

## The VOICE

VOL. X, NO. 14

15 Cents A Copy

JUNE 14, 1968

### Metropolitan Province Of Miami Established; Archbishop Elevated

Ecclesiastical dignitaries of North, South and Central America, including two Princes of the Church, joined religious leaders of other faiths, civic leaders, priests, religious, and laity in the Cathedral of St. Mary on Thursday to witness the formal establishment of the Province of Miami and the elevation of Archbishop Coleman F. Carroll as its Metropolitan.

His Eminence Raul Cardinal Silva Henriquez, Archbishop of Santiago de Chile; and His Eminence Agnelo Cardinal Rossi, Archbishop of Sao Paulo, presided at the historic rites of state and national significance, which were televised live and in color for South Florida viewers and broadcast to radio listeners throughout the State of Florida by 10 radio stations.

Archbishop Luigi Raimondi, Apostolic Delegate in the United States, by decree, promulgated the papal documents establishing the Province of Miami and elevating Archbishop Carroll as Archbishop of Miami following their reading by Msgr. John J. Fitzpatrick, Episcopal Vicar for the Implementation of the Decrees of Vatican Council II in the Archdiocese of Miami, and pastor, Corpus Christi parish.

The felicitations of Pope Paul VI, who established the new Province of Miami, last month, were extended to the nation's newest Archbishop and Metropolitan by the Apostolic Delegate.

Msgr. Robert W. Schiefen, Vicar General of the Archdiocese, and pastor, Holy Family parish, North Miami, led the overflow congregation in prayers for Archbishop Carroll, who then offered prayers for the people of the Province.

During the Concelebrated Mass which followed, Archbishop Raimondi was the principal concelebrant with Archbishop Carroll, Bishop Paul Tanner of St. Augustine; Bishop-Designate Charles McLaughlin of St. Petersburg; and Bishop-Elect William Borders of Orlando.

Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, preached the sermon.

During the colorful procession of vested prelates which preceded the 11 a.m. ceremonies, priests of the Archdiocese of Miami and the Suffragan Sees of St. Augustine, St. Petersburg and Orlando served as chaplains to other members of the hierarchy who came to South Florida to participate

(Continued on Page 3)



Voice Photo by Tony Garnet

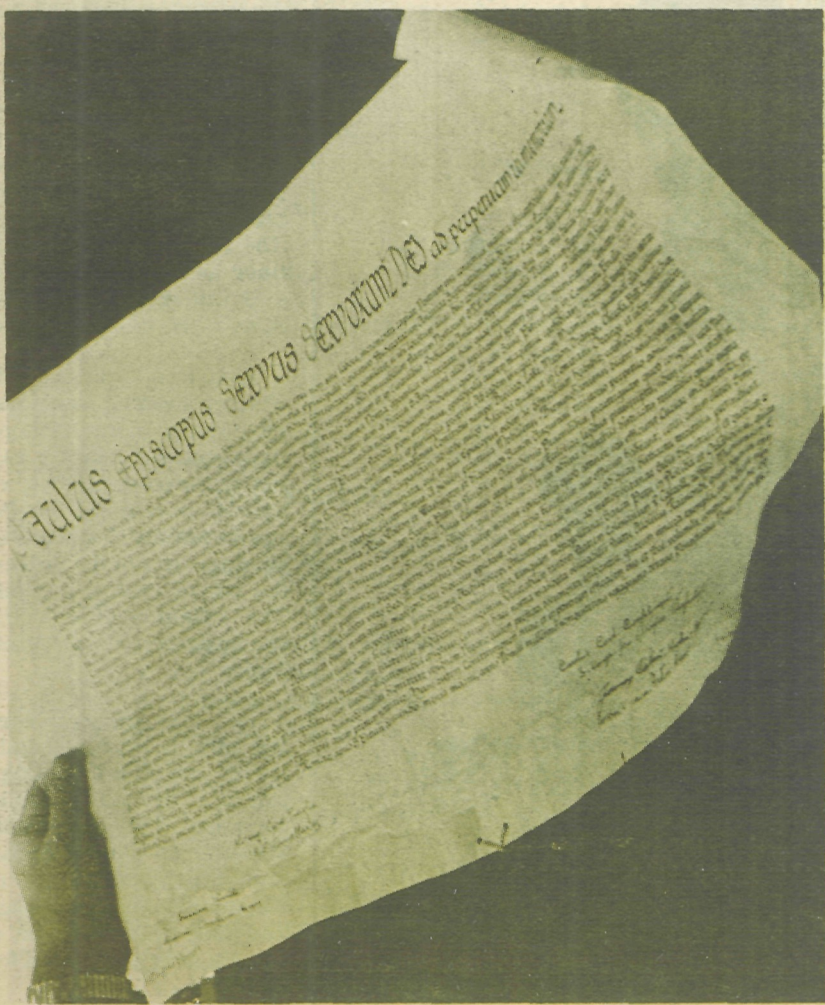
ARCHBISHOP COLEMAN FRANCIS CARROLL

#### Special Edition On Ceremony

Complete editorial and pictorial coverage of the elevation of Archbishop Coleman F. Carroll and the establishment of the Province of Miami will be published in a special congratulatory issue of The Voice on Friday, June 21.

Subscribers will receive the full-color edition with their regular copy of The Voice. Additional copies of the supplement will be available at 25 cents each at The Voice offices, 6201 Biscayne Blvd., or at parish churches.

Papal decree establishing the Province of Miami and its Suffragan Sees.



**THE VOICE**

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



# Mexican Farmers Learn To Multiply \$'s

Alice Warner is a wheeler-dealer.

Let's face it, anyone who can turn an original investment of \$2,000 into \$10,800 worth of farm machinery, seed, fertilizer and other goods and still keep the original \$2,000 deserves the title of "wheeler dealer."

In Miami recently, the Papal Volunteer to Latin America is currently trying to raise additional funds for her original nest egg so that she can continue her financial multiplication tricks.

A Hastings College of Law graduate, Miss Warner left her legal practice in San Francisco in 1963 to join the Papal Volunteers—which

she describes as a "Catholic Peace Corps." Since that time she has been instrumental in the establishment of cooperative programs in Tacambaro; Michoacan, Mexico.

## BY-PRODUCT OF BANK

Her financial wizardry is a by-product of the Tacambaro co-op activities and a unique savings and loan program made possible by a bank in her Fresno, California, hometown.

"After they had learned about my work in Mexico, two friends decided that they wanted to help out and were willing to donate \$1,000 each, but we didn't want to use all of the money for just

one project, when there was so much to be done," the volunteer-financier explained. "That's when we learned about 'passbook credit.'"

The "passbook credit" system, explained Miss Warner, requires that a certain amount of money be placed on reserve with a bank to serve as collateral for future loans. After the reserve fund is established the depositor can borrow any amount up to 90 per cent of the reserve total on his signature alone.

"So far we've borrowed six times on that nest egg. As soon as we repay the money we used for one project we borrow again for another," said Miss Warner, who emphasizes the fact that she is "not a missionary."

"The people pay back the loan as quickly as possible," she brags, "and they never borrow the money unless they really need something."

"It is possible for an American depositor to lose money if the Latin Americans were to default on re-

payment of the loan, but that has not happened yet," she said. "And the loans have made important improvements possible in the life of the people of Tacambaro."

The Cupanda Cooperative project with which Miss Warner is most closely associated, was sparked by local avocado growers who had the area's farmers in an economic squeeze. "The growers were also the money lenders in the area and in many instances were extracting interest rates as high as 50 per cent each month. They would take the crops as payment on the loans but would only pay a small fraction of their worth," she said.

"The success of Cupanda has removed the passivity and irresponsibility of the local farmers," said Miss Warner. "It is the only self-started co-op movement in Latin America which has accumulated such a long history of success. It succeeded without outside idea-people, technical or financial aid."

As a result of the success of the farmers' cooperative, others in the Tacambaro area have formed co-ops of their own, including brick makers — who are currently working on their own housing projects, and communications workers.

"We must find new ways in which the people of the world can join together to meet the challenges of the

## Archbishop Urges Generosity

# Overseas Relief Collection Sunday

To the Priests, Religious and Faithful of the Archdiocese:

In this country we have been singularly blessed and, true enough, have shared our blessings with the world's poor and needy. As Catholics we have unstintingly responded to the annual Catholic Bishops' Relief Fund Appeal, the largest overseas relief program conducted under voluntary auspices.

Last year shipments of relief supplies, valued at almost \$150,000,000, including foodstuffs, clothing, medicines and other relief materials, were distributed overseas to the needy in 74 countries and territories, without regard to race, color or religion. And yet, despite this generosity, the spectre of want and need, misery and poverty, hunger and sickness still looms large.

These people who thirst for justice, for dignity of life, for freedom, for wellbeing and progress merit our compassion and help precisely because they are people. They are not just nondescript, meaningless things, mere abstractions, mere numbers or staggering statistics. Like us they are flesh and bone, heart and soul. They hope and yearn. They suffer when in need. They are human persons, children of God, our brothers in the family of God. To us they must be Christ and we must be Christ to them.

The annual Catholic Bishops' Relief Fund collection will be taken up throughout the Archdiocese on Sunday, June 16. For love of Christ I urge you to be generous.

Asking God's blessing on you, I remain  
Very sincerely yours in Christ,

*Soleman J. Barnoll*  
Archbishop of Miami

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

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present. The extension of credit by the people of Amer-

ica who have the financial abilities and wherewithal to the people of Latin America who have such tremendous needs is an important step forward. That is what we are trying to achieve with this special loan program," Miss Warner noted.

## Garb Choice Is Permitted To Brothers

CANTON, OHIO (RNS) — The Brothers of Christian Instruction will now be able to make a choice as to what they wear in classroom or in public.

The decision on wearing apparel was made by 12 elected delegates and 6 ex-officio delegates at the chapter meeting of the American Province of the men's religious order.

First provincial chapter ever held in the American region of the order, the meeting was conducted by the American provincial Brother Henry J. Vanasse.

At the meeting held at Wabash College here the chapter voted a choice for its members: either clerical collar or white shirt and black tie with a black suit. The Brothers may also continue to wear the black cassock and crucifix, which will remain the traditional garb.

Decisions made at the chapter meeting implemented the work of the extraordinary general chapter meeting of the congregation conducted during March and April at the international headquarters of the order on the Isle of Jersey, England. The religious order's U.S. headquarters is at Alfred, Maine.

At the chapter meeting here, delegates also discussed communal dialogue prayer, "free days" for the members of the community, "silence as a necessary prelude to real prayer," the use of alcoholic beverages and tobacco, and rules on entertainment, trips, and family visits.



# Historic Ceremony In Cathedral

(Continued from Page 1)

in the establishment of the 30th Archdiocese in the United States.

Included were Archbishop Thomas J. Toolen, Bishop of Mobile-Birmingham, in whose diocese the northwest section of Florida west of the Apalachicola River was formerly located; Archbishop Dario Miranda of Mexico City; Coadjutor-Archbishop Juan Carlos Aramburu of Buenos Aires; Archbishop Nicholas T. Elko, Sacred Congregation for Oriental Churches, Rome; Archbishop Philip M. Hannan of New Orleans; Coadjutor-Archbishop George Biskup of Indianapolis; Archbishop Luis Aponte of San Juan; Archbishop Pablo Munoz Vega, S.J. of Quito; and Archbishop-Designate Thomas A. Donnellan of Atlanta.

Also Bishop George L. Leech of Harrisburg; Bishop Edward M. Dalmau, C.P., retired Bishop of Cienfuegos, Cuba; Bishop Paul L. Hagarty, O.S.B. of Nassau; Bishop Joseph L. Federal of Salt Lake City; Bishop Patrick Shanley, O.C.D., retired Prelate-Nullius, Quezon, Philippines; Bishop Francis McSorley, O.M.I., Vicar Apostolic of Jolo, Philippines; Bishop William G. Connare of Greensburg; Bishop Alfred Mendez, C.S.C. of Arecibo; Bishop Mark McGrath, C.S.C. of Santiago di Veraguas, Panama; Bishop

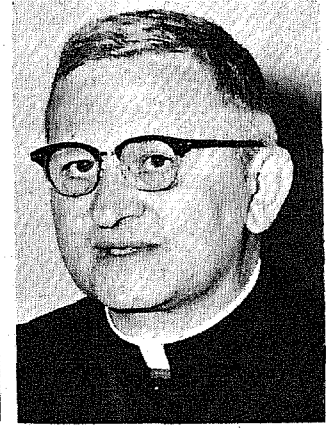
op Ernest L. Unterkoefer of Charleston; Bishop Joseph Green of Reno.

And Bishop Joseph H. Hodges of Wheeling; Auxiliary Bishop Juan de Dios Lopez of San Juan; Auxiliary Bishop Joseph M. Breitenbeck of Detroit; Auxiliary Bishop Samuel Carter of Kingston, Jamaica; Bishop Joseph L. Bernardin, general secretary, United States Catholic Conference; Bishop Humberto Medeiros of Brownsville; Auxiliary Bishop John B. McDowell of Pittsburgh; Auxiliary Bishop Joseph V. Sullivan of Kansas City-St. Joseph and Bishop Gerard L. Frey of Savannah.

Included among Jewish and Christian religious leaders from South Florida were the Rt. Rev. James L. Duncan, Suffragan Bishop of the Episcopal Diocese of South Florida; Canon Don H. Copeland, director, World Center for Liturgical Studies, Boca Raton; Rev. James S. Clinefelter, Stated Clerk of the Southern Presbytery of the Florida Synod of the United Presbyterian Church; Rev. Sylvester Cousins, pastor, African Methodist Episcopal Church; Rabbi Irving Lehrman, Temple Emanu-El, Miami Beach, past president of the Greater Miami Rabbinical Association; Dr. W. Ivan



CARDINAL SILVA



CARDINAL ROSSI

Hoy, chairman, religion department, University of Miami; Frank Magrath, Florida regional director of the National Conference of Christians and Jews; Rev. Luther Pierce, pastor, Union Congregational Church; Hallandale; Dr. Calvin Rose, Miami Shores Presbyterian Church; Rabbi Solomon Schiff, Beth-El Congregation, Miami.



ARCHBISHOP'S COUSINS, Miss Kathleen Carroll and Miss Aloise Carroll, are welcomed at airport by Father John Nevins, transportation chairman.



Archbishop Miranda



Archbishop Brandao



Archbishop Aramburu



Archbishop Elko



Archbishop Aponte



Archbishop Munoz



Bishop Mendez



Bishop McGrath



Bishop Lopez

Prelates  
Of Many  
Nations  
In Miami

## Consuls, State, City Officials At Rites

Consuls of Latin American nations and federal, state, country, and city civic leaders were among guests who accepted the invitation of Archbishop Coleman F. Carroll to be present at the historic rites Thursday in the Cathedral.

They included Humberto

Alvarez, Consul of Chile; Fernando Cascante, Consul of Costa Rica; Vicent G. Marcano, Consul of Venezuela; Virginia Ginebra, Vice Consul of the Dominican Republic; Enrique Moresco, Consul of Argentina; Hugo Nicholls, Consul of Colombia; Rafael R. Spindola, Consul of Mexico; Rebe Zambrana, Consul of Bolivia.

Also Robert S. Ashford, director, Miami Reception Center, U.S. Department of State; William T. Clifford, assistant director, Cuban refugee Emergency Center; Fred Frohbose, Special Agent in Charge of the Miami FBI; William Grogan, International President, Transport Workers Union; Federal Judge C. Clyde Atkins Circuit Court Judge Francis X. Knuck, State Road Board Chairman Michael O'Neil; Rep. Claude Pepper, Phil O'Connell, former

State Attorney in Palm Beach County; Hugh McLoone, Catholic Relief Services; E. Wilson Purdy, director, Dade County Public Safety Dept.; Edward J. Stephenson, Dade County Federation of Labor; former Florida Governor LeRoy Collins, Henry Taylor, Director, Office of the Coordinator of Cuban Affairs, State Department.

Members of the Florida legislature included Richard Fincher, Carey Matthews, Richard B. Stone, Gerald Lewis. Also guests were County Commissioner Thomas D. O'Malley, City Commissioner, Mrs. M. Athalie Range; Judge David Popper, James A. Brennan, George M. Brunt, Thomas F. Fleming, Jr., M.R. Harrison, Jr., Richard Hickey, Martin J. Kennelly, Myron D. Leff, Miss Flora Leff, Ben McGahey, and Joe Lang Kershaw.

## Delegate Will Install 2 New Fla. Bishops

Archbishop Luigi Raimondi, Apostolic Delegate in the United States, will install Florida's two new Bishops during ceremonies on Monday, June 17, and Tuesday, June 18, in St. Petersburg and Orlando.

Bishop-Designate Charles McLaughlin will be installed as First Bishop of St. Petersburg at 10:30 a.m., Monday, in the Cathedral of St. Jude, St. Petersburg.

Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami, will be a guest speaker at the banquet which will follow.

Bishop-Elect William Borders will be installed as First Bishop of Orlando at 11 a.m., on Tuesday in the Cathedral of St. Charles Borromeo in Orlando.



NCCW PRESIDENT, Mrs. John Shields, Strong, Pa., right, arrived Tuesday, and was met by Mrs. Thomas F. Palmer, NCCW director, Province of Miami; and Mrs. Wendell Gordon, president of the Miami Archdiocesan Council of Catholic Women.



ONE OF 36 prelates present for historic rites on Thursday was Bishop George Leech of Harrisburg, shown as he was greeted by Father Neil Fleming at the airport.

## The Music Program

The following was the program of music during the formal establishment of the Province of Miami and the elevation of Archbishop Coleman F. Carroll on Thursday in the Cathedral of St. Mary.

### PRELUDE

Concerto 3 in G Minor for two organs. P. Antonio Soler  
Ave Maria for antiphonal choirs . . . . . N. Gombert  
Adagio from Sonata 4 for organ . . . . . J. S. Bach  
Alleluia from Cantata 142 . . . . . J. S. Bach

### PROCESSIONAL

Hail Thee, Festival Day\* . . . . . R. V. Williams

### MASS

Entrance Antiphon . . . . . J. Buckley, C. M.  
Mass in Honor of St. Mary . . . . . J. Buckley, C. M.  
Prayer of the Faithful . . . . . Traditional  
Festival Anthem on the Old Hundredth\*\* R. V. Williams  
Sarabande . . . . . G. F. Handel  
Great Amen . . . . . Traditional  
Adoramus Te . . . . . O. di Lasso  
Grave From Sonata in G . . . . . B. Marcello  
O Magnum Mysterium . . . . . T. L. da Vittoria

### PROCESSIONAL

For All the Saints\* . . . . . R. V. Williams

### POSTLUDE

Te Deum . . . . . M. Reger  
Choral Direction: Herbert Huestis, Father John Buckley, C. M., Dale Willoughby.  
Choir: St. Mary's Cathedral, St. John Vianney Minor Seminary, All Miami Youth Chorus.  
Organ: Herbert Huestis, Marianne Huestis  
Guitar: Juan Mercadal  
Oboe, English Horn; Julien Balogh  
Trumpet: Joseph Caterino, John Georgini

\* From "Enlarged Songs of Praise," copyright Oxford University Press, 1931, renewed 1959.  
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1968 Presentees who will be honored during this year's Presentation Ball include Miss Kathleen Fitzgerald, Miss Christine O'Sullivan and Miss Maria Consolo.



Mothers of this year's and previous presentees attending the coffee were Mrs. Charles Consolo, Mrs. Anthony Joffe, Mrs. Joseph Fitzgerald and Mrs. Philip Lewis, seated at the coffee table.



During recent coffee at the home of Mrs. Maytag McCahill, chairman of the Presentation Ball, Leanne Weststead, a presentee, joins her mother, Mrs. Thomas Weststead and Mrs. William O'Sullivan, in viewing album of photos taken at former balls.

## No Place Like Camp In The Swelter Days

When summer days set in and there's not really too much to do in the city, there's nothing like a couple of weeks at camp to make a boy really feel like vacation time.

And Boystown of South Florida will become a summer-time camp in early July, complete with horses, a small lake, swimming pool, and plenty of wide open spaces for "just plain old roamin' aroun' in."

A fully qualified staff of counsellors will supervise the summer camp, which will offer both day camp and residence programs, according to Boystown Director John Perrotti.

The camp, which will be centered around the more than 200 acres of Boystown facilities, will open on July 8 and run through late August.

### Installation Set

DAVENPORT, Iowa — (NC)—Bishop-elect Maurice J. Dingman announced here that his installation as sixth bishop of Des Moines will take place on Sunday, July 7. Other details of the installation are still pending.

## Four Michigan Schools Closing

GRAND RAPIDS, Mich. — (NC) — Four Catholic schools in the Grand Rapids diocese will close at the end of the present school year. Officials at the schools said increased operation cost was the main reason for the closings.

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## Pope Calls It 'Week That Shook World'

VATICAN CITY — (NC) — Calling the week of Sen. Robert Kennedy's death a week that shook the world, Pope Paul VI recalled the Senator's witness for "the poor, the disinherited, the segregated."

### World And Nation

The Pope was speaking to crowds gathered beneath his window for the usual joint recitation of the Angelus.

Sen. Kennedy's death and its "dramatic and tragic circumstances" have been "written in indelible characters not only in the history of the United States of America, but

also in the conscience of mankind," the Pope said.

But he called the tragedy a "spur to a salutary and lasting spiritual reaction."

Speaking also of the late President John F. Kennedy and the Rev. Martin Luther King, Pope Paul declared: "The courage of murderous baseness and of the perverse passions from which it draws its pitiless ferocity — hate and selfishness especially — should serve as a salutary warning to each of us to consecrate our thoughts and our actions to Life's true values and find in that unarmed courage splendor."

## Cardinal Sees Peril

LONDON (NC) — Unless more aid is given to relieve poverty in the developing nations, there will be a world revolution, John Cardinal Heenan of Westminster said here.

Speaking to participants in the triennial conference of the International Council of Voluntary Agencies, Cardinal Heenan said:

"You cannot have so many millions of people living in misery while so many other people are living in near-luxury, without an explosion. It is not so much a question of us living next door to each other. We are living in one house—it is one world in that sense."

The cardinal continued:

"We have got to act charitably, full of self-sacrifice, determined in our attack on politicians, statesmen who won't do their duty. Otherwise we shall have a world revolution."

## Catholics In Councils?

NEW YORK—(RNS)—Dr. R.H. Edwin Epsy, general secretary of the National Council of Churches, told the NCC's General Board here that there is increasing discussion on the possibility of Roman Catholic membership in national councils of churches.

He made the statement in his report to the Council's policymaking board. The NCC membership is made up of 33 Protestant and Orthodox Churches in the U.S.

According to Dr. Epsy, a Joint Working Group representing the World Council of Churches and the Vatican Secretariat for Christian Unity "gave particular attention to this subject at the May meeting in Germany."

## Better Sex Education Urged By Commission

WASHINGTON — The Interfaith Commission on Marriage and Family Life has issued a statement on sex education, which advocates more effective sex education programs but cautions that introduction of sex education in the schools presents a "most difficult problem."

Commission members, who are representative of Protestant, Jewish and Catholic organizations, issued the statement after a series of bi-monthly discussions in New York.

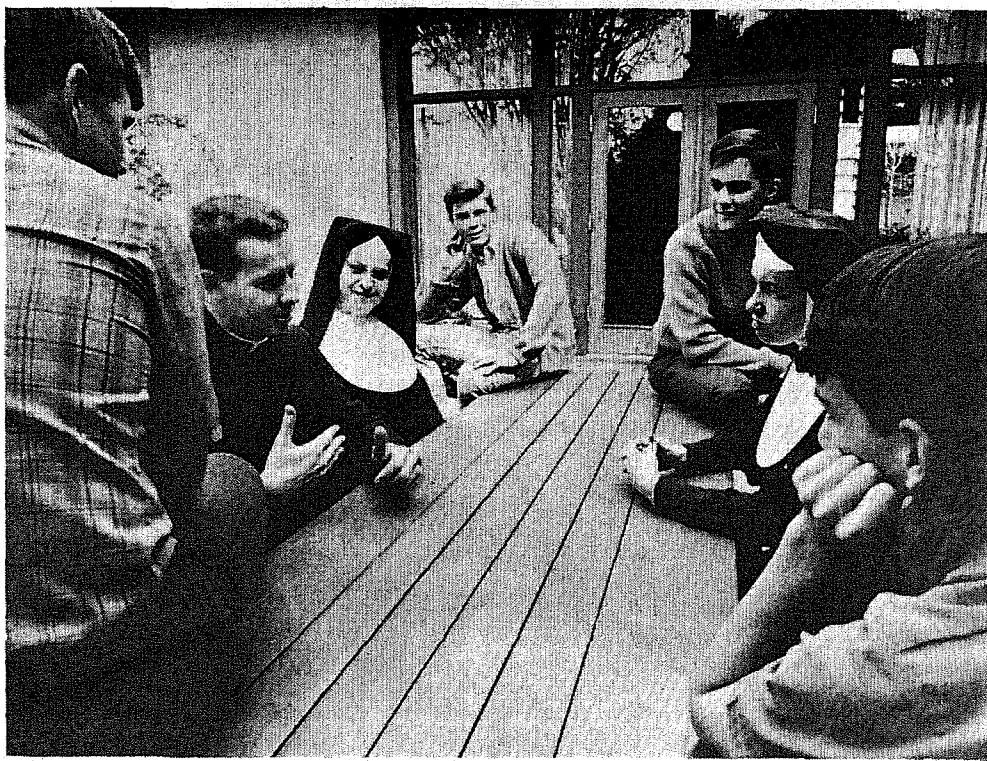
Catholic representatives on the commission include Father James T. Mc Hugh, director, Family Life Bureau United States Catholic Conference; Msgr. William McManus of the New York archdiocese's family life bureau; Dr. Ann Lucas, chairman, psychology department, Fairleigh Dickinson University, Rutherford, N.J., and William Maughan, New York City public relations executive.

The statement underscores that responsibility for sex education belongs primarily to parents or guard-

ians. It states that sex education is not only for the young, but entails a life-long task. The statement asserts some parents want supplemental assistance from churches or synagogues in imparting the education.

"For those who would introduce sex education into the schools, however, the question of values and norms for sexual behavior is a problem—indeed, the most difficult problem," the statement asserts.

"It is important that sex education not be reduced to the mere communication of information," the statement continues. "Rather, this significant area of experience should be placed in a setting where rich human, personal and spiritual values can illuminate it and give it meaning. In such a setting, we are convinced it is not only possible but necessary to recognize certain basic moral principles, not as sectarian religious doctrine but as the moral heritage of Western civilization."



A NUN and a priest of the Santa Rosa diocese discuss the priesthood and the religious life with young high school graduates. Shown with the young men are Father James Corley and Sister Marine Chanel. Nun and priest are cooperating in a diocesan program, backed by the Santa Rosa Serra Club that gives a thorough briefing to high school graduates interested in the religious life.

## CARDINAL CUSHING OK NOW

BOSTON (NC)—Richard Cardinal Cushing of Boston—who reportedly became ill on the Kennedy funeral train—presided and preached at a memorial Mass here the day following the burial.

Cardinal Cushing appeared in good health as he preached at Holy Cross cathedral here at the Mass for Senator Robert F. Kennedy. Father John F. Fitzgerald, a cousin of the Kennedys, was the chief celebrant of the Mass.

Cardinal Cushing was reported to be ill when the funeral train arrived in Washington and he returned to Boston immediately after leaving the train. He did not attend the burial services in Arlington Cemetery, where he was scheduled to be one of the prelates officiating at the rite.

## Atlanta Archbishop's Installation July 16

ATLANTA—(NC)—Archbishop Thomas A. Donnellon will be installed as the second archbishop of Atlanta on July 16 at 11 a.m., in the cathedral of Christ the King here.

Archbishop Luigi Raimondi, Apostolic Delegate in the United States, will be the installing prelate.

Archbishop Donnellon, 54 a native of New York City, has been bishop of the

Ogdensburg, N.Y., diocese since April 13, 1964. He succeeds Archbishop Paul J. Hallinan, who died March 27.

Archbishop Donnellon, Bishop Joseph L. Bernardin, administrator of the Atlanta archdiocese, bishops of the ecclesiastical province of Atlanta, two abbots and representatives of the archdiocesan clergy will concele-

brate the Mass following the installation ceremony. Archbishop Donnellon will deliver the homily at the Mass.

Bishops of the Atlanta province who will celebrate with the new archbishop are: Bishop Gerard L. Frey of Savannah, Ga.; Bishop Vincent S. Waters of Raleigh, N.C., and Bishop Ernest L. Unterkoefler of Charleston, S.C. The abbots are: Abbot Walter Coggin,

O.S.B., of Belmont Abbey, N.C., and Abbot Augustin Moore, O.S.C.O., of the Monastery of the Holy Spirit, Conyers, Ga.

Atlanta was designated an archdiocese in 1962 when Archbishop Hallinan was named an archbishop. It was separated from the diocese of Savannah and became the diocese of Atlanta in 1956, with Bishop Francis E. Hyland as its first bishop.

## Msgr. Cronin Named Auxiliary In Boston

WASHINGTON — Pope Paul VI has appointed Msgr. Daniel A. Cronin of the Secretariat of State of His Holiness to be titular bishop of

Egnatia and auxiliary to Richard Cardinal Cushing, archbishop of Boston.

The appointment was announced here by Archbishop

Luigi Raimondi, Apostolic Delegate in the United States.

Bishop-elect Cronin was born in Newton, Mass., Nov. 14, 1927, and studied

for the priesthood at St. John's Seminary, Brighton, Mass., and at the North American College in Rome. He holds a doctorate in sacred theology from the Pontifical Gregorian University in Rome. He was ordained in Rome on Dec. 20, 1952.

The bishop-elect has served as an assistant in Star of the Sea parish, Salisbury, Mass.; Sacred Heart parish, Lynn, and Our Lady Comforter of the Afflicted parish, Waltham. He made advanced studies in Rome from 1954 until 1956, and in 1957 was assigned to the apostolic nunciature in Ethiopia as secretary to Archbishop Joseph McGeough, then Apostolic Internuncio to Ethiopia.

## Asks Business, Industry Help Catholic Schools

MANCHESTER, N.H.—(NC)—New avenues of support for Catholic education and a greater accountability by Catholic school administrators on how the funds are spent were called for by an official of the National Catholic Educational Association.

Russell Shaw, NCEA director of publications and public information, addressed the Bishop's Conference on Catholic Schools here on the subject of financing Catholic education.

He said Catholic schools are doing a relatively efficient job on finances, but warned that "Catholic education is an expensive proposition which is getting more expensive all the time."

Asserting that the traditional sources of income for Catholic education—tuition and fees, the contributed services of teachers, and donations—may no longer be adequate, Shaw suggested possible new approaches to ease the financial crisis of the schools, including the financial support of business and industry.

"Catholic schools represent a tremendous tax saving to business and industry—a saving which would disappear if the schools were forced out of business for financial reasons," Shaw said. "It seems reasonable to ask businessmen to pass on a small percentage of their dollars—and cents saving to the source of that saving."

Shaw also stressed the im-

portance of training Catholic educators to make better use of the resources they already possess, through more sophisticated planning and budgeting techniques. He noted that the NCEA recently launched a year-long program to train a corps of Catholic school people in up-to-date long-range planning techniques.

## Archbishop Floersch Dies In Retirement

LOUISVILLE—(NC)—Retired Archbishop John A. Floersch died (June 11) in St. Joseph Infirmary here.

He had been seriously ill for several weeks and had received the sacrament of Anointing of the Sick on May 14.

He retired March 1, 1967, after 44 years as spiritual leader of Catholics in the Louisville archdiocese. At his retirement, he was transferred to the titular see of Sistrionama. Archbishop Thomas J. McDonough, former bishop of Savannah, Ga., succeeded him.

Archbishop Floersch was consecrated in 1923 to serve as coadjutor bishop of Louisville. He became spiritual head of the diocese in 1924 upon the death of Bishop Denis O'Donoghue.

## Papal Sympathy To Shamoun

VATICAN CITY—(RNS)—Pope Paul has sent a telegram of sympathy and prayers for complete recovery to Camil Shamoun, who was president of Lebanon from 1952-58, after hearing of the attempt made on his life.

The telegram was sent by Amleto Cardinal Cicognani, papal secretary of state to Bishop Gaetano Alibrandi, the apostolic nuncio to Lebanon.

## Fr. Clark Named Aide To Canada's Delegate

WASHINGTON—(NC)—Father James A. Clark, assistant director of the Latin America Bureau (LAB) of the National Conference of Catholic Bishops here, has been appointed special assistant to the Apostolic Delegate in Canada. The appointment will become effective July 1.

Father Clark will be staff assistant to Archbishop Emanuele Clarizio, Apostolic Delegate to Canada. The priest, who previously worked with the Archbishop in the Dominican Republic, will assist in relationships with the English-speaking Church in Canada.

In April, 1965, a week after revolution broke out in the Dominican Republic, Father Clark was asked to take leave from LAB and

assist in relief programs conducted by Archbishop Clarizio, at that time apostolic nuncio to the Dominican Republic.

Father Clark was in charge of helping provide food, clothing and medicines from the United States to the Catholic Relief Services. He also assisted prisoners and families separated because of the revolution. He spent four months there before returning to Washington.

Previous to his relief work in the Dominican Republic, Father Clark spent three months there, beginning in January, 1965, as a liaison officer representing the U.S. Church at the International Marian Congress where he explained the roots of the title "Mary, Mother of the Church," bestowed by Vatican Council II.



# New Province: Sign Of Church's Growth

A new page in American church history was prepared yesterday when the Metropolitan Province of Miami was established. Embracing four dioceses within the boundaries of the State of Florida, the new Province compels attention as another indication of the spread of the Kingdom of Christ in our beloved country.

As nations go, the United States is still youthful. And the Church in America is considered by Europeans as even more youthful. As an indication of how late we have come on the scene, American Bishops have attended only two of the 20 ecumenical councils in the 19 centuries of Christian history.

In 1789 the first diocese was established in the United States. Nineteen years later this was divided into a province of five dioceses under another Carroll, Archbishop John Carroll.

The reason for the division then was the same as today—to enable bishops and priests in smaller areas to reach more of the People of God in their office of teaching and sanctifying.

It is interesting to note that in 1840 when there were 15 dioceses in the country, the total U.S. Catholic population of 663,000 Catholics was less than the number of Catholics presently living in the four dioceses of the Province of Miami.

<sup>1</sup> A renewal of fervor and a strengthening of faith in the vitality of the Church can reasonably be expected as the four successors of the Apostles come to grips with the problems facing the Church here.

Strangely enough the problems are not new. Archbishop John Carroll listed as his two major concerns Catholic education and vocations to the priesthood. Archbishop Coleman F. Carroll nearly two centuries later has indicated the seriousness of these same two problems in the affairs of the new Province.

Today the Church in our midst faces in a sense more challenges than in the eighteenth century. Today she is actively engaged in the vital work of unity among all Christians. She is involved in a critical struggle with secularism and indifferentism. She must prove to cynical, critical modern man that she is truly relevant in this space age, that she is deeply concerned about the poor, the hungry and the oppressed, that she has answers to the deepest needs of all men.

Looking back in history at the obvious support and guidance of the Holy Spirit in the Church, we can surely face the future with gratitude to God and with an optimism born of confidence that Christ is indeed with his Church all days.

# Don't Make Charter A Political Football

Time and again efforts to revise Florida's State Constitution have been frustrated. In recent history reapportionment and the educational crisis upstaged constitutional re-writing. Finally the legislators have been called into special session.

Hopefully the lawmakers will not make the State's new constitution a political football. A charger for all the people should be above partisan politics.

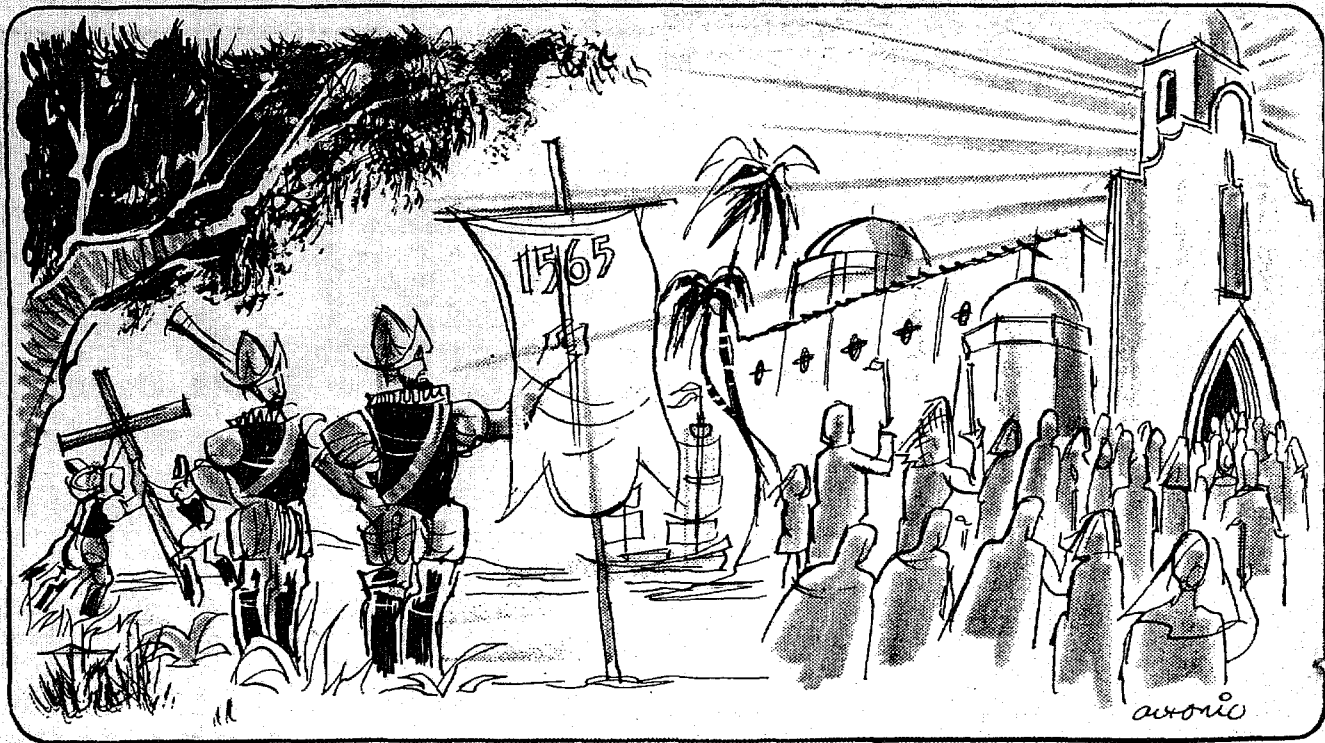
Perhaps more difficult than satisfying the politicians, is the task of satisfying the public. New constitutions have recently been rejected at the polls in New York and Maryland. Florida may be spared this setback if the legislators do their homework well and explain thoroughly their proposal to the people.

At the very start of the session the legislators must decide whether they will do just a literary and structural touch-up of the old constitution or write a new and thoroughly modern constitution.

A third option would be to deal only with highly controversial issues and submit them to the public as individual amendments to the old constitution. This latter choice would have the advantage of letting the public decide on individual issues without the danger of the public's rejecting an entirely new document.

The accepted amendments could then be incorporated into a completely new constitution at a later time.

The need for constitutional reform is uncontested. The opportunity to update is finally here. Let us hope that this time, efforts for constitutional revision will be truly successful.



# WHY NOT A DAY FOR GRANNIES?

By JOHN J. WARD  
Mrs. Ward and the writer have just returned from a most enjoyable trip up North. We spent most of our time visiting with two of our sons and their families living in Mt. Lebanon, near Pittsburgh, Pa., and in Wheeling, W. Va.

Last Sunday we all enjoyed a good old-fashioned picnic which almost developed into a good old-fashioned family reunion—but not quite. Our third son, the only "bachelor" in the family, was there but absent were our fourth and fifth sons, who live in New York with their children. Also absent were our two daughters, one of whom lives in Louisiana with her family, and the other in Miami with her family.

As you might expect, that could account for a rather good collection of grandchildren. And it does. There are a total of 22 grandchildren, including 14 grandsons and eight granddaughters.

Selecting names for so many was quite a problem, as you might imagine. There are two Anns, two Stephens and two Johns, all with different family names. So there are 16 more names to remember, all of them different.

The greatest problem, of course, is trying to remember which name goes with whom.

Grandma never forgets, but poor old Granddad has quite a time of it. And no wonder, what with Patrick, Lee, Megan, Susan, Janet, Marie, Matthew, William, Timothy, Kevin, Robert, Paul, Peggie, Teddy, Michael and Anthony.

Mother's Day is observed annually on the second Sunday of May, which this year was May 12. Father's Day is observed on the third Sunday of June, which is June 16. But nowhere on the calendar is a Grandmother's Day or a Grandfather's Day, or a Grandchild's Day.

So Grandma has observed many Mother's Days and Grandpa many Father's Days, but nary a Grandmother's Day nor a Grandfather's Day.

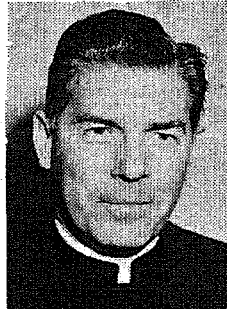
"Mother love" has been defined as one of the greatest displays of affection. And the sons and the daughters born to the mother are the greatest beneficiaries of that love. But have you ever watched a grandmother rocking and cuddling a grandchild?

# TRUTH OF THE MATTER

# Our Society's Really Sick; The Reason--Godlessness

By MSGR. JAMES J. WALSH

The public examination of conscience in the aftermath of Senator Kennedy's death continues. Everyone seems to be asking questions such as these: Is our society really sick? Where are we heading? What is happening to us? At the very height of our prosperity, are we falling apart?



WALSH

If people do not tire of this unusual soul-searching too quickly, perhaps the death of the Senator may bring good out of evil. If it results in an honest, objective re-appraisal of our current moral standards, then we may reverse the steady trend towards destruction of our society.

Seventeen years ago the United States Bishops issued a pastoral letter on God's law and morality. They stated flatly that "a bell may tolling for our civilization." They pointed out that the Roman empire was not overcome by external enemies but disintegrated from within because of moral corruption. Applying this to America in 1951, the Bishops stated that it will avail nothing to master material things, if we lose mastery over ourselves.

Reaction to these sober warnings at the time indicated some thought the Bishops pessimistic and discouraged. Others felt that as religious leaders they had to issue from time to time pious, solemn warnings about morality; people expected it. Some who were crusading then for the new freedom, freedom without any restrictions, clearly saw the statement on morality as another reactionary, restraining influence on modern man.

Time has proven it was not the babbling of men oversensitive to assaults on morality. Ten years after that first statement, the Bishops saw the trend towards immorality to sharply accelerated they devoted their annual message to the subject again.

They traced in our history the commitment of our nation to the principles of the moral law. They showed how these principles had influenced greatly both the Declaration of Independence and the Constitution, and how religion in general and the individual conscience during the 18th and 19th centuries were guided by them.

Why such a change then in the 20th century? Why so widespread an abandonment of moral standards in our times? There were very clear reasons for it, and they are not hard to find.

The denial of God, for one thing. Communism brought an international movement dedicated to removing belief in God and His law from all men. With one-third of the world under this influence, it was inevitable that men everywhere would be affected to some extent. Such a mass movement against God and morality had never been known before.

Education is partly to blame. We are accustomed to speaking of the necessity of education to solve many of our prob-

lems, but we often forget that the Godless education introduced into our colleges a generation ago resulted in many thousands of young men and women abandoning the firm foundation of Christian standards and adopting the flexible norms of relative morality.

It became the fashion—and still is—in many universities to take for granted that God was out of the picture, that man therefore must make his own laws. For many, then, the standard of good and evil became self-centered and at first exciting and adventuresome.

What helps me get what I want is good, what hinders me is bad. This became the morality of plays, novels and homes. Men and women ignored God's word, set up their own standards of conduct and made their own inclinations the measure of all things.

No one needs proof of what happened to those espousing the new morality. Their own lives became selfish, disillusioned, cynical. Their homes broke up. Their marriages increased in number. Instead of fulfillment they found frustration. But still as a group we did not learn much from this.

Since man cannot live without some kind of a god, while he was struggling with his own contrived moral standards, he cast about for something to worship. Many seemed to believe that here is the final proof that the God of the Jews and Christians is no longer needed, that man can have the power and the ingenuity to master the universe and to be answerable to no one except himself. This attitude further divorced us from God's standard of conduct for all men.

Take finally the influence of the communications media in our times. While these scientific marvels have done extraordinary good already for society, no one can deny now they are potentially dangerous. They have the power to incite riots, to inflame minds, to give notions of violence to the one-time indifferent, to spread discord in a matter of moments.

In a specific area of morality, television especially can bring to bear a powerful influence on the young and old in presenting to them in an attractive manner a way of life that contradicts traditional norms of good and evil. Children fed on a diet of violence and murder, who watch day after day problems in life being solved with a gun or a knife or a rope, are bound to be influenced adversely.

There are other causes, peculiar to the 20th century, which could be cited. One of the more important ones was touched on by Dr. Robert Fitch of the Pacific School of Religion. He said: "We are reaping the harvest of the American home which has been too permissive in the upbringing of its children—and of an affluent society which has lost a firm grasp of what can be tolerated and what cannot."

Obviously we all need to think these things through. No one can be accused of hysteria, if he urges us to re-examine our conscience and see where we stand in relation to God. There is indeed a widespread sickness in our country and in the world. We need help. We need to have men in general look for this help in God.

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

PHONES  
Editorial—758-0543  
Advertising and Classified—754-2651  
Circulation—754-2652  
Fort Lauderdale—525-5157



Some Good Points

Dear Editor:  
Not many of us thought we would live to see a change in the wording of the Our Father, and undoubtedly most of us question and deplore the need for such a "renewal."

However, if we can be liberal enough, we can perhaps admit that sin is more easily understood than trespasses, and to ask God to "save us in the time of trial" does away with that awkward English translation which infers that God might of His own Will lead us into temptation. Perish the thought!

The proposed text follows very closely that used by Father Lilly in his New Testament translation in 1954.

It would seem that his second line "May You be known and Glorified," might be preferable to the proposed "Holy be Your Name" inasmuch as it strikes a note of exhilaration, a reverential salutation, and is a fitting link with the closing doxology which we as Catholics have not used in the past.

Sincerely,  
Mrs. James V. Bucklin  
Fort Lauderdale.

'Incensed' At Proposal

Dear Editor:  
I am incensed at the audacity of any Catholic to even contemplate changing the Lord's Prayer and Apostles' Creed and vehemently express my opposition to such a proposal.

Respectfully yours,  
Miss Margaret M. Donahue  
West Palm Beach.

She's Against Changes

Dear Editor:  
The Lord's Prayer is supposed to have been handed down by Christ Himself. Therefore, I am not in favor of any further changes.

I would also like to protest women's going before the Blessed Sacrament with uncovered heads, not to mention other parts of their bodies.

There is a constant whitening of respect, which is terrifying.

Drew Pearson's column in October was not far wrong.

Child of Mary  
West Palm Beach

'Very Much Opposed'

Dear Editor:  
In answer to your editorial of May 31 regarding changes in the text of the Our Father and the Apostles' Creed, recommended to our Church by certain representatives of other churches.

As a Roman Catholic, member of the K of C and other Catholic organizations, I want to make it known that I am very much opposed to our church's making any changes in the text of these two prayers.

I am sure that there are many lay Catholics as well as priests and other religious who share my feeling about these suggested changes.

As I see things so far, in regard to changes, we have lost very much and gained very little.

Respectfully yours,  
J. Edwin Keech and  
Agatha M. Keech  
Fort Lauderdale.

Prefers The Old Ways

Dear Editor:  
I have just read the article on the new proposed text of the Our Father and Apostles' Creed and wish to say I am against the change, and other changes in the Mass, etc.

I am 63 so I probably will be considered a fuddy-duddy. Far be it from such, as I am as modern as a younger person. But having been taught the original way to say both of these prayers I much prefer the old way.

I don't see why it is necessary that we of the Catholic faith seem to be making all the changes to please the other faiths — so it seems to me and many of my Catholic friends.

Why can't we continue our way of doing things and still maintain a way of seeking a union with other faiths?

These changes, I am sorry to say, are making me lose faith in the things I have been taught in my youth. I am not the staunch Catholic I used to be since these changes

es have come into effect. I sincerely hope they will not change these prayers and that they will remain as they are, I remain

Sincerely yours,  
Mrs. E.F. Eichhold  
Lighthouse Point, Fla.  
P.S.—You asked for it.

She Favors Common Text

Dear Editor:  
I wish to express my endorsement of the Common Texts proposed for the Our Father and Apostles' Creed.

Sincerely yours,  
Mrs. James E. Kenney  
Sebring, Florida

No-God Cult Ridiculed

Dear Editor:  
It will always confuse me how such a great society, educated through the gift of God, can state, "There is no God."

A Being so perfect, He created heaven and earth.

And the likes of everything else. The earth is so perfect it rotates on an axis on equal balance.

My question will also be my answer. I challenge any or all mankind to bring forth one human being, so perfect, with free hand, to draw me a perfect circle, a perfect square, a perfect oval, or a perfect six-inch line. A billion

tries and it would not be perfect.

So those who believe they are perfect can now and forever be put to test.

The likes of everything God created is "perfect."

These could not have been accomplished by a mere human. Only God is perfect. You be the judge!

Sincerely yours,  
Joseph Castrenze  
Hialeah

Missionaries Need Books

Dear Editor:  
Missionaries in India, Thailand, Vietnam and many other foreign countries are in urgent need of Catholic and good secular literature. If you feel fortunate enough to help these people, print your name and address on a postcard and send the postcard to:

Kenrick Remailng Service, Kenrick Seminary, 7800 Kenrick Road, St. Louis, Mo. 63119

Please do not send your magazines and books to the seminary. Just send your postcard and the Kenrick Remailng Service will send you the name and address of a missionary you can help and all necessary instructions.

Sincerely yours in Christ,  
Stephen V. Dwyer  
St. Louis, Missouri

Letters Welcome

Readers are encouraged to submit letters for

publication, but are asked to be as concise as possible. The newspaper reserves the right to edit letters for purposes of clarification, brevity and good taste.

All letter-writers must identify themselves, but names and addresses can be withheld from publication if desired. Ed.

This Altar Boy 'Missed Boat'

LITTLE FALLS, N.J.—(NC)—When 12-year-old Steve Luker says he's "missed the boat," he means just that—nothing more.

The boy was scheduled to serve 7 a.m., Mass at Our Lady of the Holy Angels church here. He telephoned the rectory to report he couldn't make it. The priest asked: "Why not?" And Steve Luker responded: "I missed the boat."

It seems the area around his home was engulfed with flood water and boats were the only means of transportation.

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# Plans For Common Bible Go Forward

By FATHER WALTER M ABBOTT, S.J.

Details of the common Bible have finally been worked out, and Pope Paul VI has approved the plan.

A document co-published by the Vatican Secretariat for Promoting Christian Unity and the United Bible Societies outlines the shape of the common Bible.

The contents of the common Bible are the same that Catholics have always known in the Bible, but the order of the books is different, and there are other features that make the common Bible something new. The document that gives the blueprint for future Bibles is called "Guiding Principles for Interconfessional Cooperation in Translating the Bible."

The UBS, which has its headquarters in London, includes the American Bible Society, the British and Foreign Bible Society, and 33 other national Bible societies around the world. Until now they have, for the most part, served the Protestant churches.

They have produced translations in more than a thousand languages. They keep revising their versions to adapt them to progress in biblical studies and modern languages. At the same time, they are trying to provide translations in languages and dialects that still have no Bible. It is estimated that there are about 1,000 such languages and dialects.

The UBS agreed to extend its services to include Roman Catholics because the Second Vatican Council adopted as one of its goals the aim and purpose of the Bible Societies: easy access to holy Scripture for all. The slogan means translations in the living languages of people everywhere and publications priced low enough to put them within the actual economic reach of the people.

Shortly after the close of Vatican II, Pope Paul encouraged the predominantly Protestant Bible Societies to take seriously the possibility of collaboration with Catholics when he gave Augustin Cardinal Bea, S.J., and the unity secretariat a mandate to study implementation of the Vatican II decree on the Bible, which recommended cooperation with "the separated brethren" in translation of the Bible.

A group of UBS experts and Catholic scholars worked out guiding principles for the project. By approving these and authorizing their publication, Pope Paul and the leaders of the Bible Societies have taken a major step toward the goal of easy access to the Scriptures for all.

Up to now, the only Bible accepted by all churches, and therefore worthy to be called common, has been an edition of the Hebrew Old Testament and an edition of the Greek New Testament based on the best manuscripts. Agreement on improvements in these editions critically established by modern interdenominational scholarship has been assured by establishment of an editorial committee of Catholic and Protestant scholars.

The term "common Bible" has been used in recent years to describe not a fact but a hope, namely, that the

various Christian denominations and Jewish scholars would be able to agree on a translation of the Hebrew and Greek texts which would be acceptable to their various constituencies.

The "common Bible" provided for in the document published by the Vatican and the United Bible Societies will contain agreed translations of all the biblical books including the deuterocanonical texts, which most Protestants call Apocrypha. The order of the books, however, will not be the same as that found in Catholic Bibles.

In the new common Bible translations, the deuterocanonical texts will be grouped together after the books of the Hebrew Old Testament and before the books of the New Testament. (The deuterocanonical texts — Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Baruch, Maccabees I and II, parts of Esther and Daniel—come from the Septuagint, the Greek version of the Scriptures made before the time of Christ and before the Hebrew canon as we know it today was established by the Jews. The Gospel writers frequently quoted from the Septuagint.)

This arrangement does not involve any change in Catholic doctrine. The Council of Trent listed the books of the Bible in a certain order, but even that order has not always been followed in Catholic editions. Not long after the Council of Trent, Pope Sixtus V approved an edition of the Bible in Latin which did not follow the order given in the Council.

The arrangement of the books in a Bible is simply a disciplinary matter which a Pope can alter for good reasons. Pope Paul VI's reasons for approving the new order of books to be found in the "common Bible" reflect the new spirit of respect and esteem for other Christians. In the same spirit, the Protestants in the Bible Societies were willing to include the deuterocanonical texts in common Bible wherever Catholics request them provided the order already mentioned was preserved.

Some people thought it would be hard for the different denominations to decide what explanatory notes should be introduced in the "common Bible," but this problem was solved rather easily.

Catholic Church law requires such notes in all Catholic editions of the Bible. Vatican II added that these notes should be "necessary" and "adequate" to convey the meaning of the Scriptures and to express their "true spirit." The Bible Societies following a general trend among Protestants, have usually produced Bibles with no notes at all. The constitutions of the oldest societies called for Bibles without note or comment.

In modern times, the Bible Societies found that people, especially in Asia and Africa, needed and wanted help for understanding the Scriptures and they began to include a number of notes in various editions. The Bible Societies were able to adapt this policy because recent studies showed that the phrase "without note or comment" in their constitutions meant "without controversial note

The author of this article is a U.S. priest who is assistant for Promoting Christian Unity, for biblical encyclical matters.

He is the Vatican liaison officer with the United Bible Societies. He was an associate editor of the weekly magazine, America, for eight years (1958-1966), general editor of "The Documents of Vatican II" (New York: Guild, America, Association, Herder and Herder, 1966), used by Scripture scholars and students throughout the world, New Testament Abstracts, Weston College, Weston, Mass.

or comment"; the Bible Societies were to serve all the churches and therefore should avoid controversy.

In conferences between the Bible Societies, Cardinal Bea's secretariat and the Pontifical Biblical Commission, it was seen that requirements of the Catholic Church and of the Bible Societies could be met in common Bible publications by having aids for readers that avoid controversy. This solution now has the approval of the highest Catholic authority and all 35 national Bible Societies.

What does remain a problem in the working out of a common Bible translation is the fact that Catholics and Protestants often spell (and pronounce) biblical names differently. This problem has to be worked out at the local level in each language, but the Vatican-UBS document of guiding principles gives helpful general rules for finding a solution.

In English, this problem has been resolved by the British and American Catholic bishops' acceptance of the spellings that prevail in English, namely, those of the King James Version. Thus, for example, Catholic editions of the Bible will now use Isaiah instead of Isaias or Isaia, and Hosea instead of Osee. Here, as in the case of the order of the books, there has been no doctrinal compromise.

It is clear from a reading of the guiding principles that there is not yet a common Bible in English. The common Bible envisaged in this document will be the work of Catholics and Protestants combined in the following committees: (1) Working Committee, which does the basic translation work; (2) Review Committee, made up of experts in ex-

egesis and style who will check the translator's work; (3) Consultative Group, consisting of 25 to 50 persons (Catholic bishops and other Christian leaders) who will review the work for approval of their Churches.

In countries where English has been spoken for a long time, it is often taken for granted that the Revised Standard Version should be the English common Bible.

The RSV, originally the work of a team of Protestants, has subsequently been given an imprimatur by a British and an American bishop.

It may well be that for some time to come people in these countries will find the RSV serves their needs. However, many of the people in the world who use English, especially many of those who are in Asia and Africa find the traditionally high-level English style of the RSV too difficult for them.

Obviously, this group of the English-speaking people needs a translation that can be easily understood.

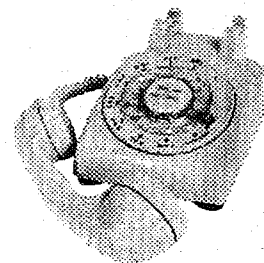
Meanwhile, in 107 languages where there is greater need than in English, work on a common Bible translation has already begun.

Catholic-Protestant groups in Nigeria, Congo, India, the Philippines, the Caroline and Marshall Islands have set to work to produce a Bible translation according to the approved guiding principles. In some of these cases, the principles have been undergoing a testing period. Now the document, tested and approved, serves as an authoritative guide.

Will it work? Can these groups always agree as they translate the various books of the Bible? Only one project has published its work in part, but it is a stunning proof that the job can be done.

The French common Bible project, which involves practically all leading Catholic and Protestant biblical scholars who speak French, produced agreement not only on the translation and notes but also on a great amount of interpretation. This agreement is all the more noteworthy in view of the fact that the first book translated in this project was Paul's Epistle to the Romans, the interpretation of which contributed much to the split of the churches in the Reformation.

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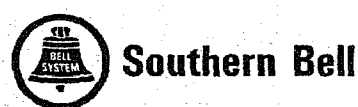
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# Teachers' Guild Installs Officers

Carl W. Rhetta, a member of the faculty at Mays Senior High School, has been installed as president of the Catholic Teachers' Guild.

Other officers elected during a recent meeting are Mrs. Amelia Rock, assistant principal, Loral Park Elementary; president - elect; Mrs. Carroll O'Connor, St.

Rose of Lima School; and Mrs. Norma Langworthy, SS. Peter and Paul School, vice presidents; Miss Virginia DiCristafaro, Richmond Heights Jr. High, treasurer; and Mrs. Mary Ann Fierro, North County Elementary, secretary.

Guild directors include Dr. William Wixted, Marymount Jr. College, Boca Raton; Miss Helen S. Donovan, St. Michael School; Miss Janet Abele, Phyllis Wheatley School; Mrs. Agnes Rickey, Dade County Board of Public Instruction; Mrs. Rose Picarella, Holy Family School; Mrs. John Damich, St. Rose of Lima; Miss Mary Graham, Horace Mann, Jr.; Miss Lillian Romero, Primary "C"; Miss Shirley Jean Wright, Miami Dade Junior College; and Miss Rosemary S. Stechschulte, Barry College.

## Around The Archdiocese Holy Rosary

Council of Catholic Women will meet at 7:30 p.m. Wednesday, June 19 at 9171 S. Dixie Hwy. A seminar on home decorating will follow the business meeting.

### Coral Gables

"Broadway Show Time," annual musical of the Coral Gables Council, will be staged at 8:15 p.m. today (Friday) and Saturday in the hall, 270 Catalonia Ave. Dancing will follow Saturday's performance.

Chinese Auction will be held during monthly meeting of the Daughters of Isabella at 8 p.m., Monday, June 17 in the K. of C. Hall.

### St. Kieran

A wig fashion show and sale under the auspices of the Women's Club will begin at 8 p.m., Friday, June 21, at the Assumption Academy Auditorium. Proceeds will be donated to the building fund.

### St. Clare

School playground will benefit from a dance which Riviera Beach Knights of Columbus will sponsor at 9 p.m. Saturday, June 22. Tickets may be obtained by calling 848-8925.

### Columbus Council

Monthly meeting of the Ladies of Columbus Council 3050, Ft. Lauderdale, Tuesday at 8 p.m., in Council hall. Last meeting until September. Hair stylist will present demonstration and talk on hair care.

### Teacher Named To Rome Post

Brother Gerard Hagemann, C.S.C., director of studies at Archbishop Curley High School, has been named an exchange teacher in social studies on the staff of the Notre Dame International School, Rome, Italy.

## Debate Today On Abortion

The pros and cons of liberalized abortion will be discussed for members of the Catholic Lawyers Guild and guests during a program which begins at 8 p.m. today (Friday) in the Archdiocesan Hall, N.W. First Court and 75th St.

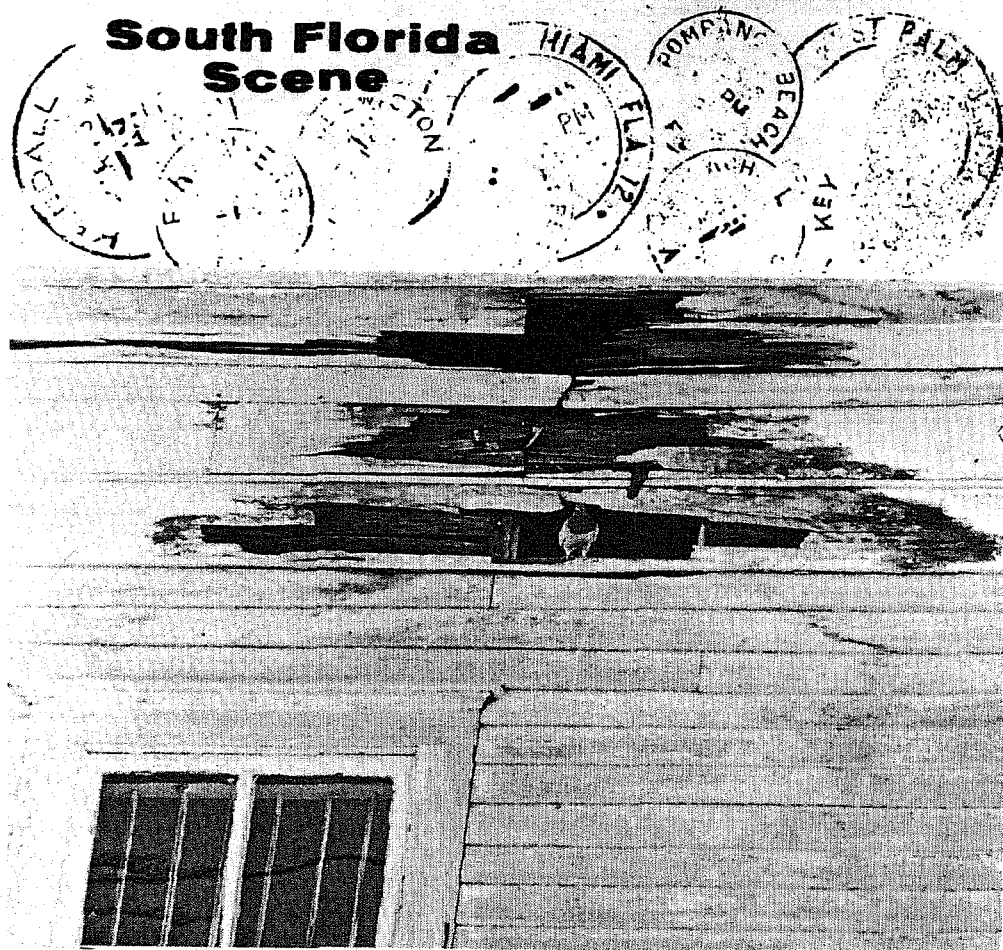
Legal, moral and medical aspects of the controversial proposed law defeated in the last session of the Florida legislature will be debated by Dr. Edward J. Lauth, Miami physician; and Marshall Harris, member of the House of Representatives and Miami attorney.

## 'Refresher' For Nurses

A second refresher course for registered nurses is scheduled to begin Tuesday, June 25, at Miami-Dade Junior College North.

The eight-week course is for inactive RN's who are considering returning to full-time or part-time duty to meet the urgent need for more trained health personnel.

Nurses interested in the course, conducted free of charge, may contact the Dept. of Nursing, Miami-Dade Junior College, at 685-4534. Class will be limited to 30 students and include 20 hours weekly.



HOME is where the nest is — and in the Spring it could be an historic wooden house in Key West, southernmost U.S. city.

## Kids' Day Camp Opens On 17th

The annual day camp in SS. Peter and Paul parish will be conducted from June 17 to Aug. 9 for children between the ages of eight and 14.

Open to all children regardless of parish, race or creed, classes will be held Monday through Friday from 8:30 a.m. to 4:30 p.m. Charges will include swimming, field trips, handicraft

supplies, hot lunch, mid-morning and mid-afternoon snacks and health and accident insurance.

Transportation will not be provided to and from the parish grounds.

A kindercamp for youngsters five to eight will also be operated in the parish by the Dominican Sisters of Malta.

From June 17 to Aug. 2, classes will be held from 8:15 a.m. to noon.

## \$59,000 Grant For Education Of Migrants

BOCA RATON - A Federal grant of \$59,000 has been awarded to Marymount College to assist the college in financing for the fourth consecutive summer an Adult Migrant Education and Vocation program.

Beginning June 26 and ending August 6, some 100 adult farm workers in the area will participate in classes and pre-vocational training courses which will be held during the late afternoon and evening hours in order for those who are employed to continue to work during the day.

Participants will meet in centers in their neighborhoods at 3:30 p.m. on weekdays for vocation classes and from these centers will be transported to the college for an evening meal and basic education courses.

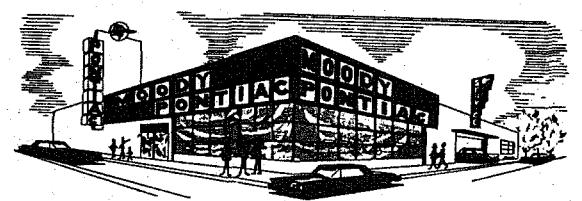
Farm workers past high school age who are in the low income brackets and supporting families are eligible to participate.

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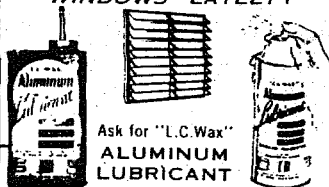
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The Confessional (I)	Simenon
The King in Winter (I)	Holland
The Last Unicorn (I)	Beagle
Monkey on a String (IIa)	Viertel
The Nice and the Good (IIb)	Murdoch
The Triumph (IIa)	Galbraith

### NON-FICTION

All the Things We Were (I)	Tanner
The Crossing Fee (I)	Warner
The Discipline of Power (I)	Ball
The Ghost in the Machine (IIa)	Koestler
The Johnstown Flood (I)	McCullough
The Musket and the Cross (I)	Edmonds
Rickenbacker (I)	Rickenbacker
Tomorrow Will Come (I)	Almedingen

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

## The Practice Of Law Explained For Laymen

By LOUIS B. HELLER

Do You Solemnly Swear? Doubleday, Feb. 23, 1968. 491p. \$6.95. (IIa)

Justice Louis B. Heller practiced law for 27 years in New York State courts and in federal courts, trying civil and criminal cases.

He has been a New York state senator as well as a representative in the U.S. Congress and has held several judicial posts in the city of New York. At present he is serving as a Justice of the Supreme Court of the State of New York.

His qualifications, therefore, could hardly be surpassed for producing such a comprehensive study of the practice of law as he offers in "Do You Solemnly Swear?" since the reader may obtain from it a complete understanding of the trial lawyer's work.

It begins with the vitally important preparation of his case. The second group of chapters deals with the careful selection of a jury, a process often filled with pitfalls.

Then on to the crucial opening to the jury, which, after full consideration, is followed by detailed discussions of direct examination and of cross-examination. Five long chapters are devoted to the closing to the jury, every point along the way being illustrated with illuminating, often hilarious, instances taken from court records, many of them from the author's experience or observation.

The author thus provides lawyers with a storehouse of procedures, strategies and hints, a storehouse that represents the accumulated experience of many years.

There is great insight into the use and misuse of witnesses, of exhibits and other matters, the writer emphasizing the striking parallel between military strategy and trial procedure, trial planning. The book concludes with a plea for improved education of attorneys. Throughout, the writer does not overlook the drama, the pathos, the humor or the frustration of the trial lawyer's life and work.

Of value to law student as well as to practicing attorney, "Do You Solemnly Swear?" is written with such forceful economical and lucid style that it is of equal benefit to the layman.

Certainly a young man considering the law as a career would find with difficulty an exposition equally exhaustive and competent; it is even doubtful if any other profession might boast an examination of itself as complete and thorough and vivid as this of the law. From the beginning the author makes clear that success in this profession requires willingness, even eagerness, to turn out a vast amount of work, not only at the outset but for the rest of a lawyer's days.

To this must be added inexhaustible patience and aplomb. In an age characterized by short-cuts and by "instant" services, Justice Heller insists that

# BOOKS

## IDEAS IN PRINT

## How To Build A Business Empire

By OSCAR SCHISGALL

The Magic of Mergers, Little, Brown, May 16, 1968. 236p. \$5.95 (I)

"The Magic of Mergers" is a biography of a man, Mesbulam Riklis, who has built, through mergers, a huge business empire in a relatively short time.

Mr. Riklis, born and educated in Israel, came to the United States when he was in his early twenties to get a college education in the field of finance.

He received his bachelor's degree from the Ohio State University. After graduation, in need of a job to support his wife and two children, he took a position with a brokerage

firm in Minneapolis as a junior securities analyst at \$70 a week.

In order to supplement his weekly income, he was teaching in a private school in his spare time. In the performance of his job he analyzed the financial statements of many business enterprises.

The analyses led him to believe that some business firms, which had a large amount of cash and accounts receivable and whose shares of stock were selling on the market below book value, could be purchased at relatively low prices.

After the purchase, the cash and current assets acquired could be used to pay off the loans incurred to trans-

act the deal, also used as a means of establishing good credit rating with banks and other financial institutions.

This approach to business acquisition and financing has enabled him to build a huge empire which includes several corporations in the field of retailing and of manufacturing with annual sales in the billions of dollars.

The book, by narrating the activities of a naturalized American, attempts to illustrate the opportunities available to any individual of ability, initiative and drive. It also points out the modern trend in building business empires through the conglomerate mergers. (68-11521)

A. John Giunta, Ph. D.

## Impressions Of The Synod Of Bishops

Synod '67, A New Sound In Rome, by Francis X. Murphy and Gary MacEoin; Bruce, 236 p. \$4.95. (1).

The names of Francis X. Murphy, C.S.S.R. and Gary MacEoin are synonymous with covering Vatican II.

Now they have collaborated in recording their impressions of the Synod of Bishops which convened in Rome of 1967.

Even though Synod participants were bound to secrecy concerning the Synod itself, the co-authors managed to piece together bits from a jigsaw puzzle. Here the reader is compelled

to rely not so much on the credulity of the authors as much as on their sources of information.

Along with other chapters, the five main topics of the synod agenda merit one chapter each: the role of church law, doctrinal truths, seminary training, mixed marriages and liturgical experiment.

Personalities are characterized and opinions are given freely.

Accolades are generous as in the case of Panama's Bishop McGrath. Ottaviani remains Peck's bad boy.

Regardless of how one may view the presentation,

the tremendous amount of work involved with the meeting commands the respect of everyone.

Father Murphy and Mr. MacEoin are journalists who write forcefully and clearly. They are very select in their choice of words.

This is a chronicle which might not move off the shelf because the Synod is now an accomplished fact, almost completely forgotten. It will

definitely move for those who are anxious to know more about developments within the contemporary church.

There is a striking similarity between this book and the Xavier Rynne volumes on Vatican II. The overall plan for the chapters in both is much the same.

Conclusive evidence of similarity, No; an interesting parallel of identity, yes! (68-22590)


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The Voice  
Of  
Ralph Renick



## People Had Started To Respond To RFK

The killing of Bobby Kennedy in some respects was even more of a shock than the equally senseless slaying of his brother.

Presidential assassinations have occurred on an almost cyclical basis. But the gunning down of a prominent political figure because of his viewpoints, borders on anarchy.

If hatred and lawlessness, lack of respect for any authority and the wanton disregard for the life of another reaches the point where citizens will fear to speak out and to offer themselves for public service—then as a nation we are on the way to self-destruction.

Our presidents have died at the hands of rare fanatics or mentally unbalanced people. But the deaths of Robert F. Kennedy and Martin Luther King are more aligned with deep-rooted and widespread hatred, ignorance and violence which has gripped our land. Where does it end?

Senator Kennedy was espousing one way out of the mess. His messages were getting across to much of the new generation—he was communicating and being received "loud and clear."

Just last week on Miami Beach, six young ladies from various states were being interviewed by a group of judges. One of the girls was to be selected to represent a chain of charm schools as "Miss Cinderella" for the coming year.

One judge asked, "Who would you like to see as next President of the United States?" Without hesitation, four of the girls answered, "Bobby Kennedy."

On college campuses, in high schools, among young married and singles, the Senator from New York was an appealing man for the right reasons. He had taken the legacy from his brother and was beginning to generate in the country the same feeling that had caused the populace to grasp for the better and higher things in life. The Kennedy clan has this great talent.

The "Kennedy touch" helped motivate people to build a finer country or improve themselves through culture—art, music theatre, poetry and prose, or enable a human in the most humble of circumstances to a visionary pursuit of a better life tomorrow.

Politically, President Kennedy's legislative balance sheet might not reflect the successes achieved by other administrations. But, a nation or its people cannot exist solely in a clinical world of legislative successes. More important, is the heart, the mind and the soul of a country and how they are shaped and motivated. People can move mountains.

Congress cannot do the job alone through laws. Through law, a business firm can be forced to hire Negroes; the law may dictate that your neighbor can move next door even though his skin is black—but it is within each individual himself to hold out the welcome hand—to make an acceptance or a rejection.

This decision must come from the inner core of man which is a living source of personal conscience from which springs idealism and generosity; a sense of law and a sense of friendship; a respect for other people and the property of other people.

Occasionally somebody comes along on the political scene with the talent to penetrate a message through to a person's "inner core."

I remember sitting on a snow-covered bench on a bitterly frigid day in January, 1961, and listening to the voice of John F. Kennedy as it echoed through the shivering crowd assembled on the east side of the Capitol Building.

"Ask not what your country can do for you, ask what you can do for your country."

Perhaps, those words coming from another President or person would be considered as just a cleverly-turned phrase. But that passage and all of President Kennedy's inaugural address will be remembered by generations to come because of the sincerity of the deliverer and because the words accurately reflected the Kennedy credo.

The Kennedy brothers reflected a universal image extending to all mankind. Both deaths were deeply mourned in all parts of the world.

In June, 1961, I was in Vienna covering the Kennedy-Khrushchev talks. On a Sunday I was in St. Stephen's Cathedral awaiting the arrival of the President and his wife.

When the Kennedys entered, an almost instant billowing white cloud of handkerchiefs greeted them. The Austrian people said not a word. But their salutation of admiration for the American President depicted by the sea of waving handkerchiefs symbolized that the Kennedy message was also getting through to their "inner core."

It's been almost five years since that fateful day in Dallas when John F. Kennedy was forever silenced.

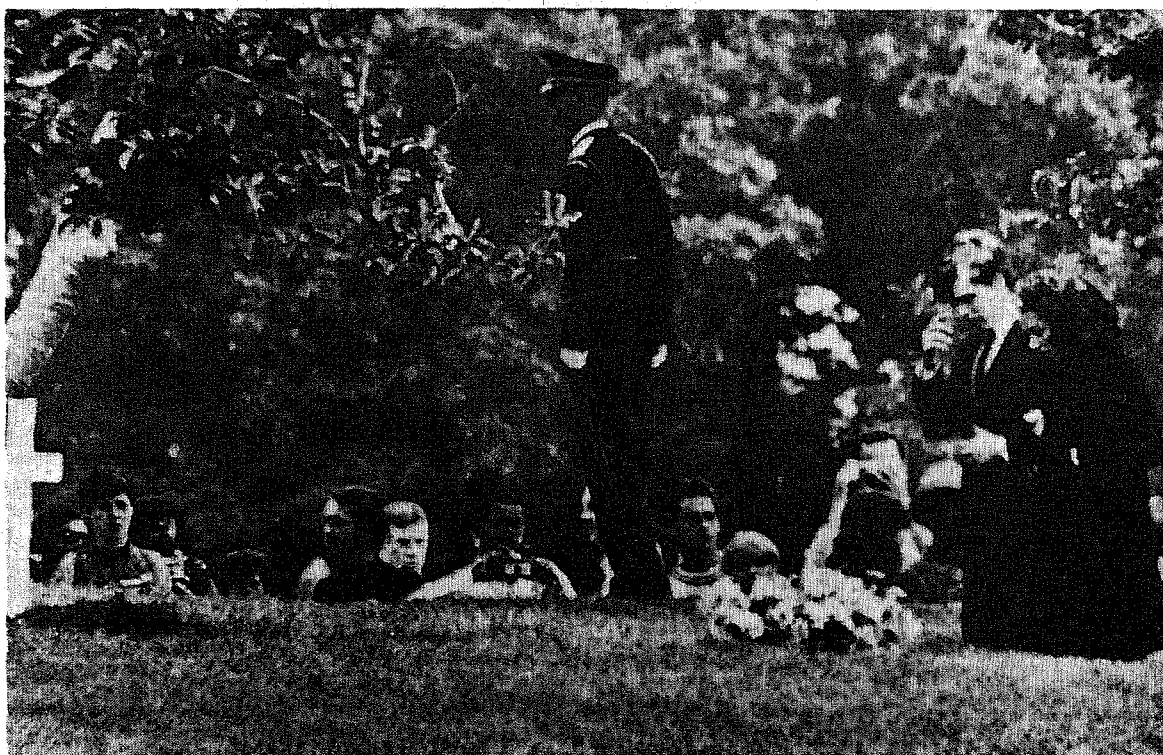
After a hesitating start on the presidential campaign trail, Senator Kennedy was beginning to hit stride. His California victory had put him within shot of the big job. Robert Kennedy's message was getting through. People were beginning to respond.

At no other time in history has America cried out so loud for leadership to bring the nation out of the despair and fear it suffers despite all its affluence.

Now he is silenced.

# The VOICE

## FEATURE SECTION



Men reject their prophets and slay them, but they love their martyrs and honor those whom they have slain.

The Brothers Karamazov  
Fyodor Dostoyevsky

## Seems There's No Defense Against Lurking Assassins

NC News Service

The assassination of Sen. Robert F. Kennedy in Los Angeles churned up, again, clamor for greater security measures to insure the safety of men and women in public life.

But there seems to be no defense against those few, terrifying moments when an assassin chooses to strike. History has proven mortal man has no way of telling what the next few minutes will bring. And history records that some of the most closely guarded men and women have fallen victims to assassins.

None knew this better than President John F. Kennedy. Just a few weeks before the closely guarded President was slain while riding in an automobile through the streets of Dallas, Tex., on Nov. 22, 1963, he commented on the apparent futility of trying to guard against an assassin.

And there was no way to foretell those few terrifying, unguarded moments just two months ago—on April 4—when the great Dr. Martin Luther King stepped out on a balcony of a Memphis, Tenn., motel with a group of friends, only to be killed by an assassin's bullet.

It was during a few, terrifying, unguarded moments on April 14, 1865, that actor John Wilkes Booth shot and fatally wounded President Abraham Lincoln in Ford's Theater in Washington, D.C. Some historians claim Booth was given those few moments by a guard who momentarily left his post at a corridor near the President's box.

On July 2, 1881 extraordinary precautionary measures were taken when President James A. Garfield was preparing to leave the nation's capital by train. The scene was the old Baltimore and Ohio Railroad station on Sixth Street, just south of historic Pennsylvania Avenue, N.W.

In a few unguarded moments when security was relaxed and while the President was saying good-byes to a group of friends Charles A. Guiteau, a disappointed officer seeker, got his chance. He shot the President, who died Sept. 19, 1881, in Elberon, N.J., from his wounds. Guiteau was hanged for the crime on June 20, 1882.

Another tragic day in History was Sept. 6, 1901. The scene was the gala Pan-American Exposition in Buffalo, N.Y., where President William McKinley was welcoming throngs of visitors. There extraordinary precautionary measures were taken, but Leon Czolgosz, an anarchist terrorist, took advantage of a few, unguarded, terrifying moments and shot the Chief Executive. President McKinley died Sept. 14. His last words were: "It is God's way. His will, not ours, be done."

One of history's most brazen assassination attempts occurred Nov. 1, 1950, when two Puerto Rican extremists, Griselio Torresola and Oscar Collazo, tried to shoot their way into Blair House in an attempt to kill President Harry S. Truman. The White House was undergoing repairs and the President and his family were residing in Blair House, across the street from the Executive Mansion.

Torresola and a White House guard, Leslie Coffelt, were killed. Collazo was tried and sentenced to death for Coffelt's murder, but President Truman commuted his sentence to life imprisonment on July 24, 1952.

On Oct. 14, 1912, when former President Theodore Roosevelt was campaigning for the Presidency on his Bull Moose Party ticket, he recovered and continued campaigning.

Another Roosevelt—President-elect Franklin Delano Roosevelt—riding the crest of victory in the November, 1932, elections over President Herbert Hoover,

visited Miami, on Feb. 15, 1933. Security measures were taken to guard the President-elect and his party during his speech at a celebration in front of the Palm Gardens night club.

There were those few terrifying, unguarded moments that day, too. Joseph Zangara fired at Roosevelt, but Mayor Anton Cermak of Chicago, a member of the party, stepped into the path of the bullet and was wounded fatally. Zangara died in the electric chair March 20, 1933, for the murder.

One of the most closely guarded men of his era was U.S. Sen. Huey Long, self-styled "Kingfish," of Louisiana. He had a squad of personal bodyguards, plus a force of state police, at all times during his frequent visits to Louisiana.

But there were those few terrifying, unguarded moments on the night of Sept. 8, 1935, when the Senator entered the State House in Baton Rouge, La. From the darkness of a corridor Dr. Carl Austin Weiss blazed away with a pistol. Sen. Long died in a matter of minutes. Dr. Weiss, known to be an opponent of the Senator's policies, was riddled with bullets by Sen. Long's bodyguards.

Perhaps the most costly few terrifying, unguarded moments occurred June 28, 1914. That was the day when assassin Gavrillo Princip shot and killed Archduke Franz Ferdinand of Austria—Hungary, and his wife, Countess Sophie Chotek, closely guarded during a state visit to Sarajevo, Bosnia.

Those few, unguarded moments when the Archduke and his wife were shot while preparing to descend from a carriage amid a vast crowd, triggered World War I. And World War I left in its wake 8,538,515 dead; 21,219,452 wounded, plus millions missing among the 7,750,919 who were taken prisoners.



# Then A Driver Was Killed ...

By Msgr. George G. Higgins

From May 22 to June 3 I served, by appointment of the Mayor of Washington, D.C., as a special mediator in a crippling dispute between the Washington local of the Amalgamated Transit Union and the D. C. Transit Company.

It was an unusual type of labor-management dispute—something in between a strike and a lockout. During the prior 12 months, more than 400 bus drivers in the Washington area had been robbed while on active duty and, in some cases, seriously injured.

While the worst robberies during that period of time had occurred late at night, there had also been a number of serious incidents on day-time runs in virtually every section of the city.

As a result, all of the 2,000-odd drivers employed by the D. C. Transit Company were naturally running very scared. They never knew when or where the next robbery would occur, and they lived in constant fear of being assaulted and possibly killed in the line of duty.

Then the inevitable happened—very tragically—on the night of May 17. A bus driver was shot to death in cold blood, not in one of Washington's many slums, but right on the edge of the upper-class Georgetown district, within a few blocks of one of the city's most fashionable shopping areas.

That was the straw that broke the

camel's back. The night drivers refused to carry any money for the making of change or the sale of tokens, whereupon the company refused to let the night-time buses run. To make matters worse, the day-time drivers were threatening to follow suit. If they had done so, the company almost certainly would have refused to let them take their buses out, and the entire D.C. transit system would then have been shut down tight as a drum.

It was at this point that Mayor Walter Washington asked me to look into the matter as his personal representative and instructed me to try to mediate the dispute and get the night-time buses running again.

Frankly, it was a rather frustrating experience, at least in the beginning, for, by definition, the issue which divided the parties—namely the safety and security of the drivers—wasn't a collective bargaining issue in the standard sense of the word and therefore couldn't be resolved by the usual give-and-take process of haggling or creative compromise.

The company took the position that driver safety or security was the responsibility of the District police or, as a last resort, of the Army or the National Guard. The drivers, of course, also demanded greater police protection, but they took the added position that, so long as they were required to carry money on the buses

for the purpose of making change or selling tokens, no amount of police protection could eliminate the danger of their being assaulted and possibly killed in the line of duty.

The drivers finally agreed very reluctantly to delay a general work-stoppage for a period of 10 days. They were assured that, during that period of grace, their union officers and I, in cooperation with the D.C. Transit Commission, the D.C. Transit Company, the Mayor's office, and the Federal agencies would work around the clock to find a solution to the safety problem.

To make a long and tedious story short, the Transit Commission, after an emergency public hearing, finally came up with an experimental plan which, over a period of time, will hopefully remove all money from the buses on both the day and night runs. The details of this plan—which involves giving a passenger who requires change a piece of redeemable scrip in lieu of cash—are beside the point for present purposes.

The immediate point of the story is that neither this plan nor any other proposal which has as its purpose to relieve the drivers of the responsibility of carrying cash—and thereby remove the temptation to robbery and assault—can possibly succeed unless the majority of transit pas-

sengers are willing to go to the trouble of having exact change or securing a token before they board the bus.

This is the very least that they can be expected to do as their way of helping to solve the mounting problem of driver safety and security. Failure to find a solution to this problem will almost certainly result in a breakdown in public transportation all across the country.

My own impression is that the general public in the District of Columbia is prepared to make this minimal contribution to the cause.

At the urging of Mayor Walter Washington, who has demonstrated great qualities of leadership during his brief term of office as the city's first Mayor, Commissioner, the citizens of the District and the leaders of the business community show every sign of being willing to give the Transit Commission's scrip proposal a fair trial and to do everything they possible can to make it work.

If the scrip plan proves to be successful in Washington, it will undoubtedly be copied in other cities faced with the problem of crime on the buses and other forms of public transportation. In that event, the District's recent transit dispute, which was triggered by the tragic murder of one of the local transit union's members, will not have been completely in vain.

## BELOW OLYMPUS By Interlandi



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INTERLANDI © 1968, LOS ANGELES TIMES

"I'm one of those kooks who come out of the woodwork during an election year!"

### Lay Diaconate Study Urged

BURLINGTON, Vt. (NC) — The Burlington diocesan pastoral commission has asked for a study on the establishment of the permanent lay diaconate. It urged that the establish-

ment of the diaconate be a topic for study in the individual deaneries and that their recommendations be discussed at the next meeting of the commission in the fall.

## TALKS DRAG; WAR SPEEDS

By Father JOHN B. SHEERIN

Why hurry? Almost 25,000 Americans have been killed in Vietnam and recently the casualty lists have been informing us that our weekly death toll in Vietnam is about 500.

The deaths among our South Vietnamese allies, civilian or military, are four or five times this number—and only God knows how many Vietcong and North Vietnamese are killed every week.

The slow pace of the peace talks seems to me incredible, and still more incredible is the fact that no one seems very much concerned.

The daily press and the political commentators take it in stride. The impression seems to be that slow-moving diplomacy is the only sure way to successful peace talks.

One would think we had learned the lesson that slowness is not necessarily a virtue and that caution in certain circumstances may be the highest imprudence. It is imprudent, for instance, to make haste slowly when a crack train is bearing down on you at 80 miles an hour.

It is being said that one is quite unrealistic to expect quick results from the Paris peace talks. And this

is the general opinion of the American public.

I can understand why the Russians are not asking for quick action: they have their hands full with Czechoslovakia and Poland.

The French have their attention riveted on de Gaulle. Our political candidates have their eyes focused on primaries and polls, and the press is busy with Resurrection City and campus riots.

Is there no one who cares a tinker's damn about the ghastly death toll in Vietnam?

This notion that peace talks must drag on and on if they are to be successful is one of those ancient assumptions that should be challenged. Where a problem involves the suffering and death of thousands of human beings, the problem should be attacked "with all deliberate speed."

Yet the Vietnam peace talks are proceeding at a snail's pace and the explanation for the delay is that a calm, unhurried pace is necessary for diplomatic maneuvering.

There was a time when the public used to protest against closed peace talks, fearing that the parties would agree to secret clauses and shady deals that would achieve a spurious

peace.

Today, as yet the public is taking the peace talks in stride without murmur or protest. So, the talks drag on but the war whips up to new levels of intensity.

Two weeks ago, General Westmoreland said that the enemy action is stepping up but that "time is on our side." Time is certainly not on the side of the men who die.

I suppose the negotiators on both sides of the table at the old Hotel Majestic in Paris are serenely confident that time is on their side. At least they give that impression.

The New York Times reported that Mr. Harriman had pledged a reduction in the bombing of the North if Hanoi would also pledge, in return, a reduction in the bombing and subversion of South Vietnam. The Hanoi representative, in a bizarre display of humor, offered a pledge to stop bombing the United States.

During the recess, both sides engaged in chit-chat over tea and soft drinks. The news dispatch failed to mention how many men and women, made to the image and likeness of God, were killed in Vietnam during these pleasantries in Paris.

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# Movies & Morals: Should

**NOTRE DAME, Ind.** —(CPF)—The Church must undo several decades of faulty guidance on movies before it can expect Catholics to benefit from Today's "adult" films or to understand why the Church is suddenly giving prizes to pictures like "Darling," "Georgy Girl" and "Bonnie and Clyde."

This is the main theme of "Movies and Morales," a just-published book by Father Anthony Schillaci, O.P., who believes "it is definitely the responsibility of those who formed the more narrow moral perspectives" toward art in films to re-educate quickly Catholic audiences who were trained to see motion pictures as either pleasant, escapist entertainment or as a source of possible moral harm—nothing more.

"It would be comforting to report that there is a mature general audience for the excellent adult films which are appearing on our screens each year, but this is not the case," writes Father Schillaci, who is on the staff of the National Film Study Project at Fordham University.

"As soon as films begin to treat serious human prob-

## Attitudes Be Changed?

lems they invariably touch on serious human failures. To many, this is a disturbing situation and one which has soured them on attending films which they even suspect are of a morally controversial nature."

In answer to people who ask, "Why Aren't Movies Like They Used To Be?", the Church must explain that the film has become a genuine art form and "it is the role of film art today to prevent our thinking that nothing has changed," Father Schillaci believes.

Christians must accept "the cinema's invitation to gaze upon the absurdities of our existence," he continues, and we must allow films to show immorality as it really is.

"If the artist must show men gripped by sin and immorality, these must be shown as they are—enticing to the audience," the priest comments. "If we portray sin as completely without lure, then we are not being moral, but immoral, in the sense of the unrealistic."

made a choice or given up any real pleasure.

In contrast, he praised films like the controversial "La Dolce Vita," which "gives a revealing view of the life of sin, its boredom and surfeit, its banality and pettiness, its degeneracy and emptiness. Only the participants in such a life, the characters, are so much in its grip that they do not see it for what it is."

But Catholic moviegoers became so well conditioned to reacting vehemently against adult material in films when the Church regarded motion pictures as primarily an entertainment medium, that today these Catholics automatically react negatively against films which are saying something highly moral about today's society, Father Schillaci thinks.

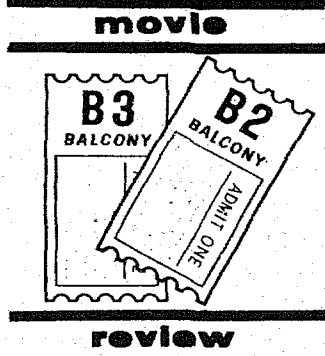
"Today, the National Catholic Office for Motion Pictures is pointing the way toward a new mode of film appraisal," the priest writes.

"The trend does not represent a relaxation of censorial vigilance but a recognition that even gross immorality can be treated in a manner that is good art.

He argues that the contemporary artist who uses film as his medium must use it to show modern man what is happening all about him, and of necessity the artist's films will deal with loss of identity, which leads to mental disorder ("The Collector," "Repulsion," "The Red Desert"); loss of vocation, due to the absurdity of meaningless work life ("Saturday Night and Sunday Morning"); the death of community, which leads to violence ("The Pawnbroker," "Hiroshima, Mon Amour," "Bonnie and Clyde"); and the death of love, leading to meaningless and joyless sex, as in the films of Antonioni.



A CONTROVERSIAL adult film, "Darling," won a prize from the Catholic Film Office. Shown are two of the stars, JULIE CHRISTIE and LAURENCE HARVEY.



lems they invariably touch on serious human failures. To many, this is a disturbing situation and one which has soured them on attending films which they even suspect are of a morally controversial nature."

In answer to people who ask, "Why Aren't Movies Like They Used To Be?", the Church must explain that the film has become a gen-

### Two Movies Condemned

NEW YORK—(NC)—The National Catholic office for motion pictures here has evaluated two movies in its Class C (condemned) category, on grounds of nudity and "coarse sex."

The office posted a "nudity in treatment" objection against "The Fifth Horseman Is Fear," a

Czechoslovakian production, released by Sigman III.

In its objection against "The Savage Seven," an American International Pictures release, the NCOMP stated: "No justification can be found for this film's wanton exhibition of sadistic brutality and coarse sex."

# WINZ Radio 94

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## TV Radio CATHOLIC PROGRAMS

### TELEVISION

- (Sunday)**  
9 A.M.  
TELEAMIGO—Ch. 7 WCKT Spanish language inspiration discourse.  
THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.  
10:30 A.M.  
THE CATHOLIC HOUR. Ch. 7 WCKT Last of six programs entitled "The Changing Church."  
11 A.M.  
CHURCH AND THE WORLD TODAY Ch. 7 WCKT  
11:30 A.M.  
CEREMONY HIGHLIGHTS—Ch. 10 WLWB. The solemn ceremony of the establishment of the Metropolitan Province of Miami. . . and the Archdiocese of Miami The elevation of Bishop Coleman F. Carroll to be Archbishop of Miami.  
**(TUESDAY)**  
9:30 P.M.  
MANTO-MAN Ch. 2. WTHS. Topic for discussion, "The Sacredness of Marriage." Panel includes Bishop James L. Duncan, Msgr. Joseph O'Shea, Rabbi Solomon Schiff Moderator will be Reb. Luther Pierce.

### RADIO

- (Sunday)**  
6:30 A.M.  
THE CHURCH AND THE WORLD TODAY—WGBS, 710 Kc.  
THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood.  
7 A.M.  
THE HOUR OF THE CRUCIFIED—WIRK, Friend to Both.  
7:05 A.M.  
NBC RADIO CATHOLIC HOUR—WIOD 610 Kc. 73 F.M.  
8 A.M.  
THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach.  
8:30 A.M.  
THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda).  
8:30 A.M.  
UN DOMINGO FEUIZ—Spanish WFAB, 990 Kc.  
8:35 A.M.  
CATHOLIC NEWS—WGBS FM 96.3.

- 8:45 A.M.  
THE HOUR OF ST. FRANCIS—WJCM, House For Sale.  
9 A.M.  
THE HOUR OF ST. FRANCIS—WJCM, Same as 8:45 a.m.  
THE SACRED HEART PROGRAM—WGMA Hollywood.  
9:05 A.M.  
CATHOLIC NEWS—WIRK, 1290, West Palm Beach.  
9:30 A.M.  
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., fm. 95.5 mg. (Fort Pierce).  
10:30 A.M.  
THE HOUR OF THE CRUCIFIED—WWIL, 1580 Kc. (Fort Lauderdale).  
6:30 P.M.  
CATHOLIC NEWS—WGBS, 710 Kc. Summary of International Catholic news and South Florida Catholic News From The Voice.  
11 P.M.  
THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.  
11:30 P.M.  
MANTO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

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

- FRIDAY, JUNE 14**  
9 a.m. (7) Story Of Molly (Unobjectionable for adults and adolescents)  
9 a.m. (10) The Go-Getter (Family)  
5:30 p.m. (10) Flight Lieutenant (Unobjectionable for adults and adolescents)  
7 p.m. (23) Sword Of Damascus (No classification)  
7:30 p.m. (10) Dial M For Murder (Unobjectionable for adults and adolescents)  
8:30 p.m. (6) Houdini (Family)  
9 p.m. (4) I Could Go On Singing (Unobjectionable for adults)  
11 p.m. (6) The Success (No classification)  
11 p.m. (23) Castle Of The Living Dead (No classification)  
11:15 p.m. (11) Back To Bataan (Unobjectionable for adults and adolescents)  
2 a.m. (10) Sons Of The Sea (Family)  
**SATURDAY, JUNE 15**  
2 p.m. (6) The Success (No classification)  
2 p.m. (11) My Favorite Wife (Unobjectionable in part for all)  
**OBJECTION: Suggestive remarks**  
3:30 p.m. (4) Dimples (Family)  
4 p.m. (6) Houdini (Family)  
7 p.m. (6) The Success (No classification)  
7:30 p.m. (23) La Ultima Escuadrilla (No classification)  
9 p.m. (5 & 7) Prescription Murder (No classification)  
9 p.m. (6) Houdini (Family)  
9 p.m. (23) El Fenomeno (No classification)  
11 p.m. (10) I Was A Male War Bride (Unobjectionable in part for all)  
**OBJECTION: Suggestive situations, dialogue.**  
11:15 p.m. (11) Terror In A Texas Town (Unobjectionable for adults and adolescents)  
**SUNDAY, JUNE 16**  
11:30 a.m. (7) Valley Of The Lions (no classification)  
1 p.m. (4) My Cousin Rachel (Unobjectionable for adults and adolescents)  
1 p.m. (10) All This, And Heaven Too (Unobjectionable in part for all)  
**OBJECTION: Suicide presented in sympathetic and heroic manner.**  
2 p.m. (6) Houdini (Family)  
2 p.m. (7) Thief Of Bagdad (Family)  
4 p.m. (6) The Success (No classification)

- 6 p.m. (6) Houdini (Family)  
7 p.m. (23) El Fenomeno (No classification)  
8 p.m. (6) The Sound And The Fury (Unobjectionable for adults)  
8:30 p.m. (23) La Ultima Escuadrilla (No classification)  
9 p.m. (10 & 12) The Amorous Adventures Of Moll Flanders (Unobjectionable in part for all)  
**OBJECTION: Weak as a satire, this film about a "wordly" woman is noticeably suggestive in costuming, dialogue and situations.**  
11:15 p.m. (5) Tiger Bay (Unobjectionable for adults)  
11:15 p.m. (11) Station West (Family)  
11:30 p.m. (4) Miss Sadie Thompson (Unobjectionable in part for all)  
**OBJECTION: Suggestive situations; costuming and dialogue.**  
11:30 p.m. (7) Skirts Ahoy (Family)  
12:05 a.m. (10) Secret Meeting (No classification)  
**MONDAY, JUNE 17**  
9 a.m. (7) Ricochet Romance (Family)  
9 a.m. (10) You Can't Cheat An Honest Man (Family)  
7 p.m. (23) Viva Juanita (No classification)  
8:30 p.m. (6) The Story On Page One (Unobjectionable for adults)  
9 p.m. (23) Lord Of The Flies (Unobjectionable for adults)  
11 p.m. (6) The Browning Version (Unobjectionable for adults)  
11 p.m. (23) The Naked Gun (No classification)  
11:15 p.m. (11) Stranger On The Third Floor (Unobjectionable for adults and adolescents)  
**TUESDAY, JUNE 18**  
**JUNE 16**  
9 a.m. (7) The Come On (Unobjectionable in part for all)  
**OBJECTION: Low moral tone; suggestive sequence and costuming.**  
9 a.m. (10) Sky Giant (Unobjectionable in part for all)  
7 p.m. (23) Mulviny In The South Seas (No classification)  
7:30 p.m. (10) Great Expectations (family)  
8 p.m. (4) A Man Called Peter (Family)  
8:30 p.m. (5 & 7) The Pink Panther (Unobjectionable for adults)  
8:30 p.m. (6) The Browning Version (Un-

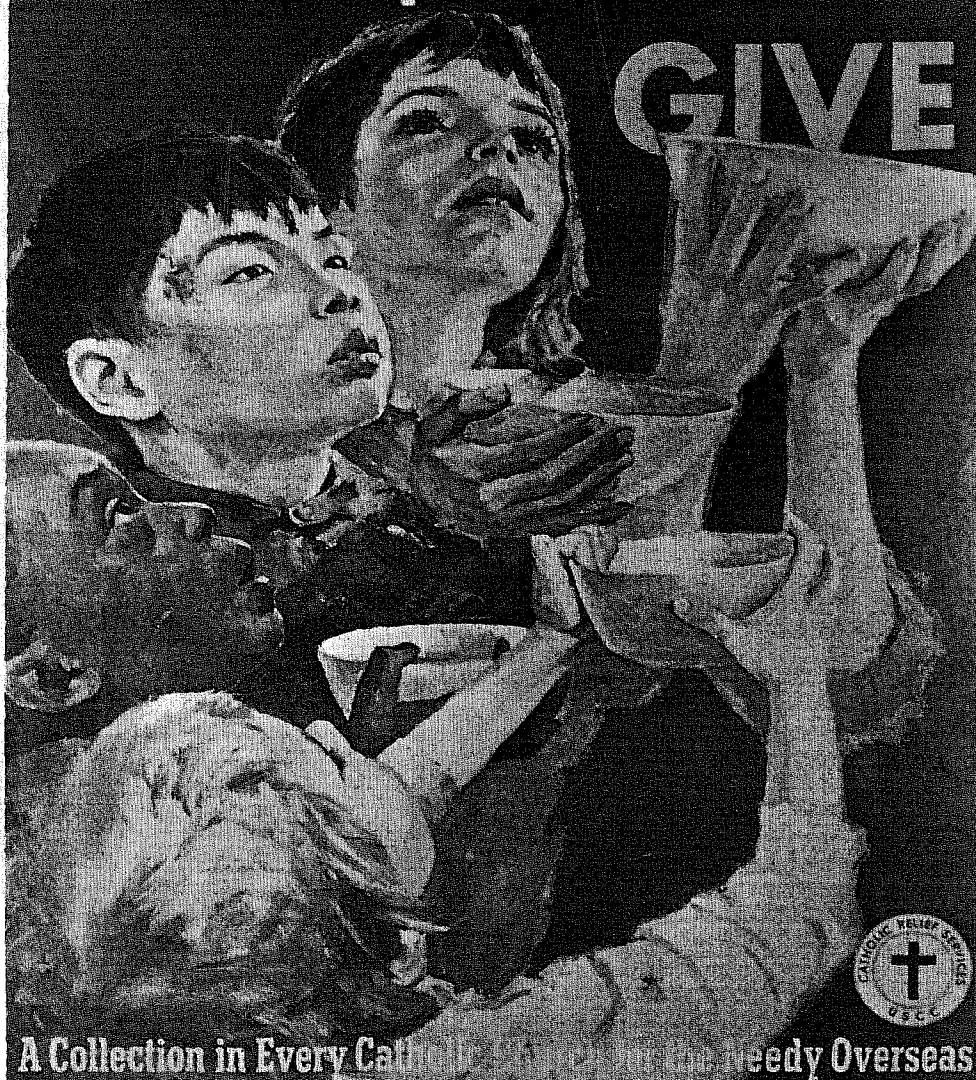
- objectionable for adults and adolescents)  
11 p.m. (6) Loneliness Of The Long Distance Runner (No classification)  
11 p.m. (23) The Mysterious Mr. Moto (Fam.)  
11:15 p.m. (11) Beat The Band (Unobjectionable for adults and adolescents)  
**WEDNESDAY, JUNE 19**  
9 a.m. (7) Hall's Crossroads (Unobjectionable in part for all)  
**OBJECTION: Tends to condone immoral actions.**  
9 a.m. (10) They Dare Not Love (Unobjectionable for adults and adolescents)  
7 p.m. (23) Hercules And The Tyrants Of Babylon (No classification)  
8:30 p.m. (6) Loneliness Of The Long Distance Runner (No Classification)  
9 p.m. (10 & 12) Dial M for Murder (Unobjectionable for adults and adolescents)  
11 p.m. (6) The Browning Version (Unobjectionable for adults and adolescents)  
11 p.m. (23) Junior Miss (Family)  
11:15 p.m. (11) The Falcon's Brother (Family)  
**THURSDAY, JUNE 20**  
9 a.m. (7) Redhead Wyoming (Unobjectionable for adults and adolescents)  
9 a.m. (10) Too Many Girls (Unobjectionable in part for all)  
**OBJECTION: Double meaning lines; lascivious reference to the Sacrament Of Penance.**  
7 p.m. (4) Son Of Fury (Unobjectionable for adults and adolescents)  
7 p.m. (23) Erik The Conqueror (Unobjectionable for adults and adolescents)  
8:30 p.m. (6) The Browning Version (Unobjectionable for adults and adolescents)  
9 p.m. (4 & 11) Call Me Bwana (Unobjectionable for adults and adolescents)  
11 p.m. (6) Loneliness Of The Long Distance Runner (No classification)  
11 p.m. (23) Mark Of The Tortoise (No classification)  
11:15 p.m. (11) The Devil Thumbs A Ride (Unobjectionable for adults and adolescents)  
1 a.m. (10) Border Cafe (No classification)

- FRIDAY, JUNE 21**  
9 a.m. (7) Behind The High Wall (Unobjectionable for adults and adolescents)  
9 a.m. (10) When You're In Love (Unobjectionable for adults and adolescents)  
7 p.m. (23) Goliath And The Barbarians (Unobjectionable for adults)  
7:30 p.m. (10) Trouble Along The Way (Unobjectionable for adults and adolescents)  
8:30 p.m. (6) Loneliness Of The Long Distance (No classification)  
9 p.m. (4 & 11) Topkapi (Unobjectionable for adults)  
11 p.m. (6) The Browning Version (Unobjectionable for adults and adolescents)  
11 p.m. (23) Strangler Of The Tower (No classification)  
11:15 p.m. (11) The Fallen Sparrow (Unobjectionable for adults and adolescents)  
**SATURDAY, JUNE 22-**  
1:30 p.m. (10) Conflict (Family)  
2 p.m. (6) The Browning Version (Unobjectionable for adults and adolescents)  
4 p.m. (6) Loneliness Of The Long Distance Runner (No classification)  
7 p.m. (6) The Browning Version (Unobjectionable for adults)  
7:30 p.m. (23) Apenas Un Delincuente (No classification)  
8 p.m. (5 & 7) Flower Drum Song (Unobjectionable for adults and adolescents)  
9 p.m. (6) Loneliness Of The Long Distance Runner (No classification)  
9 p.m. (23) Donde Mueren Las Palabras (No classification)  
11 p.m. (10) Yellow Sky (Unobjectionable in part for all)  
**OBJECTION: Suggestive scenes and dialogue; offensive portrayal of a sacred action; excessive brutality.**  
11:15 p.m. (11) China Doll (Unobjectionable for adults)  
1 a.m. (4) The Electronic Monster (Unobjectionable in part for all)  
**OBJECTION: Suggestive and sadistic sequences.**



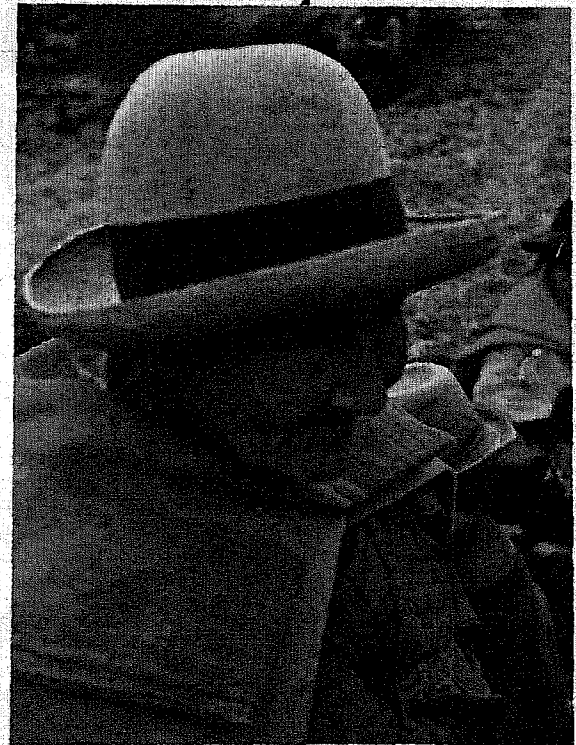
# Catholic Bishops' Overseas Aid Fund

## GIVE



A Collection in Every Catholic Church for the Needy Overseas

NEEDY OVERSEAS will benefit from the annual Catholic Bishops' Overseas Aid collection which will be taken up in churches and chapels of the Archdiocese of Miami on Sunday, June 16.



Peruvian Indians are among those who benefit from the annual Catholic Bishops' Overseas Relief Fund collection.

## 'Needs Of Poor Immense'

The needs of the poor in the mission countries of the world "are immense, from whatever point of view they are considered," Pope Paul VI said last week as Catholics in the Archdiocese of Miami were being asked to respond generously Sunday, June 16, to the Catholic Bishops' Overseas Relief Fund.

"They need schools, hospitals, churches, oratories, leprosariums, seminaries, centers of formation and of response . . .," the Pope said.

Archbishop Coleman F. Carroll added an appeal. The people of America "have been singularly blessed and, true enough, have shared our blessings with the world's poor and needy," said Archbishop Carroll.

Shipments of relief supplies, including foodstuffs, clothing, medicines and other relief materials which were donated by the people of the United States and distributed among the poor and needy in 74 countries and territories in 1967 were valued at almost \$150,000,000, the Archbishop noted.

"Despite this generosity, the spectre of want and need, misery and poverty, hunger and sickness

still looms large," he continued. "These people who thirst for justice, for dignity of life, for freedom, for well being and progress merit our compassion and help precisely because they are people."

The poor of the world are not "nondescript, meaningless things, mere abstractions, mere numbers or staggering statistics," said Archbishop Carroll. "Like us they are flesh and bone, heart and soul."

The Catholic Bishops' Overseas Relief Fund, collections for which will be taken up in all of the churches and missions of the Archdiocese on Sunday, finances the work of Catholic Relief Services of the U.S. Catholic Conference.

Catholic Relief Services maintains relief and welfare programs that assist an estimated 40 million needy persons in 70 countries throughout Europe, the Near and Middle East, Africa, Asia and Latin America.

Over 18-1/2 million poverty-stricken men, women and children are included in mass feeding programs based on U.S. Government-donated foods and supervised by CRS on behalf of the American people.



A young Vietnamese watches carefully as he receives rice for his family.



### To Our Venerable Brothers The Archbishops and Bishops of the United States of America

"The greater part of the world is still suffering from so much poverty that it is as if Christ Himself were crying out in these poor to beg the charity of the disciples. Some nations with a majority of citizens who are counted as Christians have an abundance of this world's goods, while others are deprived of the necessities of life and are tormented with hunger, disease and every kind of misery. This situation must not be allowed to continue, to the scandal of humanity... Indeed, it is the duty of the whole People of God, following the word and example of the Disciples, to do their utmost to alleviate the sufferings of the modern age. As was the ancient custom in the Church, they should meet this obligation out of the substance of their goods, and not only out of what is superfluous."

Too these words of the Second Vatican Council (*Gaudium et spes*, 88), We have joined Our earnest exhortation that "the struggle against destitution, though urgent and necessary, is not enough. It is a question, rather, of building up a world where every man, no matter what his race, religion or nationality, can live a fully human life, freed from servitude imposed upon him by other men or by natural forces over which he has not sufficient control; a world where freedom is not an empty word, and where the poor man Lazarus can sit down at the same table with the rich man. This demands great generosity, much sacrifice, and unceasing effort on the part of the rich man. Let each one examine his conscience, a conscience that conveys a new message for our times" (*Populorum progressio*, 47).

Of this examination of conscience, of such generosity, sacrifice and effort, Venerable Brothers, you and your faithful have given an outstanding example, particularly through the laudable world-wide activities of Catholic Relief Services which, We are happy to note, observes in 1968 its twenty-fifth anniversary. This year again, towards the liturgical mid-point of the holy Season of Lent, you intend to call upon the Catholic people of your Dioceses

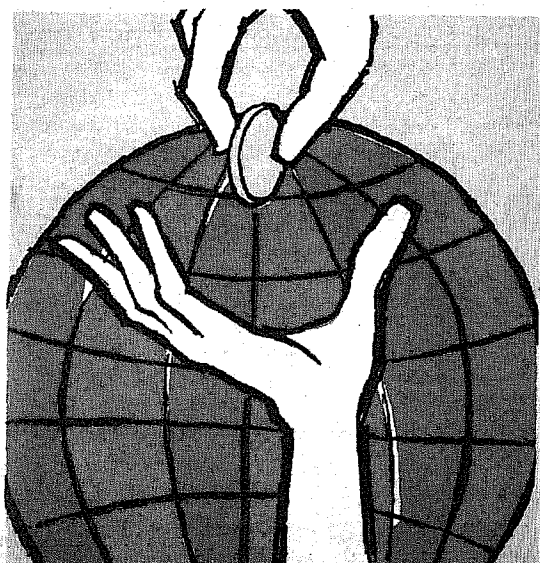
to respond liberally and whole-heartedly to your appeal for contributions to this eminently Christian work of mercy and relief, as they have done so often in the past.

We hereby lend Our authority, Our paternal encouragement, and Our fullest approbation to your pastoral summons, and We ask all Our beloved sons and daughters entrusted to your episcopal ministry to outdo their own past generosity, and to give unparingly to this admirable undertaking of Christian love. In the words of the Lenten liturgy, We pray: "O God, Who purify your Church by the annual observance of Lent, grant to Your family that, what we strive to obtain from You by abstinence, we may fully secure by our good works" (*Collect, First Sunday of Lent*).

What Our Saviour will richly recompense these good works of fraternal help and relief is Our confident prayer, and it is in pledge of that divine reward that We lovingly bestow upon you, Venerable Brothers, and impart to the priests, men and women religious, and the faithful of your flocks, with warm paternal affection and appreciation, Our special Apostolic Blessing.

From the Vatican, December 24, 1967.

Paulus P.P. VI.





## Robert F. Kennedy's Ideals Praised

# Brotherhood Stressed At Ecumenical Service

Religious leaders of major faiths called for unity in the kind of brotherhood advocated by Robert F. Kennedy to eliminate injustice, poverty, and wars between nations, during an Ecumenical Scripture Service held Sunday in the Cathedral of St. Mary in memory of the late Senator.

Archbishop Coleman F. Carroll of Miami; Rt. Rev.



James L. Duncan, Suffragan Bishop of the Episcopal Diocese of South Florida, Rabbi Irving Lehrman, past president of the Greater Miami Rabbinical Association; and Rev. Edward Graham, pastor, Mt. Zion Baptist Church, participated in the service, as well as laymen of Catholic, Jewish, and Protestant congregations.

More than 800 persons heard Dr. Lehrman, of Temple Emanu-El, Miami Beach, emphasize "how comforting it is to pay tribute to Robert Kennedy in this house of God in the ecumenical spirit," as he told the congregation that the late Senator had applied the teachings of the Holy Bible to all of God's children when he was forced "to speak out against the inequities of our life, against injustice and against poverty.

"How meaningful it is for us to pay tribute to Robert F. Kennedy," he continued, "by turning this memorial service into a sacred pledge to continue his struggle."

### SOME LOSE FAITH

Rabbi Lehrman noted that the tragic death of Senator Kennedy has, in some cases, resulted for some people in a loss of faith in their fellow man in America, but added: "If Robert Kennedy could speak to us now he would tell us that if ever there were a time for reaffirmation in God, in man, in democracy, it is now.

"He would plead with us," the Rabbi declared, "to break down the walls of suspicion, of hatred and of fear. He would plead with us and tell us in this country of so much affluence, there should be no room for slums and ghettos, for hunger, for poverty, for hatred."

Archbishop Carroll re-

minded the interfaith Congregation that "Senator Kennedy's tragic death does not mean that he lost his life, but is hopefully in glory with Almighty God. It is our conviction of course," the Archbishop said, "that our purpose in being on this earth is to prove that we are worthy of an eternal reward."

He recalled that during the past five years Americans have seen "three of these deaths," emphasizing that "their lives live on in the case of each. Their influences were so strong, so dedicated that we see evidence of this all around us," he continued, citing the Youth Corps "with its concern for the less fortunate," as one of the programs established by the late President John F. Kennedy.

We will see as time goes on, "Archbishop Carroll predicted, "the life of the Senator carried on in some way through the principles to which he was dedicated.

What is it that gives to us such unusual men from time to time," the prelate commented, pointing out that answer is found in the home life and emphasizing that such dedicated men as Robert Kennedy are reared in homes where there is a deep-seated faith, "a faith that always gives man a purpose in life.

"When he saw injustice, he tried to correct it; when he saw hunger, he tried to relieve it, when he saw war, he tried to stop it," the Archbishop stated. "Whether we agree with the methods he used is not our concern, it is the importance of our living according to our faith.

Archbishop Carroll said that "the stronger the faith, the more determined we are to recognize law — law that comes from God," and exhorted the congregation to rekindle faith, make it known to others and not simply to mouth certain truths but to put them into action.

"You cannot love God unless you love your neighbor," he said. "Much of the difficulties which we have in the world is based upon prejudice, upon bigotry, both of which are the result of ignorance. The very fundamental thing in addition to faith and necessary for all of us is education," he said.

Bishop Duncan described the late Senator as a "true patriot" and told mourners that "patriotism is and has been one of the great motivations of all men in all ages, and often brings out the best and sometimes the worst in them."



Rabbi Irving Lehrman Preaching During Ecumenical Scripture Service



Bishop James L. Duncan

He emphasized that Robert Kennedy "struggled to defeat the foes of freedom, who would make man less than a man. He gave himself to the service of his nation and sought at every turn to give every man the opportunity to reach the fullness of his manhood. He fought for justice and the freedom of all men in every walk of life, no matter what his background happened to be."

In contrast, Bishop

## Boy Put Rosary In RFK's Hand

LOS ANGELES (NC)—Juan Romero, an Ambassador hotel bus boy who instantly went to Sen. Robert F. Kennedy's aid after the shooting, is a 17-year old immigrant from Mexico who attends school in the daytime and works at night to help his stepfather support a large family.

Romero is a junior at Roosevelt High School, and the oldest boy in a family of eight. His father is a waiter at the Ambassador. His mother works in a laundry.

News pictures show Romero in a bus boy's jacket kneeling with one hand

under the fallen Senator's head and looking up pleadingly at the crowd for help. No one else is beside the Senator in the picture.

"I wanted to help him. I just went to him. I didn't know what to do," Romero told The Tidings, Los Angeles archdiocesan newspaper, in an interview.

Romero moved instinctively to help the Senator split seconds after the shots were fired. The crowd recoiled. Romero found himself alone beside the fallen Senator.

"I tried to support his head to make him more comfortable. I didn't know what to do. Someone in the crowd gave me a Rosary. I put it in the Senator's hand. I don't remember if he clasped it. I put it around his thumb. Then he moved his hand toward his waist."

After an ambulance came and the Senator was rushed to the hospital, Romero and a number of other witnesses were taken by police to Rampart St. Station. He was asked to tell what had occurred. At 7 a.m., was given permission to leave. He had no time to go home before classes began so he went directly to school.

Romero has been in the United States about eight years. He said he had attended public schools in Los Angeles and Santa Barbara.

Duncan added, Sirhan, accused assassin of Senator Kennedy, and a citizen of Jordan, is a "misguided patriot motivated by patriotism when he felt his nation had not been treated justly and when he found no place where he could make his voice heard."

The Episcopal leader said: "Robert F. Kennedy gave his life to try to provide for all the people of the world, to provide for them to be heard without violence. We must be able to find the means within our nation to allow for tensions and disagreements without violence."

Rev. Edward Graham, pastor, Mt. Zion Baptist Church, gave the benediction.

The invocation which marked the opening of the memorial service was given by Msgr. David Bushey, rector, St. Mary's Cathedral.

Ralph Renick, a member of St. James parish, North Miami, gave the introductions before each of the various parts of the program.

Scripture readings were led by Philip Lewis, St. Juliana parish, West Palm Beach; Garth Reeves, mem-

ber of the Church of the Incarnation; and Dr. Herman El Mechlowitz, Temple Emanu-El.



Dr. Edward T. Graham Gave Benediction

## Abp. Carroll's Statement On RFK Tragedy

One finds it difficult to express in words the anguish and the shock resulting from the tragic and untimely death of Senator Robert F. Kennedy. Our profound sympathy and prayers are offered to the members of his family.

Our nation has lost an outstanding citizen and a dedicated leader who moments before the assassination had called upon Americans everywhere to put aside hatred and prejudice and urged all to settle their differences by working together under the law.

While his death was brought about by the actions of one individual resorting to violence, we as nation cannot be excused from permitting conditions to arise in this country which cause certain people to act in this manner.

Perhaps too many of us have stood idly by and failed to raise our voices in protest as we observed a growing disregard for the law at all levels. At the same time perhaps many of us have been too complacent as we witnessed some generating hatred for various minority groups.

One is shocked by the headline in a Miami paper that states 2000 hand guns a month are being purchased by individuals in Dade County.

This is evidence of an unhealthy society where distrust and fear are all too common and where violent methods obviously are quickly resorted to as a solution to problems. One may ask the question: Are we beginning to live in an armed camp?

### Archbishop Carroll

It is the solemn duty and obligation of all religious leaders of this country to call upon citizens to respect the law and thereby to obey it. Where there are differences of opinion, surely we must respect the views of others.

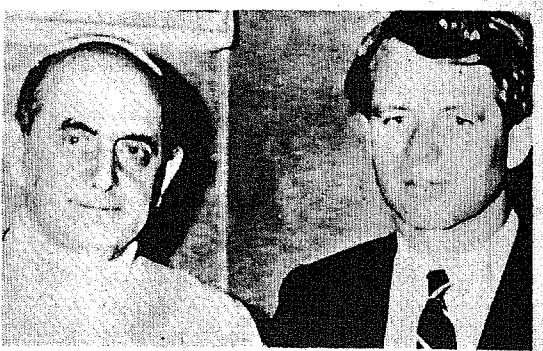
We have every right to attempt to influence each other through all legitimate means, but never by violence or disobedience to the law.

We must ever be mindful of the rights of our neighbors and their dignity as human beings. It would be foolhardy for us to delay any longer that necessary examination of conscience and to resolve to be guided accordingly.



VARIOUS FAITHS were represented in the congregation which attended the Ecumenical Scripture Service in memory of the late Senator Kennedy. Shown center is Dennis Weaver, Popular TV star who formerly had a leading role in "Gunsmoke" and is now seen in "Gentle Ben."





**Papal Mass in Yankee Stadium, in New York, Oct. 4, 1965, was attended by the late Senator and his two young sons.**

**Pope Paul VI received Senator Kennedy in February, 1967 at the Vatican, where they discussed Vietnamese war.**

## End Of A Dream Of Camelot

*The following is the text of a sermon delivered by Father John Glorie during a memorial Mass for Senator Robert F. Kennedy on June 6 in St. Hugh Church, Coconut Grove.*

When Robert F. Kennedy announced that he would seek the Democratic Party's nomination to the Presidency, he declared: "I have strong feelings about what must be done, and I feel that I'm obliged to do all I can."

Certainly it can be said that this was no understatement on his part. As a matter of fact, it could serve as a motto by which he lived. For we all know that Robert Kennedy lived life intensely and even at times exhaustively.

Yet, he did so because, as his brother Ted so aptly put it: "He saw wrong and tried to right it. He saw suffering and tried to stop it. He saw war and tried to end it."

He tried as best he knew how to do all these things because of his vision for

**Fatally wounded Senator lies in the passageway of a Los Angeles hotel shortly after being shot by assassin.**



a better America and because of a legacy that he felt must be carried on.

Indeed, a man of less courage and foresight would probably not have put his bid in for the leadership of our nation. But being the man of conscience and conviction that he was, it was the only decision that was left for him to make. Most political observers feel that sooner or later he would have taken up the gauntlet and have entered the race.

How tragically that campaign has come to an end. And thousands upon thousands of people who may have had (As satirists were prone to state it) that dream of Camelot, now have only a nightmare of hell!

Now again, the Kennedy image becomes more endeared to the American public, not so much because of what they have done as because of what has happened to them. It is against our grain and sense of decency that a man's life should be snuffed out because his views differ from ours.

It is a matter of fact that our society allows men of differing political or religious views still be the closest of friends. Perhaps Robert Kennedy did or did not accomplish much according to each man's appraisal but all men would agree that his sense of dedication was always there, that his love of democracy and our country never faltered, and that he was true to his conscience, his family, and his friends.

Perhaps these are the things we miss most as we saw them personified in this man. In a way, we have seen our ideals assassinated—destroyed before our very eyes. We have seen our freedom, our dedication, our sense of righteousness cut away from us by some senseless act of an avenger of what?

So we as Americans mourn more than a man—we mourn our very way of life; we mourn what is at the very heart of our nation: to differ from others; and to settle those differences through the majority consensus. This violence that is spawned because of hatred and intolerance must come to an abrupt end.

A few days ago, in commenting on Robert Kennedy's death, President Johnson said that we are not a sick society—and this is true, contrary to what foreign critics may say. But we must discover what is within our society that can spawn such individuals who can commit such outrageous acts.

**Grave of his brother, the late President John Kennedy, was visited by the Senator prior to inauguration of President Lyndon Johnson.**



**Richard Cardinal Cushing, long-time friend of the Kennedy family, baptized the eighth child of the Robert Kennedys in 1963.**



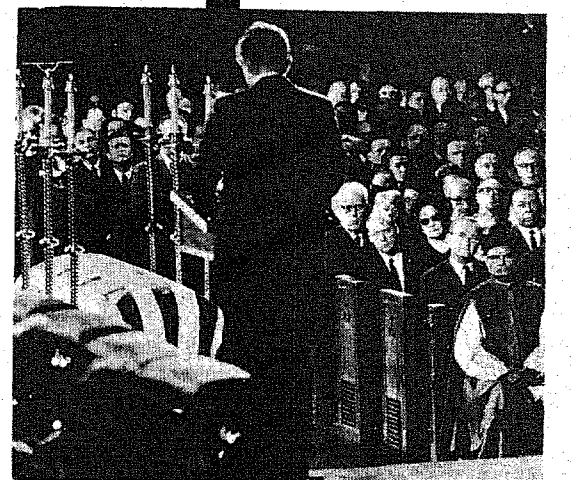
**Pro Deo Et Juventute medal of the National Federation of Catholic Youth was presented to late Senator in 1961 by Archbishop John F. Dearden of Detroit**



**Crowds converged on Senator Kennedy while he was campaigning in the California Presidential primary.**



**Eulogizing his brother, Sen. Edward Kennedy, spoke from a lectern during funeral Mass in St. Patrick Cathedral, New York City.**





# Greatness Lies In Helping Fellow Man

By FATHER DAVID RUSSELL

Needless to say, the nation was sad because one who served the nation well had died. Senator Robert Kennedy has won the love of many men who live in this land, because he had given his life in the service of his fellow man.

The nation's sorrow was real not simply because a great man had died, but because a good man had died. Our world has no surplus of goodness to spare, whether in the death of a public or private person. Goodness is more precious than gold; and must be preserved.

Some men who walk the earth bend history itself.

They do not simply inherit, but themselves leave a heritage. Time is not simply something they pass but something they use to do a task. They are men with vision.

To be great, one need not be a national figure; all he need be is a man. Life is precious enough in itself to make every man's death a tragedy. Death is awful because life is holy, even for the least of us.

But simply living our lives is not enough. Life is given to us so that we can do something with it. Life is not mere existence, but the existence of opportunity. The life of man is the locus of love, the gift of self and the embrace of another. Life fully lived is not living alone but joining hands with another's life. Every man's life is great because it is the seed of love.

Some men have single-handedly changed the course of events. Their record is our history.

But greatness need not be determined by how many men we have influenced. It is great enough to have influenced ourselves. One man who has grasped goodness has changed his world. No one can be held responsible for more than that.

What makes a man great is not what he does for himself but what he does for another. The greater the man the more he lays down his life for the brethren.

Prejudice impoverishes life. It throws up barriers where there should be roadways. It cripples arms made to em-



**MOURNING** for a man who fought for his fellow man some of the 150,000 who filed past the bier of Senator Robert F. Kennedy in St. Patrick's Cathedral, New York.

brace, blinds eyes made to behold, and kills the heart which was made to love. No bigot can be great.

Men who love war, no matter how much they have influenced history, are a curse to the race. Life is given to every man so that he might give a fuller life to others, not to kill life itself. Men dedicated to killing have missed the very point of life itself.

Men who do not give to others a share of the goods they have been given also have missed the point of life. Men are small, even though rich, when they fear they will become less because they give what they have. They really have nothing to give at all because they cannot love. The sure sign of love is the gift of what one has—to one in need.

Racism, war and poverty—these are what great men hate and small men love. Racism, war and poverty are the tyrants of our time which every man is called to fight. Greatness is within the reach of every man. Life is an opportunity to be great in our own small way by linking ourselves with others. Our individual drops of rain will then become a torrent washing clean the face of our land.

Racism, war and poverty were the enemies of John F. Kennedy, Martin Luther King and Robert F. Kennedy. These men are all dead by an assassin's bullet. Racism, war and poverty, though, are still very much alive.

Let us be realistic. There is no guarantee that love will triumph in our day. The enemies of love are pounding at our gate. Life by itself is only an opportunity to love, not love itself.

Great men are willing to die for love, to turn the tide against the enemy of hate. Are we?

## Urges 'Open Minds' To Bishops' Teaching

NEWTON, Mass. (RNS) — "What think you of your bishop?" is a question every graduate should ask himself, Father Patrick J. Sullivan, S.J., said at commencement exercises at Newton College of the Sacred Heart.

"On your answer and how deeply it becomes enmeshed in your life depends the future effectiveness of your personal witness to Christ in the new life that lies before you," declared the executive director of the National Catholic Office for Motion Pictures (NCOMP).

The Jesuit warned the graduating class that the initial enthusiasms for "personal and institutional renewal" generated by the Second Vatican Council "now seem in danger of changing to confusion and divisive tensions." He added:

"All of the issues — doctrinal, moral, liturgical — which are currently shaking the Church and threatening her unity are intimately related and reducible to the

fundamental question of authority within the Church.

"If our minds and hearts are closed to the teaching and pastoral ministry of our bishops, then Christian renewal and transformation of the world are an illusion because discord, division and disunity will be the rule of our lives."

Father Sullivan said that racial equality is the "most potentially divisive" of the issues which are threatening the unity of the Church.

"Here is a moral issue," he said, "that can set Catholic against Catholic, brother against brother, son against father. Not a few of our American Catholics, ready though they be to denounce the new gnostics for their contemptuous disdain for the authority of our bishops, are no more prepared themselves to turn a submissive ear and heart to Pope or bishop or pastor when he speaks to them of brotherhood."

## Prayer Of The Faithful

### SECOND SUNDAY AFTER PENTECOST

June 16, 1968

**CELEBRANT:** The Lord be with you.

**PEOPLE:** And with your spirit.

**CELEBRANT:** Let us pray. The invitation which we have received for this banquet implies not only that we share this Eucharistic meal, but also that we share a common concern for the needs of one another and of all men.

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

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (2) For President Johnson and the special commission on violence in our society which he has just appointed, that through their leadership our nation may experience genuine social reforms, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (3) For our peace negotiators in Paris, that through their diplomatic skills they may hasten the day of lasting peace in Vietnam, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (4) For the new Province of Miami, that it may enable the Church in Florida to meet more effectively the spiritual and other needs of the faithful in this State, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (5) For the poor and underprivileged of our nation, that they may be enabled through our efforts to share fully in richness of the American way of life, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**LECTOR:** (6) For N. & 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:** (7) For all of us in this assembly of the People of God, that we may respond more generously to the invitation of God to our state of life as a result of our having shared in this sacrifice-banquet, we pray to the Lord.

**PEOPLE:** Lord, hear our prayer.

**CELEBRANT:** Hear and grant our petitions, O Lord. You know that we are ever prone to selfishness; grant that by the help of your Spirit we may manifest our love of you by a constantly growing concern for the welfare of others. Through Jesus Christ, Your Son, Our Lord, Who lives and reigns with you in the unity of the same Holy Spirit, God, forever and ever.

**PEOPLE:** Amen.

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## MISSAL GUIDE

June 16 Mass of the Second Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

June 17 Mass of St. Gregory Barbarigo, Bishop, Confessor. Gloria, Common Preface.

June 18 Mass of St. Ephrem the Syrian, Deacon, Confessor, Doctor. Gloria, Common Preface.

June 19 Mass of St. Juliana of Falconieri, Virgin. Gloria, Common Preface.

June 20 Mass of the Second Sunday After Pentecost, no Gloria or Creed, Common Preface.

June 21 Mass of the Sacred Heart of Jesus. Gloria, Creed, Preface of the Sacred Heart.

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

June 23 Mass of the Third

Sunday After Pentecost. Gloria, Creed, Preface of the Trinity.

## Bishop Acts As Mediator

BRAZILIA, Brazil — (NC) — Talks aimed at settling the conflict between university students and the government have been arranged through the mediation efforts of Auxiliary Bishop Jose de Castro Pinto of Rio de Janeiro.

The police killing in late March of 18-year-old Edson Lima Souto during a student protest resulted in several violent demonstrations by students in Rio de Janeiro, Sao Paulo and other cities of Brazil.

Bishop de Castro Pinto officiated at a requiem Mass for Lima Souto at Candelaria church in Rio de Janeiro and then had to set a human wall of priests to protect the throng of students attending the service from police attacks.

The bishop then took the initiative in mediation moves. During a visit to Brazil's President Artur da Costa e Silva, he succeeded in setting up a series of talks between student organizations and officials of the ministry of education.

During his two-hour talk with the president, the bishop displayed several pictures showing police brutality in the handling of the student demonstrators.

## FORTY HOURS DEVOTION

Week of June 16  
Sacred Heart-Lake Worth.  
St. Matthew-Hallandale.

Week of June 23  
Our Lady of Guadalupe  
Mission-Immokalee  
St. Mary Star of the Sea-  
Key West.

Week of June 30  
St. Jude-Jupiter.  
St. Jerome, Fort Lauderdale.

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- VI Freedom of choice—every family may select a service price within their means—no one has to plead charity to purchase any of our funerals—no questions are asked—and we use no selling pressure!
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- VIII We offer all families a choice of over 60 different caskets, with the finest of funeral service and facilities . . . complete in every detail, from \$165-\$225-\$279. Standard Concrete Burial Vaults from \$115—Standard Concrete Burial Boxes \$55.

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# Stuttering Child Needs Therapy Early

By DR. BEN SHEPPARD



Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Archdiocesan Catholic Welfare Bureau, will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address their inquiries in care of The Voice, P. O. Box 1059, Miami, Fla., 33138.

A stuttering child is not likely to outgrow his speech disorder, but he can be helped to overcome it by speech therapy, especially during the primary stages of disability, according to speech pathologist Dr. Glenn McCormack of West Virginia University.

Dr. McCormack points out that the child's stuttering pattern will probably pass through a transitional stage in which the disorder is accompanied by muscle tremors to a secondary stage in which all the symptoms are greatly magnified.

Stuttering demands immediate attention.

The stuttering child must be protected from criticism of his speech disorder and from ridicule and imitation of his speech difficulties. This will only make the child more aware of his troubles and will result in more severe symptoms.

In the first stage, Dr. McCormack points out, the child is not aware that his way of speaking is much different from the normal. He shows no embarrassment or reluctance in talking, even though his speech is marked by hesitations and by prolongations and repetition of sounds and syllables. Some speech teachers insist that these early disturbances in talk should be accepted by parents simply as an infantile level of normal speech.

When they are not so accepted, the child becomes self conscious. He is upset even when parents fail to look at him when he talks.

The next stage is described as being more labored and halting, and some children make grimaces and body movements that are more noticeable than the stuttering.

In this stage speech therapists indicates that it will take 9 to 12 months of intensive therapy to show any improvement. Many cases of stuttering are brought about by parents who demand speech proficiency beyond the age level of the child.

\* \* \*

Continued physical and mental activities are among the best safeguards against debilitation of advanced age. The compulsory retirement problem is however a dilemma for many persons.

On the one hand, government, industry and labor have set arbitrary times for retirement, first at 65, in increasing numbers at ages between 60 and 62, and in some cases for persons as young as 55.

On the other hand, however, a major emphasis of biomedical research has been placed on prolonging life to 100 years or more.

Dr. Irving S. Wright has said that the idea of con-

tinuing work even at a reduced pace has been discouraged by Social Security laws which deprive recipients of Social Security checks if they earn more than a certain amount.

To overcome the worker shortage and to allow older to contribute to the economy, Dr. Wright, has urged that mandatory, required retirement programs—now obsolete—be reexamined in every institution or organization where they are enforced.

It was urged at a recent seminar that activity, regular, consistent activity of the right kind, in the right amount and performed in the proper way, is a fundamental key to effective living throughout one's life.

Dr. Wessel proposes a new program of "WELL OLDSTERS" clinics at the community level.

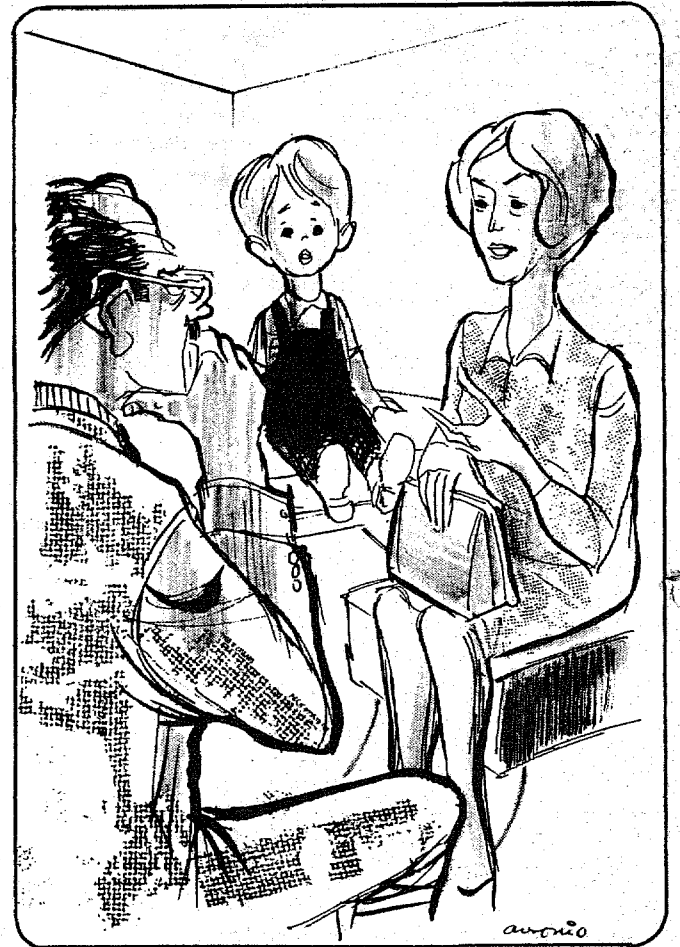
Too many individuals, after leaving high school or college, settle down to a routine of breadwinning which uses only a small portion of their muscles or equipment.

Under these circumstances, it is easy to understand why the hand shakes, or the gait becomes uncertain or tottery. This being true, it behooves the young one to continue some type of physical development and exercise throughout life.

\* \* \*

I was recently asked, "When treating a child for a cleft palate, if you had a choice of making a child look, speak, or eat better, which would you choose?"

There is no chance of leading a satisfactory existence without good speech. Generally speaking, if the child is making adequate progress and if surgery is successful, speech treatment can be withheld until the child is three-and-a-half to four-years old. The child, however, will speak better if the repairs are made before he learns or attempts to talk.



## Medic's Appeal Aims At Upsetting Abortion Law

TRENTON, N.J.—(NC) —The State Supreme Court reserved decision here after hearing arguments in an appeal aimed at upsetting the state law against abortion.

The appeal was argued by George R. Sommer, attorney for Dr. John J. Moretti of Cedar Grove and Marietta Schmidt of Orange. They were convicted on charges of conspiring to perform an illegal abortion after arrangements for an "abortion" had been made by a special female investigator from the office of the Essex County prosecutor.

In court, Sommer argued that the state's 1848 law against abortions ought to be upset because a criminal conspiracy to commit abortion was not possible because the female investigator was not pregnant.

Comments by members of the court during the hearings indicated that they are not about to upset the law, which was last upheld less than two years ago. Justice John J. Francis, who participated in the majority opinion given at that time, said lawyers would have "quite a job" persuading the court to change its mind.

Justice Haydn Proctor branded Sommer's other

argument as "kind of silly." When Sommer said the statute should be interpreted to permit abortion where a child is not wanted. Justice Nathan L. Jacobs said "society may some day come to your view, but not in our day."

New Jersey law forbids abortions "without lawful justification." This has traditionally been interpreted to mean that abortions could not be performed unless the mother's life was at stake.

While upholding the law in its last decision, the court asked the legislature to be more specific. Since then the county prosecutors have drawn up guidelines which would permit abortions performed for therapeutic purposes and the legislature has established a special commission to examine reform of the abortion law.

Commission members have not been named.

## New Mexico Schools Close

ALBUQUERQUE, N.M.—(NC)—Parochial schools in several New Mexico communities have closed their doors for the current school year, the Santa Fe archdiocesan office of education announced.

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# Pioneer Nun Remembers Swamp That's Now Become Miami Beach

MIAMI BEACH—Fragile Sister Emma Rita, O.P., who is "70-years-plus," can close her eyes and remember how the Beach looked when the Fontainebleau site was nothing but steamy swamp complete with alligators and gnarled mangrove trees.

And then she can open them and see before her the Miami Beach landscape pieced together during the 41 years she has been a teacher and librarian for St. Patrick School.

She watched the piling driven for the high-rise luxury hotels along the white sands, black asphalt poured for streets which were once dirt roads, and two generations of people come and go.

From the second-story window of her convent room, she can now look over the tops of palm trees and see the only building which was standing here when she arrived four decades ago—the Garden Apartments.

## POLO STABLES

With a wave of her small white hand she can point out the area where the first classrooms — sections of five polo stables — stood in 1927.

Quietly, she explained this week that she never thought she would stay in this area for such a long period of time. "If I had known, I

would have kept a diary," she said.

And what a diary it would have been.

It might have started with passages about the late 1920's when the pioneer pastor, Msgr. William Barry rode between many parish homes on horseback.

It would have reflected on the many hours spent by the six nuns who pitched in with the pastor to turn five polo stables into a "church," classrooms and a makeshift convent.

It probably would have been dotted with anecdotes about the famous Barry family which produced so many religious who served in Ireland and the United States. The tiny nun knew the late Rev. Mother Mary Gerald, O.P., who was mother general of the Adrian Dominican sisters for 28 years and served as president of Barry College.

## "TIRELESS MAN"

She worked with the late Msgr. William Barry, P.A., founder and pastor of St. Patrick Parish for 40 years until his retirement in 1966. She remembers him as a "magnificent priest" and a tireless man" and most of all as "Irish."

There would be passages through the years recounting

the slow process of replacing the polo stables with permanent school and recreational facilities finally finished in 1936.

It might mention the infinite patience of the other pioneer sisters who slept in one of the stable buildings until a convent was erected.

But, after meeting the aging but spirited nun, one knows it would not contain thoughts of giving up, self-concern or impatience.

And it certainly would not discuss the arthritis which has bothered her since she was very young and now has limited her freedom of movement — making it difficult for her to open a bureau drawer when she wants to remove a photograph of a jubilee celebration in the convent.

## CHILDREN'S CHILDREN

As she was preparing to leave Miami this week for the Dominican mother house in Adrian, Michigan, she recalled "having children in school and then having their children in class and seeing the parents come to check on the youngsters' progress."

"The most rewarding profession is teaching, combined with the life of the religious," the small sister said, her eyes sparkling with remembered incidents just beyond the



**PIONEER NUN, Sister Emma Rita, O.P., pauses from packing for her trip north to talk to a fellow Sister at the convent at St. Patrick Parish, Miami Beach. Sister Emma Rita spent 41 years at the convent.**

grasp of easy description.

Many of the children she taught in the fourth, fifth and sixth grades are now priests or members of religious communities—including her own Adrian community.

Books are her subject and she animated her stories of the children's looking for books with excited gestures.

She has resigned herself to retirement and speaks of the times she will have with the other retired sisters in a special Adrian residence.

"But I will miss the Miami Beach weather and, of course, the school and the other teaching sisters here," she said almost silently.

And they — including the former student who gave her

a small stuffed animal which she plucked off the top of the television set to show — will miss her.

# New Booklet On Welfare

A new booklet, "Programs and Projects," outlining special activities in the areas of social welfare and social concern, is ready for distribution among members of the Diocesan Union of Holy Name Societies.

Among the special project areas outlined by the editorial committee, headed by Union President Victor Keller, are programs designed to help migrant workers, the Marian Center for exceptional children, Camillus House, homes for the aged, parish blood banks, and local scouting movements, according to Keller.

Each parish organization is scheduled to receive a copy of the booklet and additional copies will be supplied at a cost of \$3 each. For further information write Victor Keller, 3535 SW 52 Ave., Hollywood.

## Pact Signed

VATICAN CITY —(NC) —The Holy See and the Republic of El Salvador have signed an agreement regulating the ecclesiastical jurisdiction of a military ordinarate for El Salvador's armed forces.



**LEARNING the building trade from the ground floor up is Father Richard Becker, S.J., who is preparing for his assignment to a trade school in the Caroline Islands.**

# Handy Man With A Hammer (And Nails) Is Father Becker

NEW YORK —(CPF)—If he had a hammer, the Rev. Richard J. Becker, S. J., could build a house, thanks to one of the unusual training courses ever taken by a Catholic missionary.

The 33-year-old Jesuit, who returned June 1 to a mission assignment in the Caroline Islands where he will be in charge of a vocational trades school, spent the past year learning the tools of the housebuilding trade—by using them.

High point of the year was what Father Becker calls his "thirty days' hard labor," when he hired himself out as a \$2.50-an-hour carpenter and helped put up about 15 new houses in West Roxbury, Mass., just outside Boston.

"I got the job through the father of a Jesuit who was in my ordination year," Father Beckner said, "and when I first showed up for work the foreman handed me a hammer, so I climbed up on the roof and started hammering."

Staying at a Jesuit house in Boston—from which other young priests would each day go to classes at Harvard or M. I. T.—Father Beckner would show up at the construction site every morning at 7, with overalls and lunch pail, and go to work on the \$20,000-to-\$25,000 Cape Cods, Split-levels Ranches and Colonials.

Once the other builders knew his real

purpose—to learn the building business from the ground-floor up in order to teach it in the Caroline Islands—they taught him as much as they could.

"The man in charge of leveling and grading the site would take me around the area, explaining the problems of drainage," the young priest said. "The carpenter in charge of interior finishing would show me how to hang a door. The plumbers would call me aside and explain why certain pipes were thus and so."

In addition to the one-month on-the-job training in West Roxbury, Father Becker took construction-technology courses at New York State University and at Manhattan College, where the curriculum included architectural drafting and design, surveying, blueprint reading, estimating building costs, concrete mixing and special lab sessions on how to test the strength of steel and one on soil mechanics.

"I got soil samples sent to me from the Carolines and I'd lab test them to determine how strong a foundation the soil could provide," he explained.

In the Carolines, Father Becker will work closely with the Rev. Hugh Costigan, S. J., on the island of Ponape, where Father Costigan has built an agricultural-trade school.

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Dear Friends:

The crisis in the Holy Land is worse. I was there just weeks ago. I thought of you, and I prayed for you.

Easter Monday morning, not far from Amman, I visited a refugee camp where 50,000 new refugees are living in the desert, which is hot. The camp is actually a city of tents, some of them backyard tents like the one we had when we were young. In the kitchen-tent I saw mothers jostling other mothers for food for their children.

Who are these refugees? They are but some of the 1.4 million farmers, teachers, housewives, children who lost their farms, their homes, everything they owned, as a result of the Arab-Israeli wars. Since June 1967 their lives hang in the balance.

A LETTER OF IMPORTANCE TO EVERY READER

I used immediately the check the Holy Father had given me. With his help and yours, we distributed tons of food, clothing, medical supplies. We have given the refugees tents and primitive cooking-stoves. We are teaching youngsters reading, writing, arithmetic, and Religion. So much more has to be done.

May I ask you again to take part in what we're trying to do? We'll make your gift stretch very, very far!

In Rome the Holy Father asked me to thank you for what you have done already, and he extends to you his "special, fatherly" Apostolic Blessing. I thank you now for your continuing generosity in the Holy Father's name.

In the hands of our priests, Sisters and lay missionaries, your gift (large or small) will brighten lives. It will brighten yours as well! Please send something today.

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Monsignor Nolan

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Who gets shot in the United States? The big headlines tell only about political leaders such as John and Robert Kennedy, civil rights leaders such as Martin Luther King and Medgar Evers, militants such as Malcolm X and George Lincoln Rockwell, an occasional artist or entertainment figure such as Andy Warhol.

But President Lyndon Johnson has told Congress that guns are used in more than 6,500 murders in the United States each year. Since the turn of the century, he said, 750,000 Americans have been killed with guns. That is almost equivalent to the present population of Milwaukee, much more than the population of San Francisco, St. Louis, San Antonio or Boston.

## Inadequate Gun Control

# TRIGGER OF VIOLENCE

Some occupational categories, including policemen, taxi drivers and small shop keepers, are particularly frequent victims of guns, but being shot can happen to practically anyone in the U. S.

Periodically, someone goes berserk, takes a rifle or pistol and simply shoots at whoever happens to be available. More often, guns are used after quarrels to settle long-standing grudges or because of mental and emotional disturbances which can be understood only through prolonged analysis.

Even religious vows and a nun's habit are no guarantee against snipers. In January, two nuns were wounded and another narrowly missed by a woman with a gun in Columbus, Ohio. Asked by the police why she shot the Sisters, the sniper, a young unemployed proofreader, said that she could not understand it herself.

Compared with America's 6,500, an average of 30 persons are killed with guns each year in England, 99 in Canada, 68 in West Germany, one in 880,000; Japan, one in 2.6 million.

According to the President's figures, an average of 17 Americans are killed with guns each day. Japanese, in contrast, sometimes have gaps of weeks between gun murders.

### 'COUNTRY SICK'

President Johnson's message to Congress (following close on the heels of a televised statement denying "that our country is sick—that it has lost its balance, its sense of direction, even its common decency") urged passage of law curbing the availability of firearms.

Shocked by the assassination of Senator Robert Kennedy, the House of Representatives quickly enacted an anti-crime law which included restrictions on the sale of hand guns. Passage of legislation is rapidly becoming a part of the national ritual for dealing with prominent assassinations.

But the President's message said, and many observers agree, that the anti-crime law is nowhere near

an adequate response to the menace of guns in the United States.

Ironically, one of the most vigorous proponents of a stronger anti-gun law was Senator Robert Kennedy. A provision to ban the mail-order sale of rifles was introduced by his brother, Senator Edward M. Kennedy of Massachusetts, on May 16, and defeated in the Senate. Speaking in support of the ill-fated measure, Robert Kennedy said that its passage "would save hundreds of lives in this country and spare thousands of families all across this land the grief and the heartbreak that may come from the loss of a husband, a son, a brother or a friend."

"It is time that we wipe this stain of violence from our land," the late senator said.

The bill actually passed was described as a "cruel hoax" by Representative Emmanuel Celler of Brooklyn, chairman of the House Judiciary Committee.

Senator Thomas Dodd of Connecticut, a frequent sponsor of unsuccessful anti-gun bills in the past five years, found the measure's provisions fairly stringent in relation to hand guns but called for regulation of the sale of rifles and shotguns as well.

"We will have to follow the example of other civilized countries and make the registration of all guns compulsory," he said. Otherwise "I am profoundly afraid that our land will be the scene of more assassinations and assassination attempts."

Senator Dodd began his anti-gun campaign a few months before President Kennedy was assassinated with a mail-order rifle, when his committee on juvenile delinquency discovered that teen-age gangs were beginning to use guns ordered through the mail rather than home-made weapons.

Among the provisions not in the bill that has passed Congress, President Johnson recommended one which would bar the sale of firearms, including rifles and shotguns, to persons under age 18.

The President also called for the prohibition of mail-order sales of "long guns," and for measures which

would make it unlawful to sell guns to out-of-state residents.

At present, gun control is almost entirely in the hands of city and state authorities. Regulations on the sale of guns vary considerably from one state to another, and persons in states with relatively strict laws have often been able to circumvent them by traveling to a neighboring state with lenient laws or by ordering through the mail.

### STRONG PROVISIONS

The bill approved by Congress does contain strong provisions regulating the sale of pistols. It forbids their sale by mail, to persons under age 21 and to those who reside outside the state where the gun is bought.

It also forbids the importation from outside the U.S. of weapons not suitable for hunting and strictly limits the sale of weapons usually associated with war, such as machine guns and hand grenades.

Certain classes of persons are forbidden by the new law to receive, possess or transport guns. These include certified mental incompetents, convicted felons, veterans who were not honorably discharged, aliens not legally settled in the U.S. and those who have renounced their U.S. citizenship.

Critics of the law also focus on a number of other provisions which they expect, eventually, to be found unconstitutional. One section of the law attempts to overturn Supreme Court decisions on the admissibility of evidence obtained through confessions and on police procedures in the questioning of suspects. Another section would extend significantly the types of cases in which wiretapping and the use of other electronic monitoring devices are legally permitted.

One of the most detailed criticisms of the bill was

given before its passage by Dr. R.H. Edwin Espy, General secretary of the National Council of Churches.

Dr. Espy called the gun control provisions "too weak to merit support," adding the frequently-heard complaint that provision should be made to control "mail order purchase of long guns such as those used in the assassination of President Kennedy and Dr. Martin Luther King."

Other religious leaders and organizations, without going into the kind of detail used by the NCC, have urged greater gun control on the federal level. Two weeks after Dr. Espy's statement, the Public Affairs Committee of the North Carolina (Southern) Baptist Convention asked "every citizen in our land to support the principle of greater supervision and control (by the federal government) of the sale and distribution of guns and other firearms throughout the U.S."

The Anti-Defamation League of B'nai B'rith has also called for stricter gun control laws.



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# Dedication, Hard Work Set Pace For Chaminade Track Sensation

Motorists driving along U.S. Highway 441 shouldn't be concerned this summer if they spot a lone individual running along the side of the road.



**DENNIS SKELTON**

He won't be running from the cops . . . or running for help. It'll probably be Dennis Skelton, freshman mile sensation from Chaminade High.

"I've often seen him running along 441," says Chaminade track coach Br. John Spellman. "He's a hard worker."

"I've given him tough workout schedules and then he comes back for more."

The dedication and hard work is what has accounted for his sudden success, explains Brother John.

Only a ninth grader and in his first year of track competition, Dennis ran a 4:30.0 in the state Class A

mile meet. It was good enough for fifth place and, although records are incomplete, it's probably the fastest mile time ever in the state for a freshman.

It's also a protend of better things to come.

"I'm very optimistic about his future," states the coach. "I'm conservative by nature in predicting what he'll be able to do, but by next year I think he'll be in the high teens and by the time he's a senior, he could be under 4:10."

Skelton started his running career last fall in cross country. He played on the freshman football team during the season and when the season ended on a Thursday, he was out the next day competing in his first cross country meet.

In the Broward County cross country championships, he was second in the freshman division. In the spring, it was full time on track and his first meet was a good 4:52. It dropped steadily after that, climaxed by the state championships in May.

And, all summer he'll be working at it. Brother John has left a workout schedule that calls for eight miles of running each day.

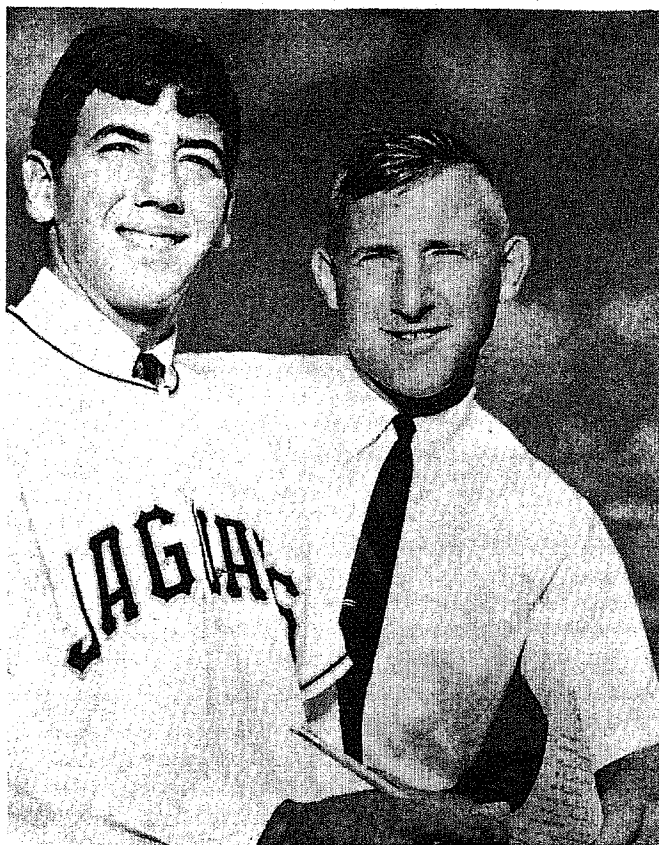
"Also, this next school year, we're going to work on the 440, to build up speed, along with the half mile. He was down to 2:04 in the 880 until we decided to skip that event and concentrate on the mile for the state meet.

"In the half mile, I think he'll easily be under two minutes next spring."

In addition to his willingness to work Dennis has a lot of natural endurance ability, Brother John continued. "I like to call it 'breaking the pain barrier,'" he added.

A lanky 5-9, 120-pounder, Dennis will not add much more in height, in the opinion of Brother John, maybe an inch or two, and won't be a tall one, like Jim Ryun of Kansas.

A B-plus student so far, Dennis comes from Queen of Martyrs parish. His college ambitions have already been whetted and he hopes to attend a good track school, like Kansas, Villanova, St. John's or Penn.



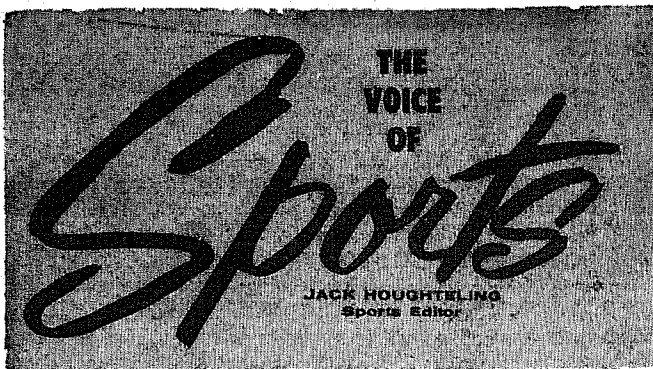
**TRYING ON** a jersey of the Miami Dade Junior College South Jaguars is LaSalle High School's star infielder Frank Alvarez, who decides that it fits well enough to sign with Jaguar Coach Charles Greene. A member of the LaSalle Class of '68, Alvarez hopes to see action on next year's South Campus baseball squad.

Just a freshman, he hasn't received much in the way of attention from college coaches. But that will come. Brother John has run off a mimeographed sheet listing all his meets and his times. Dennis can use it as an introduction to the coaches.

Also, Brother John knows what his star is going through. He was a miler, himself, at North Holy Trinity High Brooklyn, N. Y., at one time, but never a 4:30 freshman.

**IN THE ARCHDIOCESE** . . . Gremlins got into our story last week about Curley basketball star, Cyril Baptiste. The typesetters left out the end of the story, that the 6-8 ace had signed with Creighton University of Omaha, Neb.

There is also the prospect that Homer Lawyer, the 6-5 partner of Baptiste, will also go to Creighton. Curley coach Phil Petta played under Creighton coach John (Red) McManus while at St. Ambrose College in Davenport, Ia. He also sent Paul Michael, the Creighton basketball captain this winter, to McManus. . . Luis Lauredo, Christopher Columbus basketball star, has signed a Columbia University scholarship . . . And, Cardinal Newman's



**JACK HOUGHTLING**  
Sports Editor

football team of last fall has done all right in the scholarship department, too.

Tom Moser and Tony Allison have accepted Ivy League scholarships at Brown, Bill Craven has signed with Oberlin (Ohio) College while Steve Maresco has signed with Florida State. . . Cardinal Gibbons' football squad is expecting a lot of help this fall from Jack Stansbury. He's a 5-11 190-pound transfer from Baltimore, Md., and will probably be used as a guard and linebacker . . . Alan Hale, the former Christopher Columbus basketball star, averaged 19 points a game last winter for the Oakland (Calif.) Bishop O'Dowd High School team and has signed a scholarship with Santa Clara College . . . Dennis Skelton isn't the only hot freshman track prospect at Chaminade. There is also Tim Istock, who ran a 4:57 mile during the spring season.

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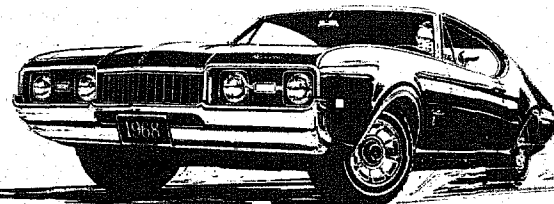
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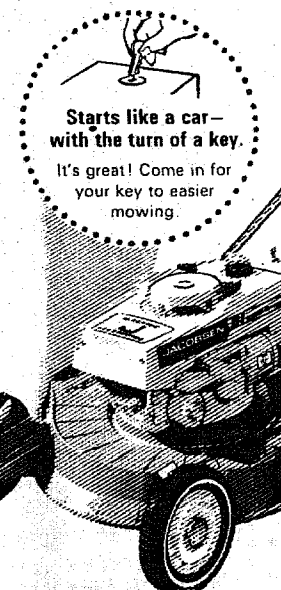
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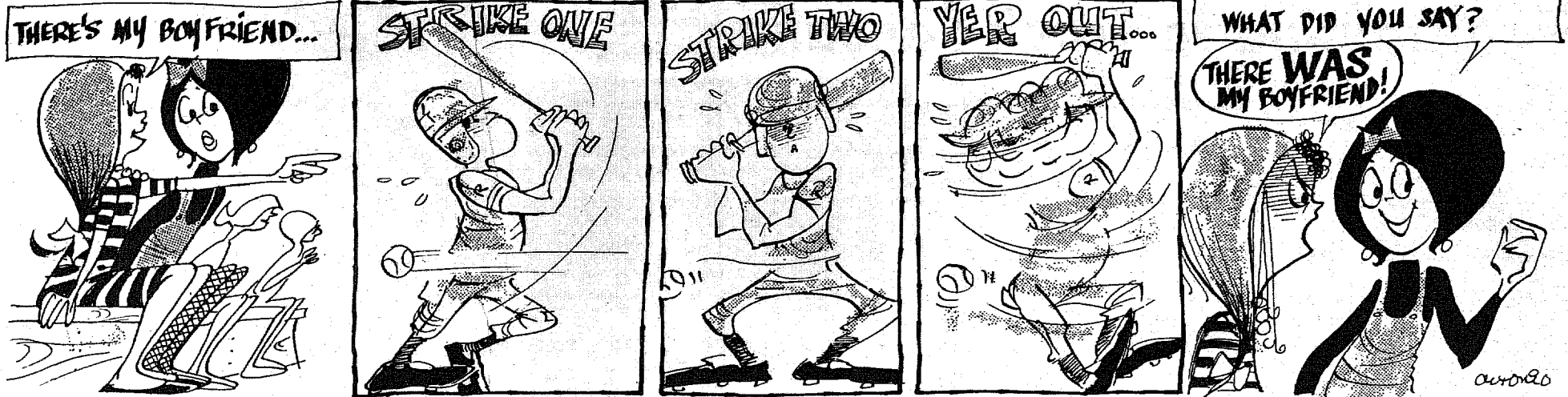
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Youths Receive Honors, Diplomas

High school graduation ceremonies here, a city with no Catholic High School, featured a unique valedictory address—a teacher-student was the speaker.

Maria Adela Iglesia, daughter of Mr. and Mrs. George Iglesia, a member of



MARIA IGLESIA

The Class of '68 at Belle Glade High School, delivered the Valedictory address on Friday evening and returned to St. Philip Benizi parish CCD school, where she teaches sixth grade.

Planning on a career as a Spanish teacher at the college level, Miss Iglesia will be a freshman at Florida State University in September.

Teaching religion "is not

only a privilege but a challenge," noted Maria, who works closely with the Victory Noll Missionary Sisters in the Belle Glade CCD program.

Nine South Floridians were among the more than 1,800 students scheduled to receive undergraduate, graduate and professional degrees during the 169th commencement exercises at Georgetown University Sunday.

Bachelor of Arts degrees were awarded to Stephen A. Alpern, Palm Beach, and James Bassage, Homestead.

Alberto Alejo, Sunlake Ranch; Julia Sheeran, Coral Gables; Walter H. Wendell, Fort Lauderdale; and Eric Williams, Miami Springs, received Bachelor of Science degrees in foreign service.

Mark Scuman of Boca Raton and Linval DePass of Miami were awarded Bachelor of Science degrees and Merlin Monsalvatge received a Bachelor of Science in Business Administration.

Barbara Joy Walker, daughter of Mr. and Mrs. Thomas Walker, Fort Lauderdale, was awarded an Associate in Arts degree in Education by Marymount College of Virginia.

Maria Consuelo Zaba-

leta, a June graduate of St. Patrick School, was recently presented an Award of Excellence by the Miami Beach Executives Club.

She was selected for the honor which includes a "Big E" medal and honor certifi-



MARIA ZABALETA

cate by the faculty of the school for outstanding achievements in art and good citizenship in school.

The faculty recommendation stated that she "is willing to use her talents for school and community projects."

Maria was born in Cuba and came to the United States in 1960. She is the daughter of Mr. and Mrs. Ruben S. Zabaleta.

Colleges Applied To Grad, He's Star Scholar, Athlete

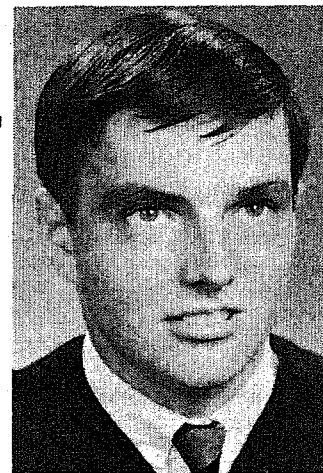
Paul Tufts didn't have to apply to colleges, they applied to him.

This spring he turned down an appointment to the United States Naval Academy, a board of regents scholarship to any state school in Florida, an athletic scholarship to Rensselaer Polytechnic Institute and another to the University of Florida, and a Naval Reserve Officers Training Corps scholarship.

He chose to accept the scholarship bid from Notre Dame University in South Bend, Indiana, because it's an all-male school — as is Christopher Columbus from which he was graduated this year — and because of the "fact that it's Catholic."

A son of Mr. and Mrs. Herbert E. Tufts, 3120 SW 19th St., Miami, Paul plans to study aero-space engineering at Notre Dame and hopes to go on to work for a advanced degree in the same field after his undergraduate studies.

Although he played quarterback for his high school team, Paul doesn't plan on going out for the team in college. "I have to main-



PAUL TUFTS

tain a high academic average to keep my scholarship, and besides, they have a lot of men there who are bigger and better than I am," he explained.

He was given a gold medal when he was chosen for the Archbishop Coleman F. Carroll award this year and was also a nominee for the Silver Knight award in citizenship.

The 18-year-old was also president of the student

council in high school, a member of Interact Club was named the scholar-athlete of the year at Christopher Columbus and a member of the Varsity Club.

In a contest sponsored by a local newspaper to choose the athlete who most typifies the attitude and abilities of former University of Miami Athletic Director Jack Harding, Paul was one of the five finalists.

He describes himself as "the oldest altar boy at St. Hugh Parish" and admits that he'll have to give up that activity when he leaves for college in the fall.

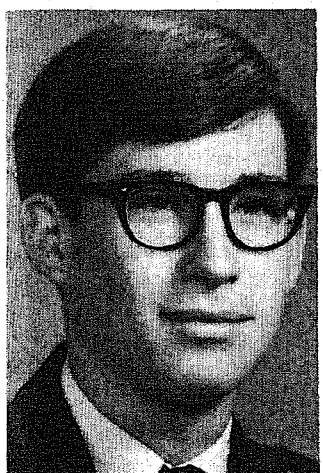
This summer he is working in a local department store and has been promoted to an assistant buyer after starting only weeks ago as a salesman.

Asked what his favorite subjects in school were, the amiable young man answered right in character—"Calculus and physics, they were challenging."

Paul's certainly a product of the space age—with a keen mind for science and a keen sense of humor.

Summertime Means Go-time For Local CYOs

School's out, and for most teenage organizations that generally means a temporary halt in activities. "But the CYO programs in South Florida are going



KEVIN O'CONNOR

strong, there's plenty to do, and a lot to come," reports Archdiocesan CYO president Kevin O'Connor.

Members of North Dade Deanery parish units have planned for several projects and programs with teenagers and children in the Miami inter-city area. Much of the work will center around the facilities of St. Francis Xavier church and will begin on Sunday, June 16.

Members of parish CYO

units in South Dade, working through the South Dade Deanery, have planned a variety of social action programs designed to aid the migrant workers of their area.

Members of the East Coast Deanery groups are preparing for renovation projects for publicly donated or supported facilities for the mentally retarded.

"All of these projects will serve two-fold purposes," noted O'Connor. "They will serve CYOers as keys to the betterment of their respective communities, while offering opportunities for genuine involvement. And, at the same time, they will serve to continue the enthusiasm of CYO members throughout South Florida."

A special July meeting is being planned for parochial officers from throughout the Archdiocese. Special emphasis will be placed on the common problem of communications in and between parish units.

A summer "Search Program," similar to a retreat, will be scheduled for mid-July. Among the topics for the "Search" will be: "The Generation Gap: Myth or Fact," "Dissension With Authority," "Of Youth and Civil Rights," and "With Youth and the Draft."

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# Solemne Ceremonia Efectuada en la Catedral

En la próxima edición, THE VOICE aparecerá una amplia información de las históricas ceremonias creando la Provincia Eclesiástica de Miami y elevando al Arzobispo Coleman F. Carroll como su primer metropolitano.

Dignatarios eclesiásticos de las dos Américas, incluyendo dos príncipes de la Iglesia, se unieron a líderes religiosos de otros credos, sacerdotes, religiosos y seglares en la Catedral de St. Mary el jueves para presenciar el establecimiento oficial de la Provincia Eclesiástica de Miami y la elevación del Arzobispo Coleman F. Carroll como su Metropolitano.

Su Eminencia el Cardenal Raul Silva Enríquez, Arzobispo de Santiago de Chile y su Eminencia Cardenal Agnelo Rossi, Arzobispo de Sao Paulo, Brasil, presidieron los históricos ritos de significación para todo el estado y la nación, que fueron televisados por control remoto en colores y transmitidos por diez estaciones de radio a todo el estado. Una transmisión especial en español fue ofrecida por la WFAB de Miami, como un servicio especial para la colonia hispana que pudo así seguir las ceremonias en una transmisión simultánea combinada del Canal 4 en televisión y la Fabulosa en radio.

El Arzobispo Luigi Raimondi, Delegado Apostólico en Estados promulgó los documentos papales estableciendo la Provincia Eclesiástica de Miami y elevando al Arzobispo Carroll a Arzobispo de Miami. La lectura de esos documentos fue realizada por

Mons. John J. Fitzpatrick, Vicario Episcopal para la Implementación de los Decretos del Concilio Vaticano II en la Arquidiócesis de Miami y Párroco de Corpus Christi.

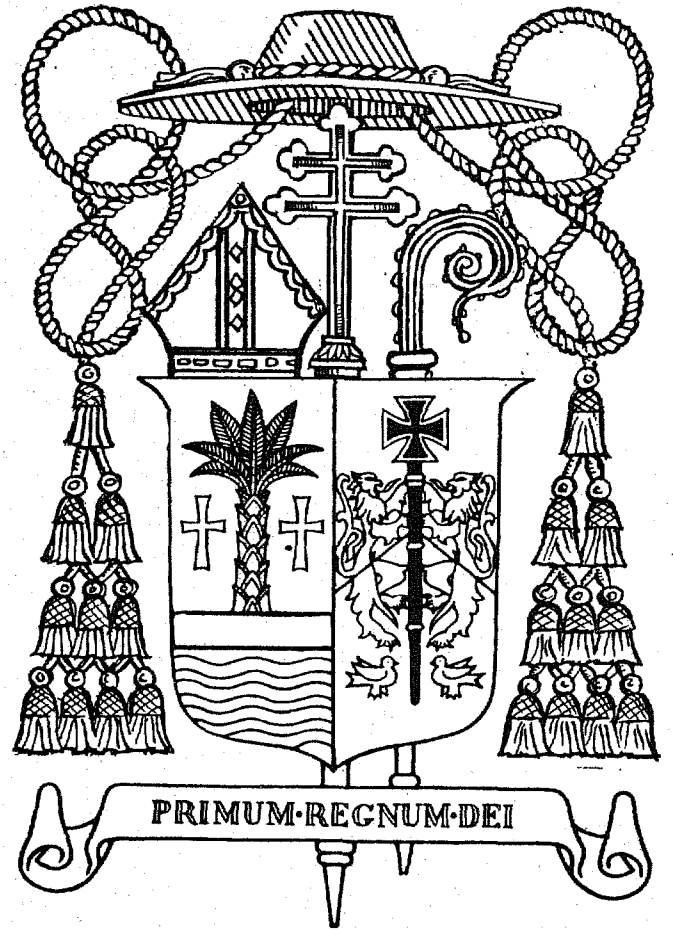
El delegado apostólico extendió las felicitaciones del Papa Paulo VI al Arzobispo de más reciente designación.

Mons. Robert W. Schiefen, Vicario General de la Arquidiócesis y párroco de Holy Family dirigió las oraciones de la congregación por el Arzobispo Carroll, quien a su vez ofreció oraciones por el pueblo de la Provincia.

Durante la misa concelebrada que se ofreció a continuación, el Arzobispo Raimondi fue el principal concelebrante con el Arzobispo Carroll, el Obispo Paul Tanner, de St. Augustine; el Obispo Designado Charles McLaughlin, de St. Petersburg y el Obispo Electo William Borders, de Orlando.

El Arzobispo John F. Dearden, de Detroit, presidente de la Conferencia Nacional de Obispos Católicos, pronunció el sermón.

Un numeroso grupo de dignatarios eclesiásticos procedentes de distintos países latinoamericanos formaron parte de la vistosa procesión que precedió a la misa. Fueron ellos el arzobispo Primado Miguel Darío Miranda, de Ciudad México; el Arzobispo Juan Carlos Aramburo, Coadjutor de Buenos Aires, Argentina; el Arzobispo Luis Aponte, de San Juan, Puerto Rico; el Arzobispo Pablo Muñoz Vega, de Quito, Ecuador; el Obispo Eduardo Martínez Dalmau, Obispo retirado de Cienfuegos, Cuba; el Obispo Alfredo Méndez, de Arecibo, Puerto Rico; el Obispo Marcos McGrath, de Santiago de Veraguas, Panamá; el Obispo Juan de Dios López, San Juan, P.R.



El Nuevo Escudo del Arzobispo Carroll



Suplemento en Español de **THE VOICE**

## En la Cita Episcopal de Colombia Iglesia se Pondrá al Lado de los Pobres

Por Gustavo Pena Monte

Promover la modificación sustancial y urgente de la situación latinoamericana y asumir el compromiso formal y

fundamental de colocarse al lado de la pobreza, son los objetivos básicos de la II Conferencia Episcopal Latinoamericana, según un documento elaborado por el Presidente del Consejo Episcopal Latinoamericano (CELAM), monseñor Avelar Brandao Vilela.

El documento servirá de base para las discusiones episcopales a realizarse en el mes de agosto en la ciudad de Medellín, Colombia, apenas termine el Congreso Eucarístico Internacional de Bogotá. En el documento se enfatiza que "la idea fundamental de la misión contemporánea de la Iglesia es su compromiso con la pobreza."

Haciendo un análisis crítico, el documento precisa después que "la Iglesia, frente a la situación de miseria e injusticia social, no ejerció con la urgencia necesaria su papel de condenar las desigualdades e inspirar las reformas necesarias. Antes por el contrario, muchas veces identificóse con el orden establecido."

Añade también que "la Iglesia fue afectada por la hipertrofia del poder político, pues donde el catolicismo es la religión oficial, los jefes religiosos se identifican frecuentemente con el poder político. En otras partes se une a las clases dominantes llevando a la Iglesia a constituirse, en cierta manera, en un grupo de poder y, desgraciadamente, muchas veces permaneció callada ante los abusos del poder civil o militar."

Monseñor Brandao Vilela dice que los jóvenes latinoamericanos rechazan el mundo que crearon sus ascendientes y optan por soluciones destinadas a formar una sociedad justa. Afirma asimismo que existe una inadecuación de los sistemas políticos vigentes con las necesidades crecientes de la integración continental. Los sistemas políticos, copias de modelos europeos, "fueron impuestos bajo condiciones bastante diversas, llevando a la política latinoamericana a la dependencia de las grandes potencias mundiales."

En el aspecto político-social, la nota episcopal destaca la marginación del pueblo, expresada por la reducida participación de las grandes masas en las decisiones relativas al bien común. Como consecuencias de ella, "el pueblo está decepcionado con los políticos, oriundos de una democracia más formal que real, donde en muchos casos inclusive falta la verdadera libertad de organización."

"Los sistemas políticos—dice—están caracterizados por formas distintas de oligarquía, y la falta de grupos intermedios que faciliten la participación del pueblo en la vida nacional, como los sindicatos operarios y rurales, permiten que grupos pequeños gobiernen sin ninguna contrapartida."

El documento analiza después los términos del intercambio en donde las materias primas latinoamericanas son adquiridas a un bajo precio por los países ricos que, más tarde, venden los productos manufacturados a precios cada vez más elevados.

Añade asimismo que el hombre latinoamericano soportó mucho tiempo la pobreza pero que ahora despierta para salir de esa situación." Lo que era pobreza inconsciente convirtiéndose en miseria consciente, implantándose así el germen de la violencia," para modificar ese estado de cosas.

"Compruébase también—subraya el documento—que al lado de un cristianismo de pura práctica externa, divorciado de la vida real, existe una verdadera religiosidad, alimentada por la herencia de la evangelización original

## Clama Arzobispo Carroll por Aliviar La Miseria y el Hambre en el Mundo

Las necesidades de los pobres en las tierras de misión "son inmensas desde cualquier punto de vista que se les considere," dijo el Papa Paulo VI la pasada semana, coincidiendo con la apelación que en la Arquidiócesis de Miami está haciéndose a todos los fieles para contribuir generosamente con el 'Catholic Bishops Relief Fund Appeal' (programa de Ayuda Exterior de los Obispos Católicos.)

"Ellos necesitan escuelas, hospitales, iglesias, oratorios, leprosarios, seminarios, centros de formación y viajes misioneros sin fin" dijo el Papa.

El pueblo de esta nueva arquidiócesis de Miami "ha recibido bendiciones muy especiales y ciertamente, hemos compartido esas bendiciones con los pobres y necesitados del mundo," dijo el Arzobispo Coleman F. Carroll.

Cargamentos de comidas, ropas, medicinas y otros materiales de asistencia han sido donados por el pueblo norteamericano y distribuidos entre los pobres y necesitados en 74 países y territorios. El valor de esos cargamentos asciende a cerca de \$150,000,000, destacó el Arzobispo.

A pesar de esta generosidad, el espectro de la necesidad, la miseria, hambre y enfermedad, todavía se proyecta en gran magnitud," añadió el arzobispo, diciendo: "Estos pueblos sedientos de justicia, de vida digna, de libertad, de bienestar y progreso, merecen nuestra compasión y ayuda precisa porque son pobres."

Los pobres del mundo no son meras abstracciones,

simples números de asombrosas estadísticas, continuó el Arzobispo, "como nosotros, son carne y hueso, alma y corazón."

La colecta que se efectuará en todas las iglesias de la Arquidiócesis el domingo 16 financia la obra de Catholic Relief Services de la Conferencia Católica de E.U.

Este Catholic Relief Services mantiene programas de ayuda y asistencia social que asisten a unos 40 millones de necesitados en 70 países de Europa, África, Asia y Latinoamérica. Más de 18 millones de hombres, mujeres y niños reciben alimentación a través de programas basados en alimentos donados por el Gobierno de E.U. y supervisados por el CRS.



Los necesitados de todo el mundo esperan tu ayuda. Tu puedes contribuir a mitigar el hambre en el mundo, a aliviar las miserias de millones de seres humanos, uniéndote a la colecta que el próximo domingo se efectuara en todos los templos de la Arquidiócesis de Miami.





# La Agonía Del Hombre

La vida del hombre se caracteriza por una lucha constante por la felicidad, por satisfacer las necesidades de la vida, por su misma existencia, por alcanzar una cierta prosperidad en sus negocios y en su standard de vida.

Es la ley de la vida y ley de Dios. Este no nos ha hecho perfectos, sino que nos dió un pico y una pala y nos dijo: "Abre tú mismo el surco de tu vida y siembra en el la semilla que yo te daré. Todo lo demás corre por cuenta mía."

Lo mismo pasa en el orden sobrenatural. Nada podemos sin gracia de Dios; pero Dios pide nuestra colaboración. "Y el Señor, que nos creó sin nosotros, no nos salvará sin nosotros." (San Agustín).

La lucha comienza con el despertar de la vida de la razón. Una lucha agónica, sin tregua ni descanso. Llevamos el enemigo peor dentro de nosotros mismos, aliado con el mundo que nos rodea y dirigido por el invisible y péfido Satanás que nos acecha.

Toda prudencia y precaución es poca para conocer y prevenir las astucias, mentiras y sutilezas de que se valen nuestros enemigos.

Y día tras día, a todas horas, hemos de estar vigilantes, porque el enemigo no descansa ni pierde una sola oportunidad; pero la carne es flaca y se fatiga fácilmente.

Por eso en toda lucha la perseverancia es lo que más cuesta. El embullo de un momento, el esfuerzo, incluso extraordinario de un momento, es relativamente fácil y a veces hasta un juego que divierte. La avalancha de una ola no hace tanta mella como la gota persistente que cae rítmicamente.

\*\*\*

¿Dónde encontrar fuerzas para mantenerse fiel, prefiriendo la muerte a la rendición? La ley del amor frente al odio del enemigo es superior a las fuerzas humanas. Es verdad. La ley de la continencia frente a la pasión exacerbada y acorralada por todas partes, es superior a la flaqueza humana. La ley del amor a Dios sobre todas las cosas, aun a costa de los hijos, de los padres, de la esposa, de la patria, de la vida misma es superior a la pobre naturaleza humana que teme la soledad. Esto es innegable.

San Pablo se vió tentado duramente. Tres veces, dice él, pedí al Señor que apartara de mí el estímulo de Satanás." No podía más el gran Apóstol de las Gentes. Y recibió la respuesta del Señor: "Sufficit tibi gratia mea". Te basta mi gracia, porque la virtud se robustece en la prueba." Y confortado Pablo dijo: "No debemos confiar en nuestras fuerzas, sino en las de Aquel, que hasta puede resucitar a los muertos."

El profeta Elias huía de aquella reina que le buscaba para matarle. Llegó un momento en que se sentía tan cansado que pidió a Dios la muerte. "Basta ya, no puedo más." Y Dios le envió un ángel con un pan. "Come, le dijo." Y se durmió profundamente. Le despierta el ángel y le vuelve a decir: "Come más, porque te quedan largas jornadas todavía." Así lo hizo y caminó cuarenta días y noches, y salvó su vida.

\*\*\*

El hombre es debil. Dios es fuerte. En la lucha, quien no cuenta con El, sucumbe. Pero con El triunfa siempre. Dios no manda cosas imposibles al hombre. Solo le manda que haga lo que pueda, y que pida fuerzas y ayuda para las cosas que no pueda. (Concilio Tridentino.)

Este es el secreto "Te basta mi gracia." Pidemela mediante la humilde oración. Pidemela perseverantemente como persistente es la tentación. Y despues, come. Come el pan de los fuertes: la Eucaristía en la comunión. Y caminarás valiente y ágil por los caminos de Dios, como Elias, por las montañas y desiertos de las pruebas y dificultades y tentaciones de la vida.

\*\*\*

Pero, si porque no tuviste la suficiente prudencia de la serpiente. O no quisiste aliarte con Dios humildemente. O te olvidastes de El sencillamente y sucumbiste en una emboscada del enemigo, no desesperes. Dios conoce tu debilidad. El la experimentó en el Huerto de Getsemani, en el huerto de la Agonía, en donde oró alcanzando de su Padre el envío de un ángel para confortarle en la lucha a El y . . . a ti.

Pide humildemente perdón a tu Padre que no quiere perderte, pues eres su hijo amado y está dispuesto a perdonarte setenta veces siete, olvidar lo pasado y restituirte todo lo que perdiste.

Las heridas del combate no significan derrotá. Ni la pérdida de una batalla equivale a pérdida de la guerra. Todo ello revela la magnitud de la lucha que te realizará más todavía la victoria final.

Piensa que nunca las gigantescas mareas de los pecados del mundo podrán acabar con la roca sobre la que se levanta la Cruz del Redentor, como símbolo de amor y perdón de un Dios infinito en misericordias.

Padre Angel Naberán

## Iglesia al Lado de los Pobres

(Viene de la Pag. 23)

y que ahora trata de asumir, cristianamente, la real situación de continente."

Finalmente afirma que la insensibilidad frente a situaciones como ésta, y el testimonio negativo de muchos cristianos, "explica el hecho de la reciente crisis del cristianismo y el consiguiente avance del ateísmo y de la indiferencia."

El documento advierte que "corremos el serio peligro de que la construcción del continente en el futuro, que responde a una intención divina, se ejecute no sólo al margen de la fe cristiana, sino contra ella."



Texto: Gustavo Pena Monte

Fotos: Avianca

Bogotá se prepara para el magno evento religioso que la convertirá en el centro de la atención mundial, cuando en la última semana de agosto el Papa Paulo VI viaje por primera vez a Latinoamérica para presidir el Congreso Eucarístico.

# Bogotá Se Prepara Para El Congreso Eucarístico

Bogotá es una ciudad elegante, sobria, solemne. Para el viajero que procede de las tierras cálidas del Caribe, el clima de Bogotá, a una altura de 2,630 metros sobre el nivel del mar, recuerda el otoño europeo. No sólo el clima. Su estructura y su ambiente, son de profundas características europeas.

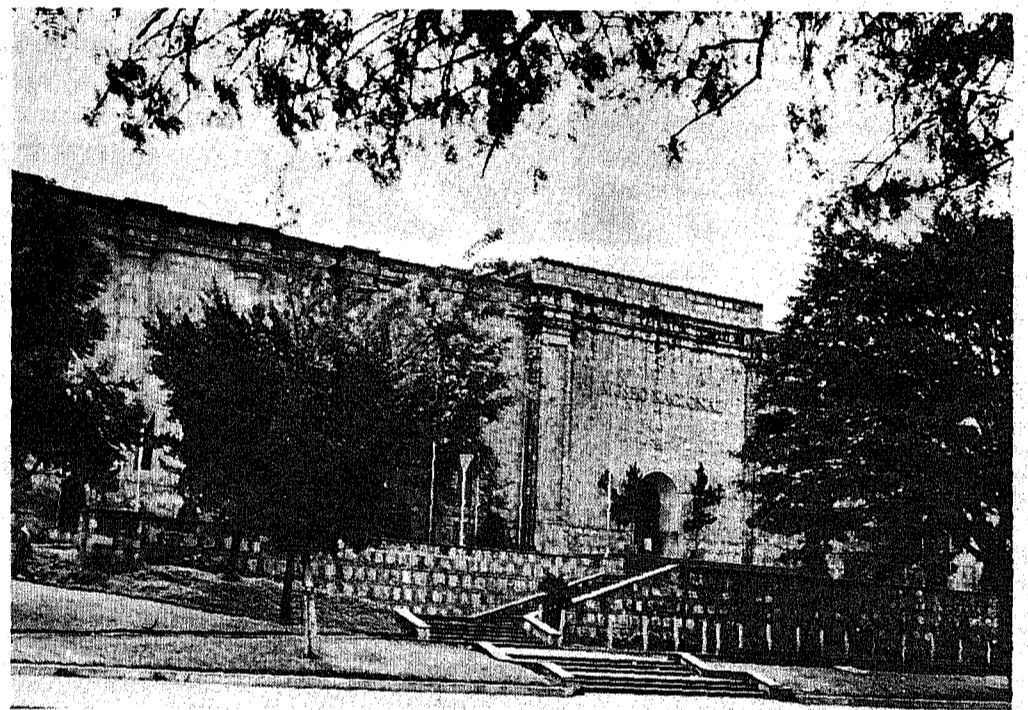
Bogotá, la ciudad solemne de Latinoamérica, se abrirá pronto al mundo entero, cuando durante la última semana de agosto pase a ser la sede del 39o Congreso Eucarístico Internacional y el escenario de la primera visita de un Papa a Latinoamérica.

El mundo vuelve sus ojos a la importante metrópoli de más de un millón de habitantes, que espera para esa ocasión más de medio millón de visitantes de todas partes del mundo.

¿Pero está preparada Bogotá para empresa tal?

Cuando hace poco más de un año visitamos la que en su tiempo fue la capital del hoy conjunto de naciones libertadas por Bolívar, comprendimos que Bogotá reunía las cualidades ideales para un evento de tal naturaleza.

Bogotá, Colombia toda, está profundamente preparada para un congreso eucarístico en lo que al nivel espiritual de su Iglesia, de su Pueblo de Dios se refiere. El pueblo colombiano se caracteriza por su religiosidad bien cimentada a través de los siglos. Y si eso es en lo que a espiritualidad se refiere, en cultura no se queda atrás. La llaman la Atenas de América y se ufana de contar con más establecimientos de librería que de cabaret.



El Museo Nacional, al igual que el mundialmente famoso Museo del Oro, serán algunos de los atractivos que podrán disfrutar los peregrinos que acuden a Bogotá con ocasión del CEI.

Espiritualmente —esto es lo más importante para un evento de esta naturaleza— Bogotá está preparada para el Congreso.

Pero, materialmente. ¿Podrá alojar y alimentar durante una larga semana a más de medio millón de visitantes?

La respuesta la trae orgullosamente afirmativa un sacerdote colombiano que

está estrechamente ligado a toda la organización del congreso, el Padre Darío Castrillón, secretario de la Conferencia Episcopal de Colombia.

"El Instituto Nacional de Abastecimientos está tomando las medidas necesarias para aumentar la producción nacional de alimentos y ya se están almacenando en frigoríficos y silos. Se ha establecido un mecanis-

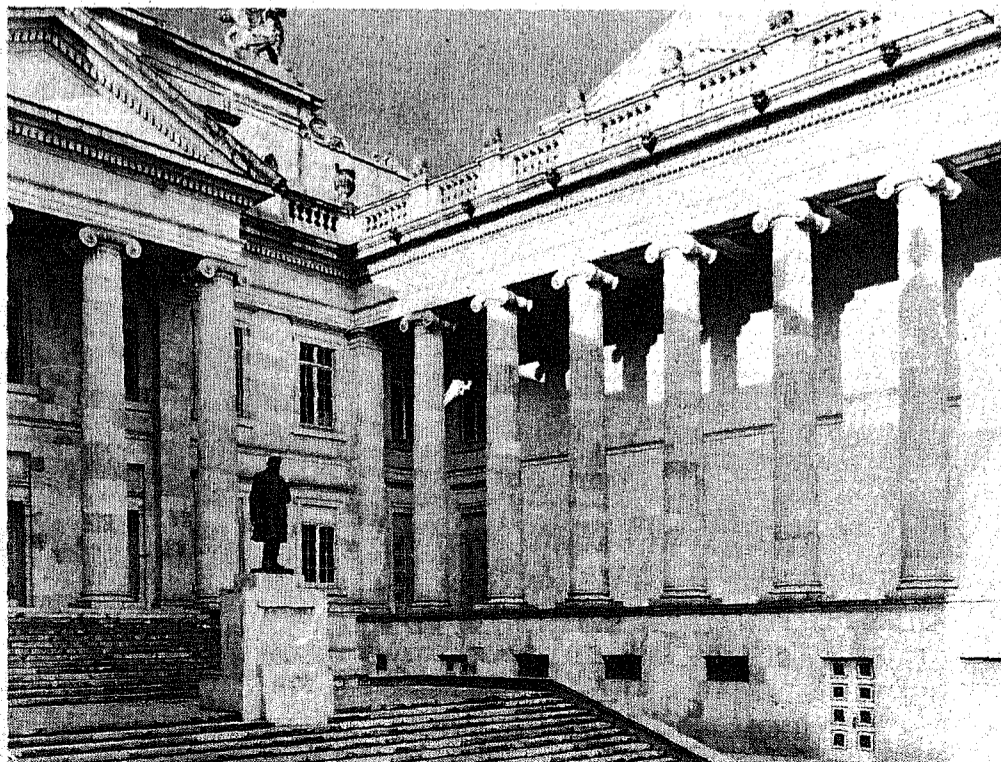
mo especial para traer alimentos de Cali, Barranquilla, Medellín, en caso de que sea necesario."

En lo que a transporte se refiere, desde hace más de un año se está trabajando en la repavimentación, ampliación y mejora de calles y zonas de estacionamiento, según el Padre Castrillón. El transporte a los actos que se efectuarán en el campo eucarístico está ya perfectamente planificado desde puntos claves de la capital. Los peregrinos serán llevados en distintos ómnibus desde esos puntos hasta el campo eucarístico y después devueltos a esos puntos en rutas directas.

Para los peregrinos que partirán de Miami en la peregrinación que dirigirá el Padre Eugenio del Busto, el problema del transporte, como el de alojamiento y alimentación están resueltos de antemano.

Los peregrinos de Miami se hospedarán en los apartamentos Paulo VI, una moderna urbanización que está terminando de construirse junto al campo eucarístico, de modo que podrán trasladarse a pie a los más importantes actos.

Claro que esta oportunidad está reservada a un número limitado, por lo que aquellos que planean visitar Bogotá durante el Congreso Eucarístico deben apresurarse a hacer sus reservaciones.



La Solemnidad de Bogotá se refleja en su arquitectura, en sus plazas, sus palacios, sus antiguas iglesias. La temperatura, la estructura arquitectónica, el ambiente de sus paseos y avenidas le dan un sabor francamente europeo.



# Una Gran Nación

Los Estados Unidos es una gran nación!

En la embriaguez contagiosa de la alegría es fácil esbozar una sonrisa y seguir al triunfador. Jamás ha resultado difícil unirse a la turba que siempre ha seguido a los victoriosos.

Porque la risa, característica especial del ser humano, es un juego de músculos muy fácil de obtener. A veces, sin tener conciencia para producir la risa, actuando por instintos o por reflejos. ésta aflora al rostro mas inmutable.

No sucede así con el dolor. Por naturaleza el ser humano quiere vivir sin dolor. La lágrima, simbolo por excelencia del dolor, no aflora instintivamente o por reflejo. Solo una gran motivación espiritual, una gran emoción o un profundo dolor, son capaces de abrir las cuencas de los ojos para que la lágrima pueda salir al exterior.

De ahí que el ser humano trate de rechazar el sufrimiento o la pena, que siempre genera al dolor. Por regla general el dolor es huerfano.

Pueblo grande sera el que se una en su dolor.

Por eso, los Estados Unidos de América, que ha sido testigo de intensas conmociones, es una gran nación... porque su pueblo, lejos de rechazar el dolor de sus hermanos, sea propio o ajeno, lo acepta, lo comparte y lo une masivamente con fuerza indestructible.

En momentos de tragedia nacional es cuando este pueblo mas se une.

Y así como el Arco-Iris sale tras la tormenta, el pueblo de esta gran nación surge mas fuerte tras cada embate del destino.

Y así como tras un Viernes de Crucifixión siempre hay un Domingo de Resurrección, el pueblo hermano de los Estados Unidos, tras serias calamidades nacionales, resurge con más vitalidad, con más unión y con más fe en su gran destino.

El dolor es crisol de hombres. El dolor es fragua de pueblos.

Los Estados Unidos de América desde que declararon la Independencia de las Trece Colonias el 4 de julio de 1776. ha tenido que pasar por terribles experiencias como son una devastadora guerra civil, como son varias guerras internacionales, huelgas, fuertes problemas económicos y la pérdida sorpresiva de principales figuras nacionales.

Sin embargo, los Estados Unidos de América, siempre han emergido de cada gran crisis, mas fuertes... y mas unidos que antes.

Porque su pueblo... lider del mundo, y hermano de los que sufren... se ha forjado en el dolor!

## HABLANDO A LA JUVENTUD

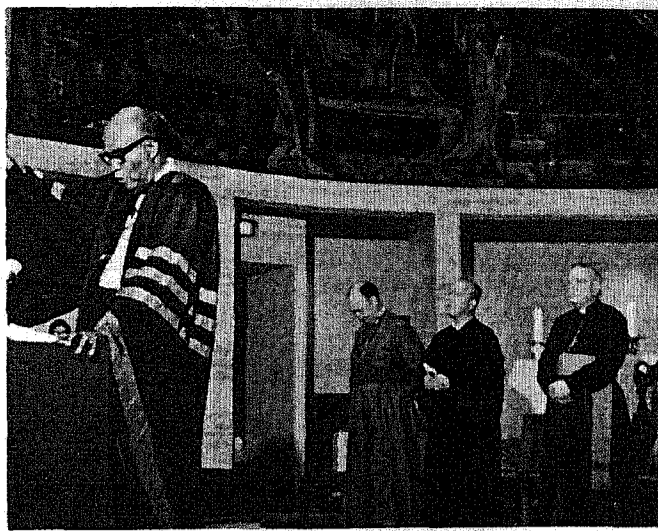
El curso escolar ha terminado y se ha iniciado ya el período de vacaciones. Durante nueve meses ustedes han trabajado en el colegio estudiando y aprendiendo nuevos conocimientos.

Ahora se disponen a disfrutar de un bien ganado descanso. Pero no piensen que todo el tiempo durante estos tres meses sera para estar jugando y divirtiéndose. No! Hay que balancear el juego y la diversion con las obligaciones que ustedes no pueden evitar aun en tiempo de vacaciones.

Ahora que estan ustedes todo el día en la casa, los varones, como futuros hombres que serán, tienen que ayudar a que el hogar de sus padres esté limpio, cuidado y mejorado con el esfuerzo de ustedes. Las hembras, las futuras amas de casa, son las que también tienen una gran responsabilidad en esto. Y por lo tanto, para que ayuden y a la vez aprendan lo que es mantener un hogar, deben estar más unidas a sus madres. Así aprenderán a cocinar, lavar, planchar, limpiar la casa, coser la ropa, etc.

Otro consejo que quiero darles es que aunque las clases hayan terminado no abandonen por completo los libros. De vez en cuando repásenlos y refresquen los conocimientos que aprendieron este año para que no se los olviden.

Finalmente, muy primordial y muy importante, es la vida espiritual de todos los jovencitos que me escuchan. Al levantarse, en las comidas, al acostarse y en todas las ocasiones que lo estiermen oportuno, no olviden la responsabilidad para con el Supremo Hacedor del ser humano. Los templos de estas áreas estan abiertos todos los días de la semana y no puede haber verdadera vida espiritual sin la asistencia frecuente a dichos templos.



En memoria del desaparecido candidato a la presidencia de Estados Unidos, Robert F. Kennedy, se ofreció un Servicio Ecuménico en la Catedral de St. Mary. En la foto un aspecto de la ceremonia mientras hablaba el reverendo Edward Graham, de la Iglesia bautista Mt. Zion.

## Servicio Ecuménico Por Robert Kennedy

Los líderes de distintos credos religiosos exhortaron a la unidad en la forma de hermandad proclamada por Robert F. Kennedy, para así eliminar injusticias, pobreza y guerras entre las naciones. Los pronunciamientos fueron hechos durante un Servicio Ecuménico efectuado en la Catedral de St. Mary en memoria del desaparecido senador.

El Arzobispo Coleman F. Carroll, el Reverendísimo James L. Duncan, obispo sufragáneo del Sur de la Florida; el Rabí Irving Lehrman, expresidente de la Asociación Rabínica de Miami y el Reb. Edward Graham, pastor de la iglesia bautista Mt. Zion participaron en la ceremonia, así como numerosos seglares católicos, protestantes y judíos.

"Lo Sagrado del Matrimonio" será el tema del panel de discusión "Man to Man (De Hombre a Hombre) que se presentará en el Canal 2 de TV el martes 18 a las 9:30 p.m. Participarán Mons. Joseph O'Shea, Párroco de St. Joseph; el Obispo Episcopal James L. Duncan y el Rabí Solomon Schiff.

## Misas Dominicales En Español

**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. 12 p.m., 7 p.m.  
**ST. JOHN BOSCO**, 1301 Flagler St. 7, 10 a.m., 1, 6 y 7:30 p.m.

**GESU**, 118 NE 2 St.-6:00 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. S.W. 11:45 a.m., 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), 7 p.m.

**VISITATION**, 191 St. y N. Miami Ave., North Dade-6:30 p.m.

**LITTLE FLOWER U.S. 1** y Pierce St., Hollywood 6:45 p.m.

**NATIVITY**, 700 W. Chaminate Dr., Hollywood-8 p.m.

**ST. PHILLIP BENIZI**, Belle Glade-12 M.

**SANTA ANA**, Naranja-12:30 a.m., 7 p.m.

**ST. MARY** Pahokey-9 a.m. y 6:30 p.m.  
**GUADALUPE**, Immokalee-8:30, 11:45. Misión Labelle, 10 a.m.

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### Oración de los Fieles

Segundo Domingo Despues de Pentecostés (16 de JUNIO)

**Celebrante:** El Señor sea con vosotros.  
**Pueblo:** Y con tu espíritu.

**Celebrante:** Oremos. La invitación que hemos recibido a este banquete implica no sólo que participamos del alimento eucarístico, sino también que compartimos una preocupación común por las necesidades de unos para con los otros y de todos los hombres.

**Lector:** Por nuestro Santo Padre, el Papa Paulo; Nuestro Obispo, Coleman F. Carroll; nuestro párroco, (N) y todos los sacerdotes y religiosos, oremos al Señor.

**Pueblo:** Señor, escucha nuestra oración.

**Lector:** Por el presidente Johnson y la Comisión Sobre Violencia que acaba de designar, para que bajo su orientación, esta nación experimente genuinas reformas sociales, oremos al Señor.

**Pueblo:** Señor, escucha nuestra oración.

**Lector:** Por nuestros representantes en las negociaciones de paz en París, para que a través de su habilidad diplomática lleguen a alcanzar el momento de una paz duradera en Vietnam, oremos al Señor.

**Pueblo:** Señor, escucha nuestra oración.

**Lector:** Por los pobres y marginados de nuestra nación, para que por nuestro esfuerzo les sea posible compartir las riquezas de la vida norteamericana, oremos al Señor.

**Pueblo:** Señor, escucha nuestra oración.

**Lector:** Por N y N, miembros de nuestra parroquia fallecidos la pasada semana y por todos los enfermos graves de la parroquia, oremos al Señor.

**Pueblo:** Señor, escucha nuestra oración.

**Lector:** Por todos nosotros en esta Asamblea del Pueblo de Dios, para que respondamos más generosamente a la invitación de Dios a vivir nuestro estado de vida, como fruto de nuestra participación en este sacrificio banquete, oremos al Señor.

**Pueblo:** Señor, ten piedad.

**Celebrante:** Escucha y concede nuestras peticiones, O Señor. Tu sabes que estamos inclinados a egoísmo; concede que por la ayuda de tu espíritu podamos manifestar nuestro amor a ti por una constante y creciente preocupación por el bienestar de los demás. Por Cristo, Tu Hijo, Nuestro Señor, que vive y reina contigo en unidad del Espíritu Santo, Dios, por los siglos de los siglos,  
**Pueblo:** Amén.

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# Senators Urge NLRA To Cover Farm Workers

By J.J. GILBERT

WASHINGTON (NC)—Amendment of the National Labor Relations Act to include farm workers in its provisions, proposed by the Catholic bishops of California, is also strongly urged by a Senate committee report which recently became available here.

The bishops of California's eight dioceses said "genuine, lasting peace" will not come until farm workers are included under the NLRA. "We have witnessed chaos and human suffering all too clearly to judge otherwise," they asserted.

The Senate Subcommittee on Migratory Workers, in its 1968 report, says: "Present unrest in the agriculture industry is directly related to the exclusion of the industry from the (NLRA) act of 1935. The struggle within the industry to secure the right to collective bargaining affects us all, for it necessarily entails a substantial

obstruction to the free flow of commerce."

"The importance of agriculture as one of the nation's major industries, coupled with its critical effect on all our lives, further evidences the need for maintaining equitable and stable employer-employee relationships," the committee report declares.

"Not only will the struggle in California and Texas undoubtedly spill over into other agricultural states, but such agriculture strife is also aggravating to the entire community, for it affects free production, farm profits, workers' earnings and the general flow of farm products to the consumer. It is an inescapable conclusion that the various elements of the agricultural industry are on a collision course similar to that of industry in general in 1935."

Dealing with "problems calling for basic legislation," the majority report of the Senate group says: The National Labor Relations Act

should be extended to our citizens employed in agriculture. The discriminatory exclusion of the agriculture industry continues at incalculable cost to farmworkers and their families, farmers and growers, and to the general public. We must guarantee employees the right to organize and bargain collectively, and we must make orderly procedures of the act available to the industry."

Looking at things that have been accomplished and needs that continue to make themselves felt, the report deals with health care for migrant workers, housing, education, wages, child labor, farm labor contractor registration, legal aid services and collective bargaining.

The report says that every year farmworkers and their families numbering more than one million persons "leave their home counties to fill the continuing and fluctuating seasonal demand for labor that is so vitally

important in our society." It adds that migratory workers performed more than 15% of the nation's seasonal farm work in 1967, working in significant numbers in 668 counties in 46 states.

"Despite their vital role in modern agriculture, particularly in filling the crucial needs at harvest time, our migrant citizens have been grossly neglected by society," the report asserts.

## Named On U.S. Delegate Staff

WASHINGTON —(NC)—Msgr. Ubaldo Calabresi has been appointed by the Holy See to the staff of the Apostolic delegation here, Archbishop Luigi Raimondi, Apostolic Delegate in the United States, announced.

Msgr. Calabresi holds the rank of counselor in the diplomatic service of the Holy See. He was born in Sezze Romano, in the province of Latina, Italy, Jan. 2, 1925.

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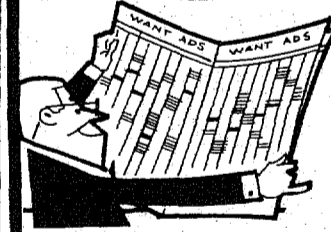
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## Another Ruling Permits Challenge Of Education Act

# High Court OK's N.Y. Textbook Loans

By JOHN R. SULLIVAN

WASHINGTON—The U.S. Supreme Court has upheld the constitutionality of a New York law under which textbooks are loaned by the state to students in religious schools.

At the same time, the Court gave legal "standing" to a group of New York City taxpayers seeking to challenge federal aid to pupils in religious schools.

In a 6-3 decision, the Court ruled that in providing secular textbooks to children in non-public schools, New York State was exercising a legitimate concern for the education of all its children.

"We are unable to hold...that this statute results in unconstitutional involvement of the state with religious instruction or that (the law), for this or the other reasons urged, is a law respecting the establishment of religion within the meaning of the First Amendment."

In permitting the New York City taxpayers to challenge provisions of the federal Elementary and Secondary Education Act, the Court in an 8-1 opinion altered—but did not reverse—a 1923 opinion which had effectively barred all taxpayer suits from federal courts.

In that opinion, the Court ruled that a federal taxpayer's "interest in the moneys of the Treasury...is comparatively minute and indeterminable." In other words, the effect of the Child Welfare Act—the law under question in 1923—on the pocketbook of Louise Frothingham, the woman who brought suit, would be too small to give her a sufficient interest in the outcome of her case.

### NEW CRITERIA

This time, however, the Court in an opinion written by Chief Justice Earl Warren, established two new criteria:

- The federal expenditure—not the taxpayer's share of it—must be sufficiently large;
- The taxpayer must raise the challenge based on specific constitutional restrictions on the federal government.

The New York City case, said Warren, met both criteria: the ESEA involved a significant federal expenditure, and the constitutional issue was specific—the First Amendment's restriction on state spending in support of religion.

The opinion in the school book case was written by Justice Byron White. Justice Abe Fortas, Hugo Black

and William O. Douglas dissented.

The New York legislature passed its law in 1965 to permit local school districts to loan secular textbooks to private schools. The state paid for the books.

The law was challenged by school boards near Albany and on Long Island, which charged that the law violated the Constitution's restriction against an "establishment of religion."

A lower court upheld their argument, but the state appellate division upheld the law, and dismissed the case on the grounds that the school boards, as "creatures of the state," had no standing to sue.

The New York Court of Appeals—the state's highest court—granted standing, but also upheld the constitutionality of the law.

### LAW'S PURPOSE

That court said that the law's purpose was to benefit all school children, and was not one which "establishes a religion or constitutes the use of public funds to aid religious schools."

The U.S. Supreme Court agreed.

Justice White cited a 1948 decision which upheld the constitutionality of a New Jersey law providing school bus transportation for private school children.

In that opinion, the Court said the Constitution bars any "tax in any amount...levied to support any religious activities or institutions..."

But White argued that the earlier opinion also said the Constitution "does not prevent a state from extending the benefits of state laws to all citizens without regard for their religious affiliation."

That opinion also stated this test:

"The test may be stated as follows: what are the purpose and the primary effect of the enactment? If either is the advancement or inhibition of religion then the enactment exceeds the scope of legislative power as circumscribed by the Constitution..."

There must be a secular legislative purpose and a primary effect that neither advances nor inhibits religion."

White said "the express purpose of (the New York law) was stated by the New York legislature to be furtherance of the educational opportunities available to the young."

The challenge by the school boards has "shown us

nothing about the necessary effects of the statute that is contrary to its stated purpose," said White.

The Court's opinion strongly supported the basic premise upon which New York's law—and a number of school-aid measures before and since—have been based:

"This court has long recognized that religious schools pursue two goals, religious instruction and secular education." It also quoted the late Chief Justice Charles Evans Hughes, in deciding a similar case in 1930:

"The state's interest is education, broadly; its method, comprehensive. Individual interests are aided only as the common interest is safeguarded."

### CITES SIGNIFICANCE

White summed up the significance of this approach this way:

"Underlying these cases, and underlying also the legislative judgments that have preceded the court decision, has been a recognition that private education has played and is playing a significant and valuable role in raising national levels of knowledge, competence and experience."

"Americans care about the quality of the secular education available to their children. They have considered high quality education to be an indispensable ingredient for achieving the kind of nation, and the kind of citizenry, they have desired to create."

"Considering this attitude, the continued willingness to rely on private school systems, including parochial systems, strongly suggests that a wide segment of informed opinion, legislative and otherwise, has found that those schools do an acceptable job of providing secular education to their students."

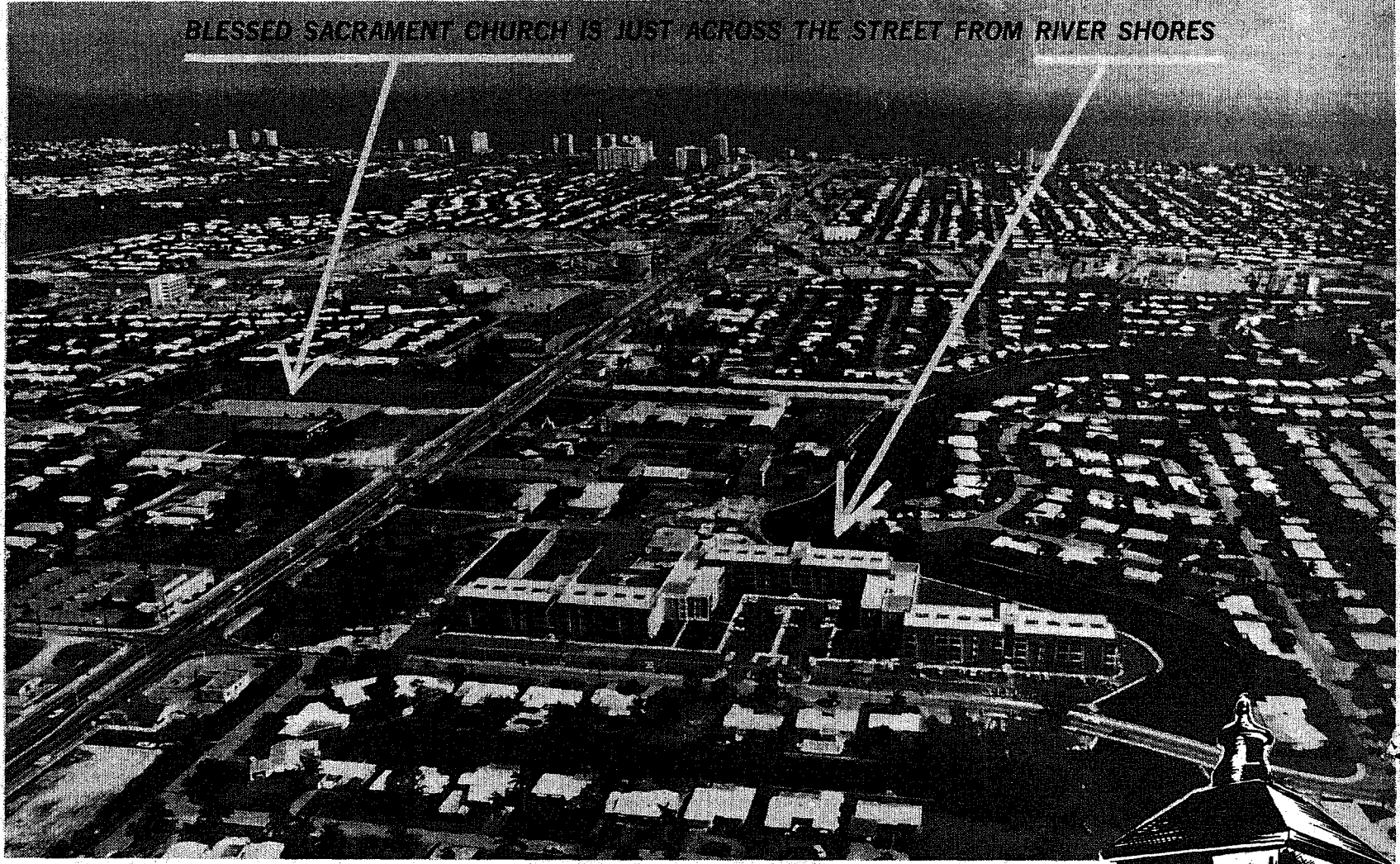
"This judgment is further evidence that parochial schools are performing, in addition to their sectarian function, the task of secular education."

In his dissent, Justice Douglas said "there is nothing ideological about a bus...(but) the textbook goes to the very heart of education in a parochial school. It is the chief, although not a solitary, instrumentality for propagating a particular religious faith or creed."

"How can we possibly approve such state aid to a religion?"

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