su reunión de tres días después de tomar una serie de actitudes de mucha significación para la vida de la Iglesia.

Durante sus reuniones, los obispos:

-Adoptaron resoluciones demostrando preocupación por los críticos problemas de la guerra y la paz.

-Emisieron una enérgica declaración sobre la crisis racial nacional, pidiendo atención especial a la educación, la oportunidad de empleos, la vivienda digna y

la asistencia social.

-Aprobaron un programa de acción social respondiendo a la actual crisis urbana.

-Pidieron al Papa Paulo permiso para restaurar en E.U. el diaconado permanente.

-Crearon un secretariado para personal eclesiástico que mitigue el problema de la falta de sacerdotes.

-Aprobaron normas para los seminaristas.

-Propusieron una nueva carta pastoral sobre La Iglesia en el Mundo Moderno.

-Con "creciente ansiedad

por la paz" los obispos adoptaron resoluciones expresando completo respaldo a los esfuerzos papales por la paz mundial y aplaudieron la decisión del presidente Johnson de limitar los bombardeos a Vietnam del Norte para buscar negociaciones de buena voluntad.

La declaración sobre la crisis racial dice que "tenemos que construir puentes de justicia, compasión y entendimiento y tenemos que hacerlo ya."

"El Papa Negro" Visita Latinoamerica

Rio de Janeiro — El Superior General de la Compañía de Jesús, Padre Pedro Arrupe, señaló en esta ciudad que la discordia existente entre los Cristianos y aun entre las mismas autoridades eclesísticas son una consecuencia natural de las reformas solicitadas por el Concilio Vaticano II.

"Eso no es malo — afirmó —. Lo que es malo es la actitud de los reaccionarios y los progresistas que no siguen los lineamientos trazados por el Vaticano II

y el Papa Paulo VI". Al respecto recordó que los jesuitas tenían instrucciones muy claras "porque hacemos una promesa especial de obediencia a las directivas del Papa".

Un periodista le preguntó como reaccionaba cuando lo llaman "Papa Negro". El Superior de los jesuitas respondió: "En parte tienen razón, porque de hecho mi vestimenta es negra. Lo que me hace falta es la otra parte: ser Papa".

Español Misas Dominicales

CATEDRAL DE MIAMI, 2 Ave. y 75 St. NW.-7 p.m.
CORPUS CHRISTI, 3230 NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m. Misión de San Judas, 4600 NE 2 Ave.-11 a.m.
SS. PETER and PAUL, 900 SW 26 Rd.-8:30 a.m., 1, 7 y 8 p.m.
ST. KIERAN Assumption Academy, 1517 Brickell Ave.-7, 10 a.m., 1, 6 y 7:30 p.m.
GESU, 118 NE 2 St.-5:30 p.m.
ST. MICHAEL, 2933 W. Flagler-11 a.m., 7 p.m.
ST. HUGH, Royal Road y Main Hwy., Coconut Grove-12:15 p.m.
ST. TIMOTHY, 5400 SW 102 Ave.-12:45 p.m.
ST. DOMINIC, NW 7 St., 59 Ave.-1, 7:30 p.m.
ST. BRENDAN, 87 Ave. y 32 St SW-6:45 p.m.
LITTLE FLOWER, 1270 Anastasia, Coral Gables-9:15 a.m. y 12 M.
ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach-6 p.m.

ST. JOHN THE APOSTLE, 451 East 4 Ave., Hialeah-12:55, 6:30 p.m.
INMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah-12:55, 6:30 p.m.
BLESSED TRINITY, 4020 Curtiss Parkway, Miami Springs-7 p.m.
OUR LADY of the LAKES, Miami Lakes, (United Church of Miami Lakes), 5 p.m.
VISITATION, 191 St. y N. Miami Ave., North Dade-6:30 p.m.
LITTLE FLOWER U.S. I y Pierce St., Hollywood-6:45 p.m.
NATIVITY, 700 W. Chaminade Dr., Hollywood-8 p.m.
ST. PHILLIP BENIZI, Belle Glade-12 M.
SANTA ANA, Naranja-12:30 a.m., 7 p.m.
ST. MARY Pahokee-9 a.m. y 6:30 p.m.
GUADALUPE, Immokalee-8:30, 11:45. Misión Labelle, 10 a.m.

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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

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

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4 Cardinals Cite Priest Shortage

By JAMES C. O'NEILL
VATICAN CITY (NC)—

The Catholic Church's priest shortage still remains one of the major problems facing the Church, four cardinals told a Rome press conference on the eve of the annual World Day of Prayer for Vocations.

The unusual press conference was given by Gabriel Cardinal Garrone, prefect of the Congregation for Catholic Education; Gregorio Cardinal Agagianian, prefect of the Congregation for the Evangelization of Peoples; Hebebrand Cardinal Antonutti, prefect of the Congregation for Religious and Secular Institutes; and Maximilian Cardinal de Furstenberg, prefect of the Congregation for Oriental Churches.

Cardinal Garrone said it must be admitted publicly that the recruitment of vocations to the diocesan priesthood leaves much to be desired. However, he rejected those who have maintained that the vocation falloff could be resolved either by permitting priests to take jobs other than their ministry or to marry, or both.

Cardinal Garrone, speaking in French, said the lack of priestly vocations "cannot be solved simply and above all by giving a profession to the priest — even if this can be conceived . . . and even less so by ignoring deliberately the solemn word of the Pope which has upheld the noble age-old tradition of priestly celibacy."

CITES MISSIONARIES

Cardinal Agagianian, speaking of the missionary picture, said "statistics show that the number of missionary priests does not exceed 30,000, and is therefore a figure that is less than seven per cent of the Catholic priests in the entire world."

He pointed out those 30,000 missionary priests must care for more than 50 million new Catholics in mission lands, to say nothing of attempting to bring the Gospel to another two billion non-Christians.

Local clergy who have

Cardinal Going To Russia

VIENNA, Austria (NC) — Franziskus Cardinal Koenig of Vienna has accepted an invitation by Patriarch Vasgen I of the Armenian-Gregorian Church in the Soviet Union to visit that Church's centers there.

The patriarch, who is visiting Vienna, extended the invitation at a dinner given by the cardinal for him and for Armenian Patriarch Kalustian of Istanbul.

been obtained by their own mission countries amount to about 10,000, he said. While the growth of the local clergy has been encouraging over the past 50 years, it nevertheless is not sufficient to meet the demands of the present, much less of the future.

Cardinal Antonutti, head of the Congregation for Religious, reported there are 421,750 men Religious in the world and 1,130,855 women Religious, of whom 67,973 are cloistered.

Of the men Religious, more than 200,000 are in Europe, while Africa has only 21,256; Latin America, 26,675; and Asia, 24,768. North America has 48,785.

Cardinal Antonutti stressed the importance of the role of parents and teachers on nurturing religious vocations, and warned that when the family shows little interest in vocations this is reflected in the children.

Cardinal De Furstenberg was the only one of the four who was able to report a healthy vocation picture. That was within the area of the non-Latin-rite Catholic Churches.

He rejected, however, the suggestion that the existence of a married clergy might explain the proportionately numerous vocations, pointing out that the Malabar rite of India does not permit a married clergy and yet is flourishing.



THE SERVANT QUEEN

In the Constitution of the Church, we find the testimony of Sacred Scripture and the Church Fathers combined with more recent pronouncements by the popes. Mary, the "Mother of God and of the Redeemer," was united to Him, "by a close, indissoluble bond," and was accorded a special role, "in the mystery of the Incarnate Word, that is, in the economy of salvation."

When Mary uttered the words of her Fiat, she made a total commitment to God so that He could carry out His designs in her. Mary never took back her act of total surrender, not even on the road to Calvary. From that first moment, she devoted herself wholly to serving not only her heavenly Father and the Incarnate Word, but also the whole human race. In the incarnation, Our Blessed Mother first brought Christ to the world. And that is precisely what she would have you do all your life—bring Christ to the world.

Even after the Ascension, she loyally and steadfastly carried out her new role, acting as spiritual mother to the beloved disciple and the newborn Church. With good reason, then, we can say that the whole life of the Lord's humble handmaid—from the moment she was born to the present—is one of loving service to her children. What greater example and what greater model could you choose to imitate in order to fulfill your task as a Christian called to love and to serve your poor and suffering brothers around the world?

You must now take over Mary's task. You are the door through which Christ enters the world. You must receive the Lord and bear Him in your heart so that He may become the heart of your life. Then His love, His goodness, His pity for the multitude will shine through you into the world. Then He will smile through your eyes. Then He will help with your hands. Then He will comfort with your goodness. Then He will relive in your person His life of long ago for the sake of today's desperate humanity.

In this, the month dedicated to the Mother of the Church, show your love for her by making her task your task, by sacrificing to The Society for the Propagation of the Faith to help those of her children who are in such need.

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and send your offering to Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N. Y. 10001, or directly to your local Diocesan Director.

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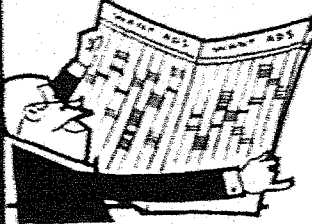
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(Continued from Page 1)

- Approved for interim use, pending final approval from the Vatican, guidelines for seminaries.

- Proposed a new pastoral letter on the Church in the Modern World.

- Heard a report on the Catholic University of America and increased the annual diocesan collection for the university by more than \$2 million.

- Heard a report on general norms for diocesan synods of priests; approved additions to its budget; elected Archbishop Terence J. Cooke of New York to the NCCB administrative committee and Coadjutor Archbishop Leo C. Byrne of St. Paul and Minneapolis as chairman of the Bishops' Committee on the Liturgy.

- Also heard Archbishop John F. Dearden, of Detroit, as NCCB president, report on meetings with Canadian bishops and with representatives of the National Council of Churches; and on a request to the congregation for the Doctrine of the Faith for permission for local Ordinaries to decide privilege of faith cases in which no sustaining doubt of facts or merit of case remains.

With "growing anxiety for peace" the bishops adopted resolutions expressing full support of the Pope's efforts for world peace; gratefully endorsed President John-

son's recent decision to limit bombing of North Vietnam and to seek negotiations toward a political settlement in Vietnam.

The bishops also urged "the governments involved in the conflict to undertake negotiations as early as possible in good faith and work with patience and mutual respect and understanding toward a just peaceful solution."

The bishops said they are "deeply conscious of war's burdens on the spirit of the people, especially youth."

The statement on the national race crisis said "we must build bridges of justice, compassion and understanding, and we must do so at once." It said special attention must be paid to education, job opportunity, lack of decent housing and welfare assistance.

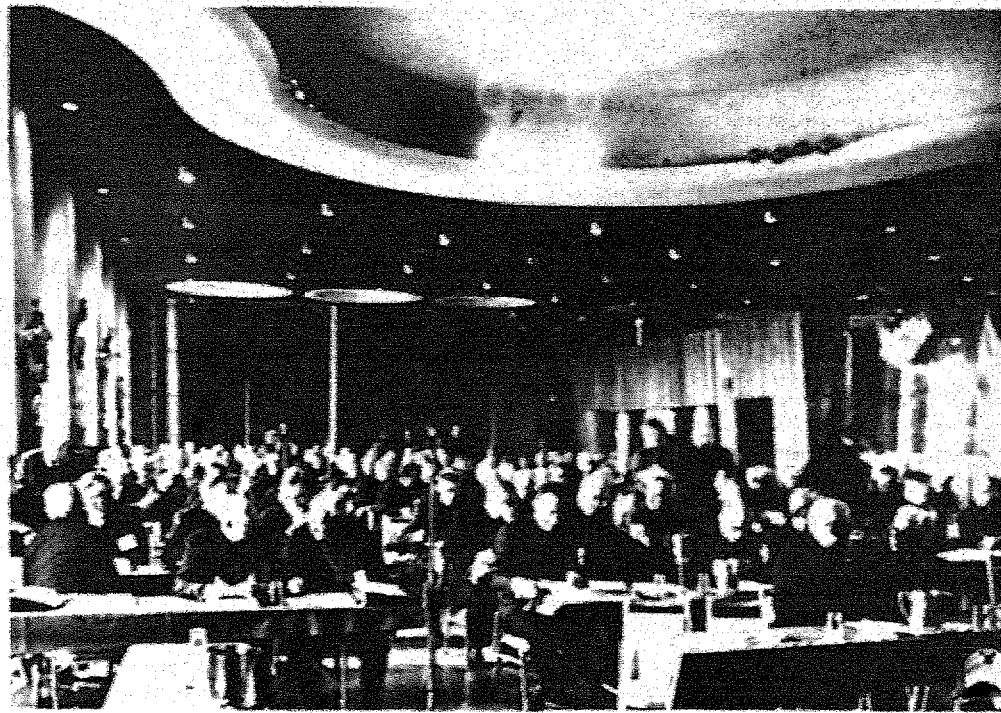
The bishops declared certain tasks remain "unfinished business of the Catholic religious community. First among these is total eradication of any elements of discrimination in our parishes, schools, hospitals, homes for the aged and similar institutions. Second, there is the Christian duty to use our resources responsibly and generously in view of the urgent needs of the poor." The bishops termed the so-called man-in-the-house rule "a national scandal."

It is absolutely intolerable that families are being broken up by its application." In one session several bishops supported the USCC Social Action Department recommendation of a national interfaith day of penance and atonement for past sins of racism and prejudice in our society and approved the arrangement of such a day by the Social Action Department.

Patrick Cardinal O'Boyle of Washington urged the bishops to work cooperatively and give their personal service to the Urban Coalition now being organized in major cities. Several bishops stressed that since the financial support which can come from the Church necessarily is modest, this support can best be used as seed money to encourage the federal government and other agencies to apply their financial resources to the needs of the poor in urban and rural areas.

The introduction of the requested diaconate in a particular diocese will be discretionary, not obligatory, it was explained.

At a news conference, Auxiliary Bishop James P. Shannon of St. Paul and Minneapolis said the American bishops are optimistic about receiving such permission from Rome; that the



SOME of the 250 bishops attending the National Conference of Catholic Bishops meeting in St. Louis are shown above during one of the business sessions of the three day meeting.

concept was endorsed and recommended by a Vatican Council II document but needed the request of national conferences and approval from Rome.

The committee on distribution of the clergy recommended that a national secretariat for Church personnel be established to help cope with the current shortage of priests; and that a preparatory research development program for sharing personnel in the Church be initiated soon. The conference approved these for a preliminary period of three years. The committee on issuing statements for the NCCB and USCC recom-

mended an extensive series of specific guidelines which were provisionally adopted.

The conference accepted a proposal for a study of life and ministry of priests which would provide precise information about the nature and extent of sociological and psychological problems, and opportunities currently faced by the priesthood in the U.S. It would require two years for completion.

The committee urged the study "so that planning for change in the ministry may be based on an accurate picture of what is happening in the priesthood and not on guesswork or speculation."

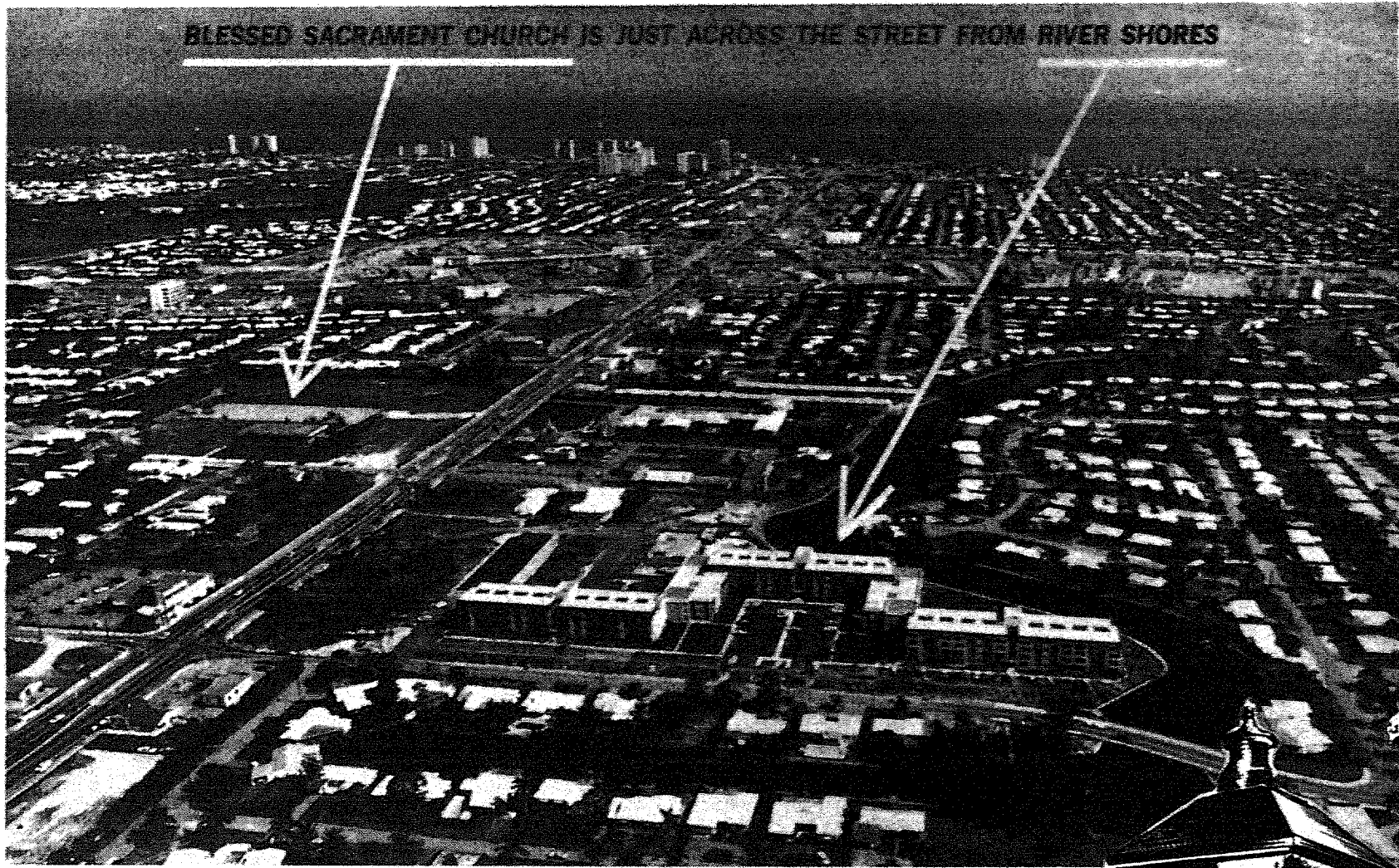
To organize means of arbitration or mediation of differences between dioceses, communities and organizations within the Church, a committee would screen and pass on requests for mediation and arbitration, and refer those accepted to the board set up for a specific issue in accordance with guidelines approved.

Initially this would be available only to institutions, organizations and dioceses, not individuals, and only if both the parties to the dispute agreed to accept and abide by the board's decision without prejudice to the right of recourse to the Holy See.

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