

Pope Paul Names Msgr. Fitzpatrick Auxiliary Bishop

By MARJORIE L. FILLYAW

(See other story and pictures, Pages 14 & 15)

The Right Reverend Monsignor John Joseph Fitzpatrick, pastor of Corpus Christi parish, and Episcopal Vicar for Conciliar Affairs in the Archdiocese of Miami, has been appointed Titular Bishop of Cenae and Auxiliary Bishop to Archbishop Coleman F. Carroll by Pope Paul VI.

Announcement of the appointment was made Wednesday in Washington, D.C., by Archbishop Luigi Raimondi, Apostolic Delegate in the United States.

A native of Trenton, Ontario, Canada, the new Bishop-Elect received his early education at St. Bartholomew School, Buffalo, N.Y., and began his studies for the priesthood at the Little Seminary in that city.



Bishop-Elect
Fitzpatrick

After attending the Collegio de Propaganda Fide in Rome, he studied at Our Lady of Angels Seminary, Niagara Falls, N.Y., where he was awarded a Bachelor of Arts degree. He was ordained to the priesthood on Dec. 13, 1942, by Bishop John A. Duffy in the Cathedral in Buffalo and served in local parishes there before coming to Florida in the 1940's.

From 1948 to 1951 the Bishop was assistant pastor at St. James Church, Orlando, then a parish of the Diocese of St. Augustine and the first Catholic parish in that city.

On Oct. 16, 1951, he was named executive editor of The Florida Catholic, weekly publication of the Diocese of St. Augustine, and during the same month assumed his duties as director of the Mission of Nombre De Dios and Shrine of Our Lady of La Leche in St. Augustine.

One month later he was appointed a Notary in the Matrimonial Tribunal of the Diocese of St. Augustine.

In June, 1953, in response to reports that Aloysius Cardinal Stepinac Archbishop of Zagreb, was dying from a rare blood disease, polycythemia, the then Father Fitzpatrick, in his capacity as executive editor of The Florida Catholic, telegraphed an appeal to former President Dwight D. Eisenhower, asking him to use his office to allow American specialists to be sent to the

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CONGRATULATIONS are extended to Auxiliary Bishop-Elect John J. Fitzpatrick, left, by Archbishop Coleman F. Carroll following the announcement of the new prelate's appointment.



VOL. X, NO. 16

15 Cents A Copy

JUNE 28, 1968

As Year Of Faith Ends

Renew Your Faith, Archbishop Urges

To the Priests, Religious and Laity:

Tomorrow, June 29, the anniversary of the martyrdom of Sts. Peter and Paul, the Year of Faith proclaimed by Pope Paul in 1967 comes to a close. During these 12 months in the Catholic world, our people were urgently directed to meditate on the Faith, to come to a clearer understanding of this divine gift and to take the means necessary to renew it.

Christ, Our Lord, promised that His Holy Spirit would always be in the Church, and that He, Himself, would be with us to the end of time. The Church's presence in the world today, nearly 2,000 years after its founding, with all its essential truths intact, is remarkably impressive evidence that Christ has kept His promise.

Hence the widespread confusion concerning the Faith throughout the world today cannot be traced to the legacy of Christ or to the Church's interpretation of her authentic teaching. Rather it must be related to the spirit of our generation, the spirit of cynicism, pride and naturalism, the spirit of humanism, secularism and materialism.

Christians become confused when they listen to the individual voices of theologians and mistake them for the voice of the Church. They become confused because they fail to make a distinction between the Faith and theological speculation, between the official teaching of the Church and

(Continued on Page 2)

OFFICIAL

Appointments in Archdiocese

The Chancery announces the following appointments effective Wednesday, July 3, 1968:

THE REVEREND PATRICK FARRELL—From Assistant Pastor, St. John the Apostle Parish, Hialeah, to Assistant Pastor, St. Rose of Lima Parish, Miami Shores.

THE REVEREND CHARLES CLEMENTS—From Assistant Pastor, Little Flower Parish, Hollywood, to Assistant Pastor, St. Joseph Parish, Miami Beach.

THE REVEREND DONALD IRELAND—From Assistant Pastor, St. Mark Parish, Boynton Beach, to Assistant Pastor, St. Coleman Parish, Pompano Beach.

THE REVEREND SEAN O'SULLIVAN—From Assistant Pastor, St. Rose of Lima Parish, Miami Shores, to Assistant Pastor, St. John the Apostle Parish, Hialeah.

THE REVEREND WENDEL SCHENLEY—From Assistant Pastor, Nativity Parish, Hollywood, to Assistant Pastor, St. John the Apostle Parish, Hialeah.

THE REVEREND DAVID PUNCH (newly ordained)—Assistant Pastor, Sacred Heart Parish, Homestead.

THE REVEREND FRANK CAHILL (newly ordained)—Assistant Pastor, St. Mary's Cathedral, Miami.

THE REVEREND JOSEPH CARNEY (newly ordained)—Assistant Pastor, Nativity Parish, Hollywood.

THE REVEREND JAMES FETSCHER (newly ordained)—Assistant Pastor, St. Mark Parish, Boynton Beach.

THE REVEREND JAMES KISICKI (newly ordained)—Assistant Pastor, St. Gregory Parish, Plantation, and teaching staff of St. Thomas Aquinas High School, Fort Lauderdale.

THE REVEREND JOHN McCORMICK (newly ordained)—Assistant Pastor, Little Flower Parish, Hollywood.

THE REVEREND WILLIAM RAMIREZ

(newly ordained)—Assistant Pastor, Corpus Christi Parish, Miami.

THE REVEREND STEPHEN STAUDENMEYER (newly ordained)—Assistant Pastor, St. Joan of Arc Parish, Boca Raton.

THE REVEREND ARMANDO BALADO—From Assistant Pastor, St. Philip Benizi Parish, Belle Glade, to Assistant Pastor, St. Brendan Parish, Miami.

THE REVEREND JULIAN BASTARRICA, O.F.M.—From Assistant Pastor, St. Brendan Parish, Miami, to Assistant Pastor, St. Kieran Parish, Miami.

THE REVEREND FAUSTO FERNANDEZ—Assistant Pastor, St. Michael the Archangel Parish, Miami.

THE REVEREND JOSE LaCALLE—From Assistant Pastor, Little Flower Parish, Hollywood, to Assistant Pastor, St. Bede Parish,

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Pope Reveals: St. Peter Relics 'Authenticated'

VATICAN CITY—Pope Paul VI announced Wednesday that experts have authenticated relics long believed to be those of St. Peter.

He said: "We announce that the relics of St. Peter have been identified in a manner which we consider convincing.

"Sustained by proof of their authenticity, we have reason to believe that the few but most sacred mortal remains of the Prince of the Apostles have been found."

THE VOICE

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



PONTIFICAL MASS was celebrated in the chapel of the Homestead Air Force Base by Archbishop Coleman F. Carroll who administered the Sacrament of Confirmation to

68 adults and children during the Mass. The Archbishop was guest of honor during a dinner which followed.

Pompano Church Blessing Today

POMPANO BEACH—The new Church of St. Gabriel and adjoining parish rectory will be blessed by Archbishop Coleman F. Carroll at 4 p.m. today (Friday).

Concelebrated Mass with Archbishop Carroll as the principal concelebrant will follow in the new structure, which is of contemporary design by local architect Joseph Romano, and has a seating capacity of 1,000.

Located at 728 Ocean Blvd., the church features a canopied entrance formed by the use of aggregate precast T's having a covering of cedar planks with natural cover underneath.

Two sets of hardwood natural finish double doors flank the baptistry and form the entrance to the narthex.

Applied vertical battens on doors match similar battens above to a height of 10 feet giving the effect of a massive entrance way.

The church is completely air-conditioned.

Father Thomas Goggin is pastor of St. Gabriel parish, established in April, 1967.

Groundbreaking For New Convent Today

FORT LAUDERDALE — Ground will be broken at 11 a.m. today, by Archbishop Coleman F. Carroll for a new convent for the Sisters of Mercy of Pittsburgh, who administer Holy Cross Hospital.

Mother M. Francella, R.S.M., superior of the community; and Mrs. Charles H. Ferber, president of the hospital auxiliary, will also participate in the ceremonies, which will include an Old Testament reading by Rab-

bi Richard M. Leviton and reading of the Epistle by the Rev. Henry Schmidt, pastor, First Methodist Church.

Msgr. Michael J. Fogarty, V.F., pastor, St. Coleman parish, Pompano Beach, will read the gospel. Chaplains to the Archbishop will be Father George Bucko and Father Richard Scherer, hospital chaplains.

The one-story villa-type

structure, which will be constructed adjoining the hospital at 4725 N. Federal Hwy., has been designed by Architects Smith-Korach Associates of Miami, and is the first step in the expansion program of the hospital, which will double its present capacity of 245 beds.

When completed in the Fall, the new convent will provide 18 bedrooms for the nuns, a community room, chapel, library, kitchen and office.

Renew Your Faith, Archbishop Urges

(Continued from Page 1)

the theories of scholars who are probing for new insights into truths.

Reflections on the Faith, therefore, should give us deep and abiding consolation in the providence of God which preserves truth in His Church and makes it available to those who come to Him with humility and docility.

This Sunday, all our churches will observe the closing of the Year of Faith. The homily at each Mass will touch on the gift of Faith, which surpasses all other gifts.

This is the occasion then, when, by the grace of the Holy Spirit, we should fervently express our gratitude to God for the privilege of Faith and to resolve to use the means not only to renew it in our own lives, but to dispose others that they may receive it.

Imparting to you my paternal blessing, I remain

Very sincerely yours in Christ,

Coleman F. Carroll
Archbishop of Miami

Mass For Cursillistas At Cathedral Saturday

Archbishop Coleman F. Carroll will be the principal celebrant of a Concelebrated Low Mass at 8 p.m., Saturday, June 29, in the Cathedral of St. Mary for members of the Cursillo Movement in South Florida.

Concelebrating with the Archbishop will be Msgr. James J. Walsh, pastor, St. Patrick Parish Miami

Beach, chairman of the Archdiocesan Commission for the Cursillo Movement; Father Thomas Barry, assistant pastor, St. Thomas the Apostle parish, director of English-Speaking Cursillos; and Father Miguel Arrillaga, assistant pastor, Immaculate Conception parish, Hialeah; director of Spanish-Speaking Cursillos.

The homily during the Mass will be preached in English and Spanish and hymns will be sung in both languages for the benefit of the more than 1,200 English and Spanish-speaking Cursillistas expected to participate.

Cursillo de Cristiandad, which means "Little Course in Christianity," is the original name of the movement, which began in 1944 in the Island of Majorca and spread from there to many South American countries. It was inaugurated in the United States in 1957 and has had outstanding success in the Southwest States.

Using the elements of a retreat, while not attempting to substitute for a retreat, plus those of a study course and free discussion, the Cursillo is an intense three-day course in the practical living of the Life of Grace.

The entire program is conducted with an informal atmosphere, which includes time for song, gaiety, and good fellowship, and involves intense prayer and

study about the basic truths of the Catholic Faith.

Cursillos are conducted in both English and Spanish in the Archdiocese of Miami for men and women.

Cathedral Ordination For Rev. Mr. Langford

The Cathedral of St. Mar, Mother Church of the Archdiocese, will again be the scene of impressive rites of ordination at 11 a.m., Saturday, June 29, when Archbishop Coleman F. Carroll confers the Sacrament of Holy Orders on a native of South Florida.

The Rev. Mr. Vernon Langford, who was born in Hollywood, is a son of Mr. and Mrs. F. Langford, Sr., of St. Francis of Assisi parish, Riviera Beach.

He will sing his first Solemn Mass on Sunday, June 30, in St. Francis of Assisi Church.

Concelebrating with the newly-ordained priest will be Father Joseph Borg, pastor; Father James Briggs; Father Joseph Carney; Father James Fetscher; Father William Ramirez and Father Stephen Staudenmeyer.

The ordinand attended St. Paul Elementary School, Daytona Beach; and studied for two years in St. Anastasia High School before beginning his studies for the priesthood at St. Thomas Seminary, Brookfield, Conn.

In his senior year of high school he entered St. John Vianney Minor Seminary and was graduated with a Bachelor of Arts degree from the Seminary of St. Vincent de Paul, Boynton Beach. He has since been studying at the University of Louvain which has awarded him a Master of Arts degree and a Bachelorate in Sacred Theology.

Among those who will be present for his ordination, in addition to his parents, are Miss Jacqueline Langford, his sister; and his grandparents, Mr. and Mrs. B.C. Hodapp.

Places Ban On Worker Priests

PAMPLONA, Spain (NC) — Archbishop Enrique Delgado y Gomez of Pamplona has banned his more than 1,500 priests from participating in the worker-priest movement.

His action was prompted by three priests who took jobs without consulting him.

About 100 priests in Spain are engaged in factory work and other jobs.

OFFICIAL Archdiocese Of Miami

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Key West.

THE REVEREND AGUSTIN ROMAN— From Assistant Pastor, St. Kieran Parish, Miami, to Assistant Chaplain, Mercy Hospital, Miami.

THE REVEREND DANIEL SANCHEZ — From Assistant Pastor, St. Michael the Archangel Parish, Miami, to Assistant Pastor, St. Philip Benizi Parish, Belle Glade.

THE VOICE

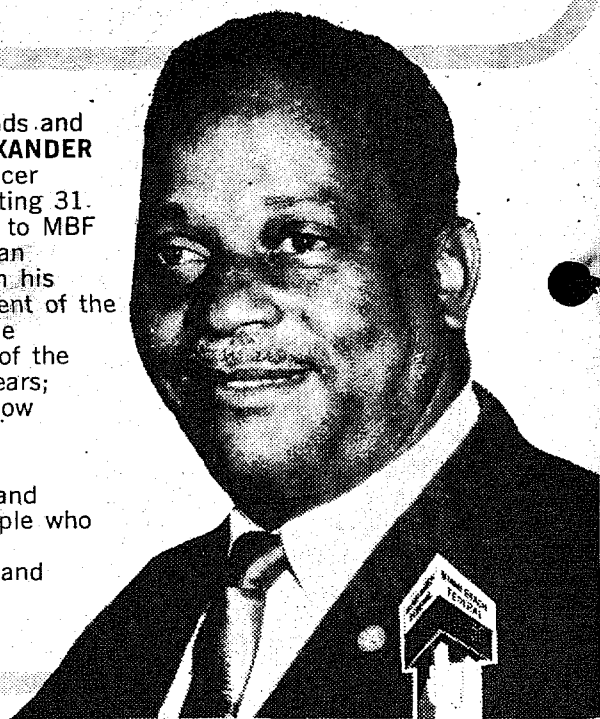
Archdiocese of Miami
Weekly Publication

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

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City Of Poor Dies A 'Poor' Death

By JOHN R. SULLIVAN

WASHINGTON —(NC) —

It was so polite it could have been a party in Georgetown.

But it wasn't. It was supposed to be a demonstration, a march for the nation's forgotten, a protest against injustice.

Instead it was a little silly, more than a little futile, and even more sad.

What started as a "beautiful thing"—the words were used over and over by supporters—the Poor People's Campaign ended with the arrest of the Rev. Ralph David Abernathy, president of the sponsoring Southern Christian Leadership Conference, and a couple of hundred others at the U.S. Capitol, and with the forcible closing of Resurrection City, the Campaign's camp site near the Lincoln Memorial.

The events took place almost simultaneously, but were separated by two miles.

It all started at Resurrection City early in the morning, when Abernathy announced that campaigners would march to the Agriculture Department and then to the Capitol to present their demands to Congress.

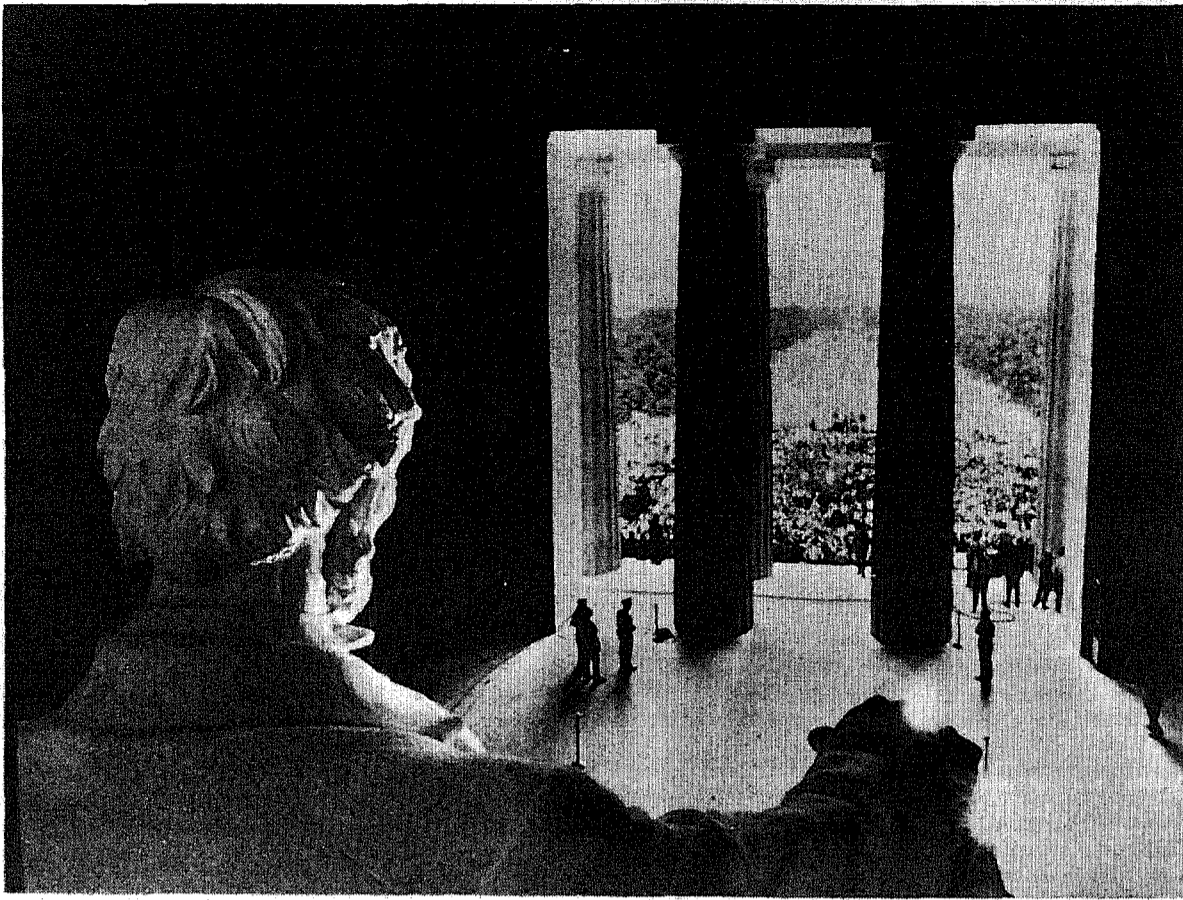
MARCH IS QUIET

The stop at Agriculture was brief and uneventful. The march to the Capitol was quiet—Abernathy led, joined by the Rev. John Adams, a Methodist working with SCLC; and Father Michael Mooney, O.F.M., of Chicago; and some 300 others.

They picked their way carefully around flower beds, obeyed traffic directions and finally halted at the edge of the Capitol grounds.

They sang: "Come on over to the jailhouse—I'll be waiting over there."

They negotiated with Capitol police, and finally agreed that they would be arrested. Police Chief J. M. Powell asked the demonstrators to be peaceful, and invited all who did not want



STATUE OF LINCOLN looks down on thousands of black and white Americans assembled at the Memorial in Washington in a demonstration of support for the nation's poor.

to be arrested to leave. Some did.

Others — Abernathy and Adams and Father Mooney—were among the first led to the middle of the street where they were photographed, fingerprinted, and led to a police bus.

Later they were arraigned at General Sessions Court.

It was orderly, and incongruous.

The police used a Polaroid "Swinger" camera to photograph the arrested. On the curb a small Negro boy used the same kind of camera to photograph police.

Tourists joined the scores of newsmen, police and campaigners waiting to be arrested.

There were few small chil-

dren but a surprising number of middle-aged whites. One man about 60 carried small Negro child on his shoulders.

And like the British, the campaigners seemed to be afflicted with the "queuing instinct"—they waited patiently in line for their turn to be arrested.

As the first bus drove slowly to the jail, an occupant shouted: "Who's got cigarettes?"

In reply, Msgr. John Egan, urban affairs director for the Chicago archdiocese, stepped forward and offered his.

In all, some 200 arrests were made over a two-hour period at the edge of the Capitol grounds.

Two miles away in Resurrection City, as the Capitol protest was just getting underway, more than 1,000 police equipped with shotguns and tear gas moved in and cleared the last remaining residents—about 80 were arrested, and within an hour the camp site had become a ghost town, devoid of life, its fringes occupied by tired police sitting in camp chairs.

Roads in the area were closed to traffic and even newsmen had to exert a degree of persuasion—in addition to showing their press cards—to drive anywhere near the camp.

For all intents and purposes

the Poor People's Campaign was over.

But Abernathy as he was being led to jail said that it would continue—in a different form, perhaps—and that he would direct its operations from jail.

He was no more explicit than that, however.

The sudden closing of the camp site was not unexpected. The camping permit expired June 23 at 8 p.m. And when the residents stepped off on their march to the Capitol, many carried packs and bedrolls containing their belongings.

Not all campaigners were arrested, however. A small group stood across the street from the Capitol grounds taunting police and finally, when their brothers had all been arrested, they marched to SCLC headquarters to "wait for the mule train."

The mule train was to be the symbol of the Poor People's Campaign. But, like the campaign itself, it never really got moving—it finally arrived in Washington June 19 during the Solidarity Day march.

Even then it was abandoned by its mule drivers, and the mules had been cared for since by U.S. Park Police.

Even as Abernathy was led to the police bus, there was speculation that he and other SCLC leaders had planned the end of Resurrection City this way.

The camp site had been plagued by fights, robberies and beatings during the last two weeks; its population had shrunk from 3,000 to less than 50, mud and sanitation had turned it into a constant problem for residents and for leaders.

Said one young girl, minutes before she was arrested:

"It was beautiful while it lasted...but..." and her voice trailed off.

Abernathy Scores Officials Of Camp

WASHINGTON, D.C. (RNS)— The Rev. Ralph Abernathy, president of the Southern Christian Leadership Conference, said here that some residents of Resurrection City had been "weights around our necks."

In a sermon delivered at a Sunday morning service in the tent city, Mr. Abernathy said some of "our strongest supporters are white, yet several of them came to me to tell me that they were beaten and robbed."

He said there were "dilemmas" in the U.S. and that there were "dilemmas" inside Resurrection City.

A news story syndicated earlier by the Los Angeles Times-Washington Post had quoted the acting chief of the Washington park police as estimating that 100 assaults and other incidents had occurred inside the tent city.

Chief Grant Wright also said that at least 20 visitors had been robbed, beaten or stabbed by camp residents outside the snow fence surrounding Resurrection City.

In his sermon, Mr Abernathy predicted that he would be arrested the following day, June 24.

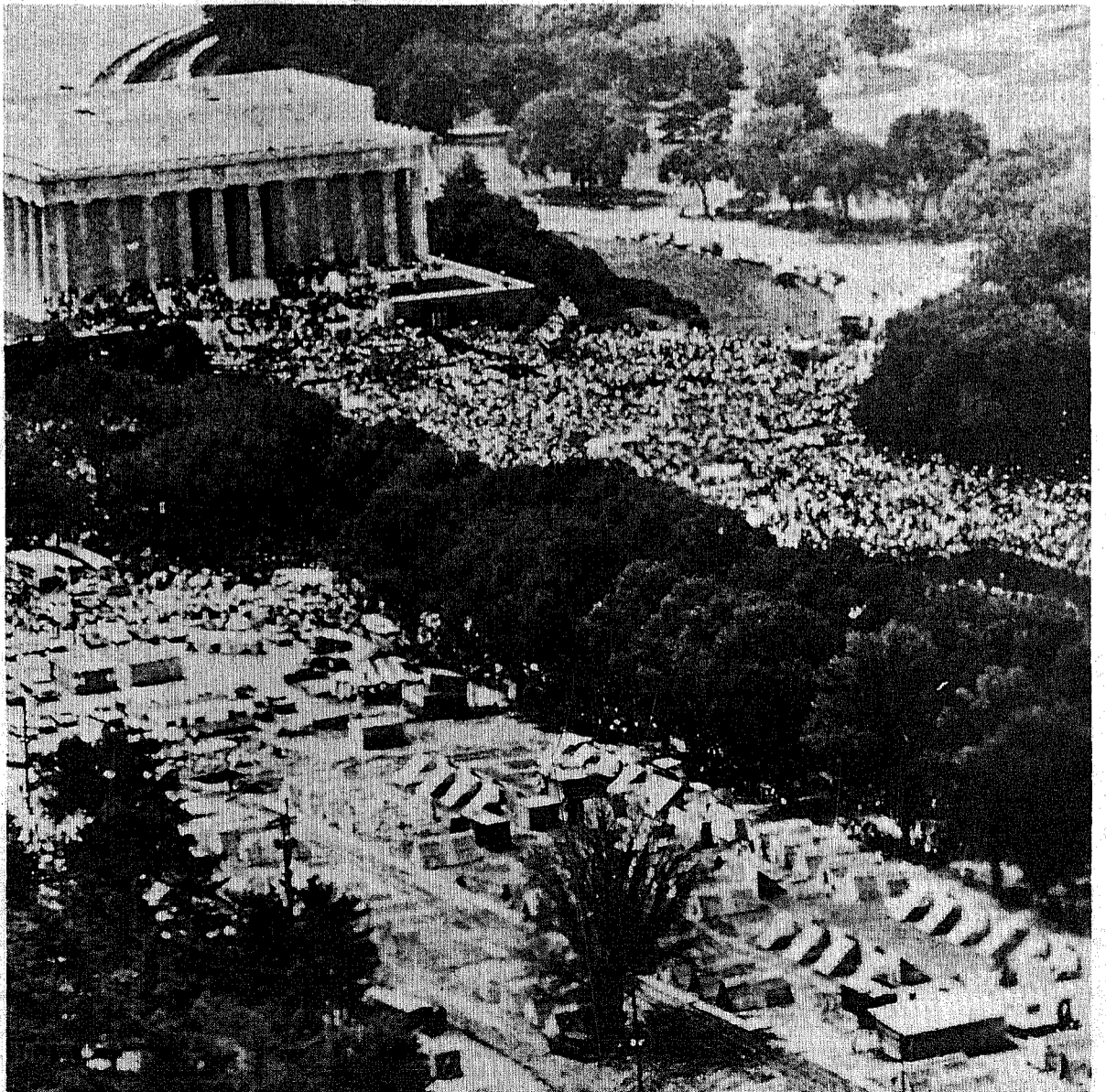
"I came to the District of Columbia to go to jail and I will go on the morrow," he said. "I've been to jail 19 times, but every time I go there God was there ahead of me.

"There is a revolution taking place that is more serious than the revolution of 1776. The poor people are crying out for help. They are tired of being pushed out of the sunlight.

"There is a dilemma in Resurrection City. Honesty impels me to say we're not doing the right thing. There are some here who are weights around our necks.

"Some of our strongest supporters are white, yet several of them came to me to tell me that they were beaten and robbed.

"There is a dilemma right here in this camp."



LONG FOCAL points of interest for tourists in the national capitol, the Lincoln Memorial and the Reflecting Pool became associated with

a new page in history when many thousand persons demonstrated in a call for justice for the nation's needy.

Textbook Bill Offered

TRENTON, N. J. —(NC)—A bill to permit the state to lend textbooks and other instructional material to students attending parochial schools was introduced in the New Jersey State Senate.

Sponsor of the measure is Sen. Frank Guarini of Hudson County, who said it is patterned after the New York law recently upheld by the U.S. Supreme Court. Private schools operated for profit would be excluded from participating.

Books to be loaned would be the same texts used in public school districts. An exclusion against books of a religious nature is written into the measure.

Lending districts would be reimbursed by the state at the rate of \$10 for grade school students and \$15 for those in high school.

Pope Meets Patriarch

VATICAN CITY —(NC)—Pope Paul VI received Syrian-rite Patriarch Antoine Ignace II Hayek of Antioch in a 40-minute audience.

It was the first meeting between the Patriarch and the Pope since the former was elected to succeed Ignace Cardinal Tappouni, who died earlier this year.

After a long private chat in the Pope's library, the Pope and Patriarch joined a group of Syrian-rite prelates who had accompanied the Patriarch to the Vatican.

The Pope gave Patriarch Hayek a 17th-century chalice, gold medals of his pontificate and other gifts. The Patriarch gave Pope Paul a tablecloth embroidered in Damascus work; a silver table service bearing the papal initials made by silver workers of Aleppo, Syria; a Syriac manuscript of the third century and other gifts.

To the prelates accompanying the Patriarch the Pope gave crosses engraved with images of Saints Peter and Paul and volumes of the letters of St. Peter.

After visiting with the Patriarch's party, the Pope went to the Little Throne Room to greet the community of Syrian-rite clergy and laymen present in Rome.

Advisers Sworn In

VATICAN CITY (NC)—The first meeting of the Council of State of Vatican City was held to swear in the board of lay advisers who are to assist in the administration of the tiny city state.

The ceremony was held in the presence of Amleto Cardinal Cicognani, Papal Secretary of State and president of the Pontifical Commission of the State of Vatican City. The lay group was headed by Marchese Guilio Sacchetti, president of the Vatican City Council. Among the lay advisers present was Frank Folsom of the United States, who is an honorary member of the council.

The council was recently set up by Pope Paul VI to provide Vatican City with a group of advisers and consultants with specialized and technical knowledge and to honor men and women of special merit in the service of the Church.

Full membership calls for 24 persons normally resident in Rome or Italy and six honorary members outside of Italy, of whom Folsom is one.

Layman Wins Award

WASHINGTON, D. C.—(RNS)—For the first time in the 22 years since its founding the Catholic Theological Society of America has presented its annual award for outstanding contributions in theology to a layman.

This year's Cardinal Spellman Award has been presented to an historian, Dr. Martin R. P. McGuire, retired professor of history at the Catholic University of America.

An authority on the history of the early Church, Dr. McGuire was cited for his contributions in moving theological studies to an interdisciplinary method of research.

At its annual meeting, the organization, composed of Church theologians, endorsed "the objectives of the Poor People's Campaign to eradicate hard core poverty and the non-violent means being used to achieve this goal."

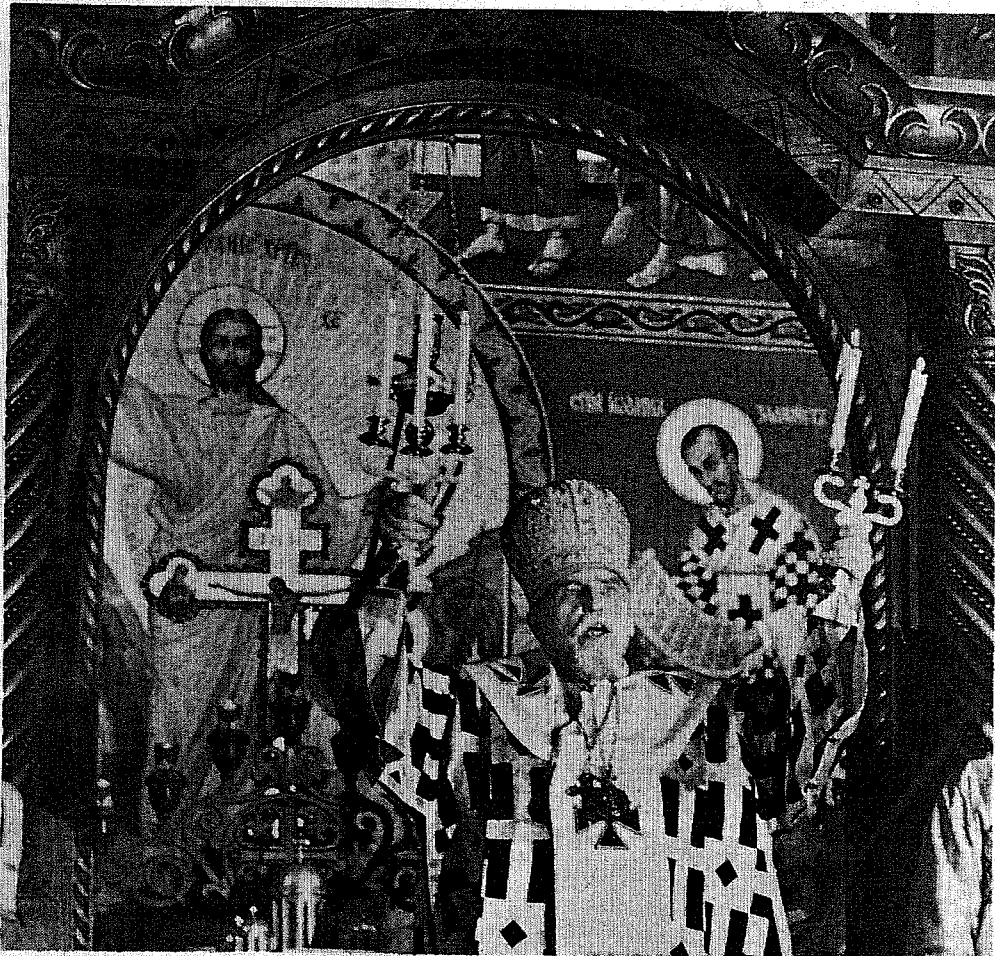
Ask Deacons Fill In

LA PAZ, Bolivia (NC)—The Bolivian Bishops' Conference is seeking Vatican approval to establish a special group of married permanent deacons to work in rural areas, where the shortage of priests is especially critical.

The present ratio of priests to Catholics in Bolivia is about one for every 5,000. There are even more Catholics per priest in rural areas.

Bishop Armando Gutierrez Granier of Cochabamba said here a special committee is completing plans for the training and ordination of permanent deacons for pastoral work in rural areas on a trial basis.

A team of qualified priests and laymen is visiting several rural Indian communities to establish a pattern for the selection of candidates. A tentative list of requisites include that each deacon have a good married home life, be over 30 years of age, and be a proven leader in the community.



UKRAINIAN PRELATE, Josyf Cardinal Slipyi, is shown addressing Ukrainian Catholics in Toronto, Canada, at St. Nicholas Cathedral. The Cardinal will tour North America for two months during which he will visit various Ukrainian communities.

Liturgist: 'Communion Is Primary Sign of Unity'

By DONALD HAGERTY

DETROIT—(NC)—One of America's leading Catholic liturgists told an interfaith audience here Holy Communion is the primary sign of the acceptance of Church authority, and is, therefore, not to be extended to Protestants unless under exceptional conditions.

In what was considered by many ecumenists in the audience to be a highly conservative speech, Father Godfrey Diekmann, O.S.B., told the fifth National Workshop for Christian Unity that even intercommunion with the Eastern Orthodox cannot be practiced without "satisfactory consultations with competent authorities" on both sides.

He said this position developed after Vatican Council II, which encouraged common worship and a common communion table with Eastern Christians, and was strongly influenced by the hard position taken since Vatican II by Orthodox bishops and the Ecumenical Patriarch of Constantinople, Athenagoras I.

'POLARIZED POSITIONS'

Protestants themselves are split widely on the question, he said, citing two "polarized positions" taken by delegates to the Faith and Order Conference of the World Council of Churches in Montreal in 1963.

Similarly, study papers prepared for the coming general assembly of the World Council at Uppsala, Sweden, present much the same differences of opinion among the Protestant-Orthodox Churches to be represented there, he said.

He said there is small wonder at the "sense of frustration" but "despite all the persuasive theological talk about the Eucharist as causative of union, intercommunion with Protestants is not yet to be allowed."

SACRAMENT OF UNITY

"She (the Church) has been convinced that the Eucharist is meant to be first of all the most important sacrament (or sign) of a unity already achieved among her communicants; a unity not only of faith in the presence

of it under the appearances of bread and wine," he said, "but a unity of fully belonging to this visible Church, of accepting this visible Church as the authoritative teacher of faith, of accepting the authority and leadership of her duly constituted and ordained ministers."

Father Diekmann said participation in the Catholic Holy Communion is of its nature a public proclamation of full and willing membership in the "visible Catholic Church."

"And, regretfully, as a matter of honesty, of sincerity to sacramental sign," he said, "she has had to declare a firm no, as a normal policy (which however, can admit of exceptions under certain circumstances) to those who wish to receive the Eucharist at her table, but who do not wish to accept fully her magisterium (teaching authority) in faith and her authority."

"And so, the Eucharist, this sacrament which is a sign of unity has also par-

adoxically been and continues to be a sign of the scandal of disunity, of the separateness which divides the believers in it."

He said unfortunately "we seem to be back to where we were prior to Vatican II, except for prayer in common," which he described as no small accomplishment.

Sisters Elect Superior To A New Term

ST. AUGUSTINE—Mother Louis Edwin, S.S.J., has been reelected superior general of the Sisters of St. Joseph of St. Augustine who staff schools and institutions in the Archdiocese of Miami.

Three new members were also elected to the General Council of the order during a Special General Chapter which began on June 16 and will continue in session until June 30.

They are Sister Joan of Arc, S.S.J., formerly superior at St. Stephen Convalescent Home, West Hollywood; assistant general and councilor; Sister St. Charles, S.S.J., councilor; Sister Mary Albert, S.S.J., secretary general and councilor; Sister Catherine Laboure, S.S.J., councilor; and Sister Mary Herbert, S.S.J., treasurer-general.


Sister St. Charles has for the past six years served as Mistress of Novices at Mt. St. Joseph Novitiate in Jensen Beach.

Bishop Paul Tanner of St. Augustine was present at the election; and Father Edwin B. Neill of Washington, D.C., is acting as consultant in Canon Law during the General Chapter.

Pope Receives Ambassador

VATICAN CITY—(NC)—Pope Paul VI received in audience last Friday, Antonio Montalvo, Colombian ambassador to the Holy See, whose country the Pope will visit in August.

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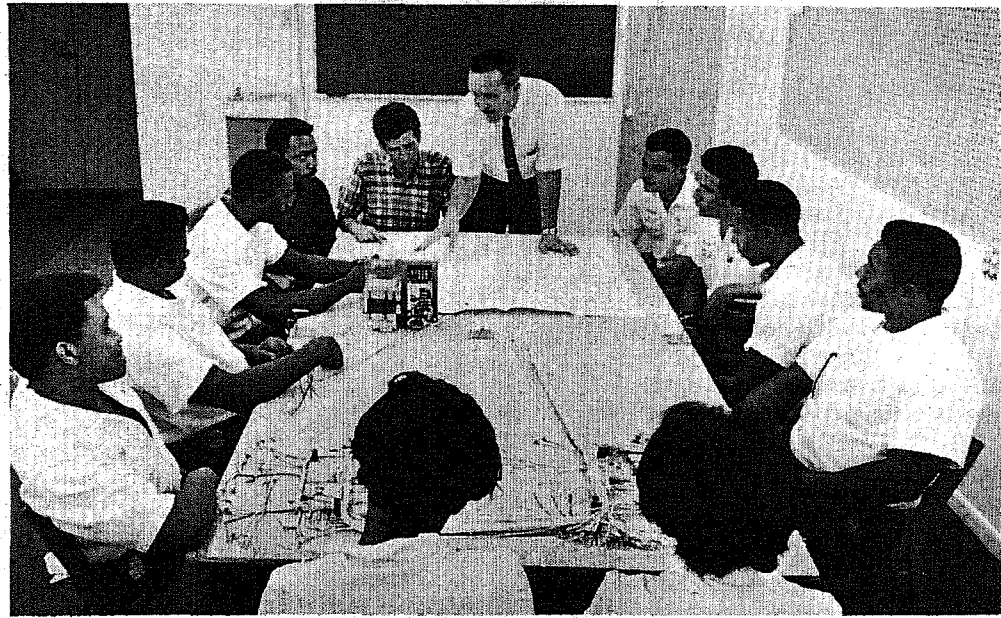
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Move To 'Steady' Jobs, Pay



INTRICATE PATTERNS of wiring are difficult and demanding to follow, but Bertha Highsmith does the work quickly according to her new boss.



WEEKLY MEETINGS are part of G. A. Ragusin's plan to keep the ex-migrant workers laboring as a team.

FORT LAUDERDALE—It's a giant step from the sun-baked fields across the United States to an air-conditioned assembly plant workroom.

For most migrant workers it has been an impossible one.

Employers had neither the patience nor the time and money to spend training them for the industrial work.

The migrants themselves did not have the basic education to understand the schematic drawings which

outlined their work procedures or the belief that sticking to it would get the job done.

SCENE CHANGED

For 11 men and women in Ft. Lauderdale—through the efforts of an employer who was "willing to take a chance" and the help of Miami's Archbishop — the scene has changed, however.

They have exchanged endless hours of waiting at job sites to see if there are enough crops to pick, for steady hours, and, most

importantly, a steady paycheck which is at least twice what they made during "good weeks" in the field.

They have moved from the bean, tomato and corn fields to the branch offices of Melley Motor Supply, 2501 NE 13th Ave., where diesel engines and control systems are put together.

COMPLICATED WORK

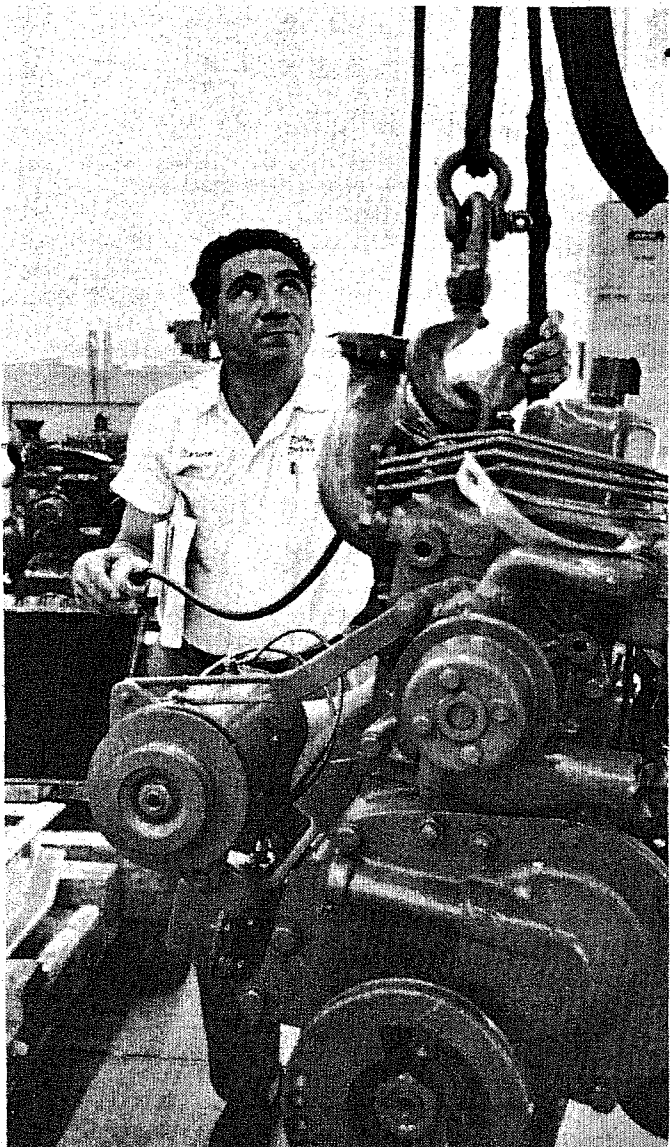
The work is complicated. It ranges from the careful fitting of engines parts to engine chassis through the painstaking work involved in completing the connector cords—innumerable wires which must be labeled and checked before they pass on to the control panels.

Plant manager G. A. Ra-

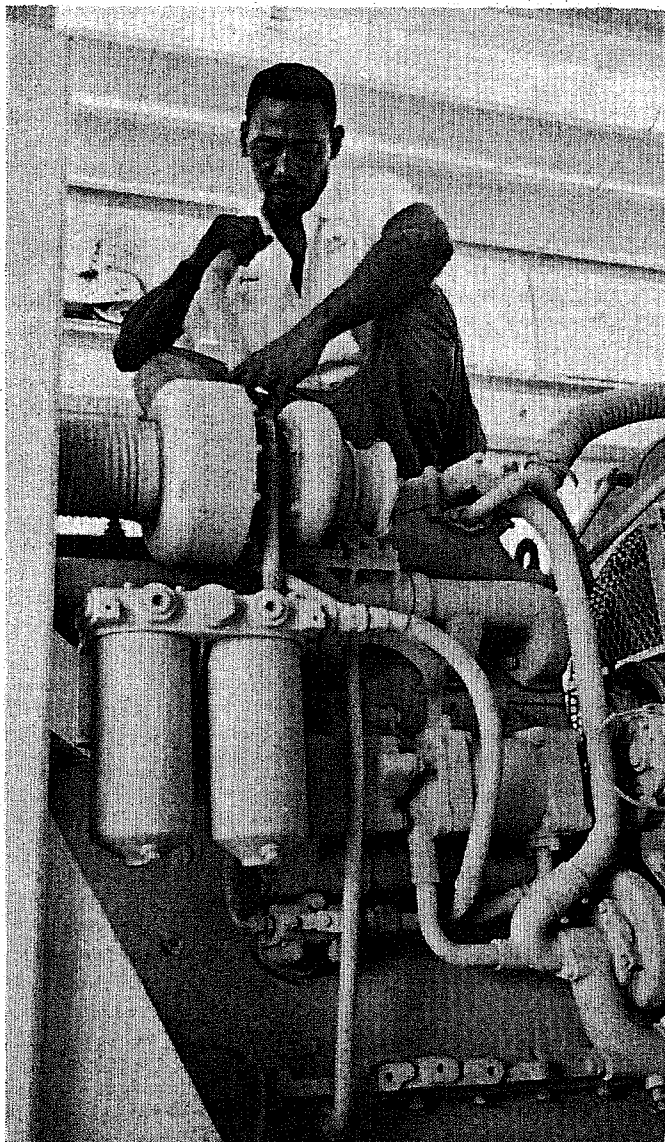
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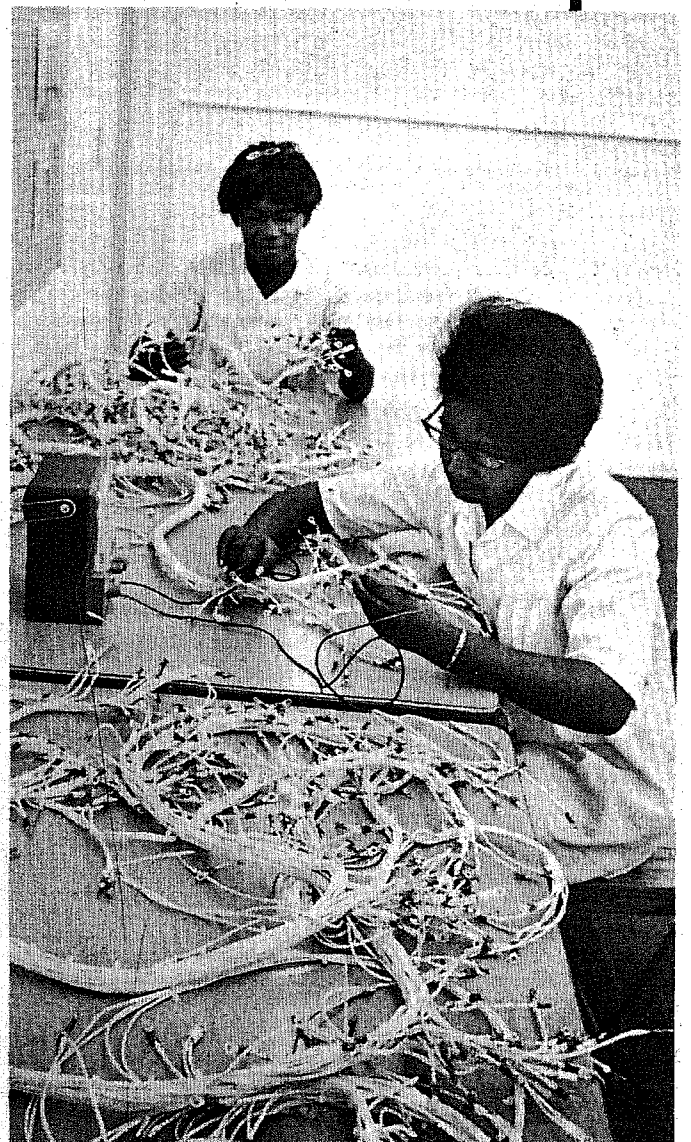
SHARING REFRESHMENTS and stories is an important part of the coffee break—a time of rest that these young people never had before. Pouring coffee for Bertha Highsmith is John Allensparker, while Florine Colbert and Jose Nieves chat.



MOVING MACHINERY from station to station on the assembly line is new to Deodoro Moreno.



PERCHED ATOP one of the massive diesel engines, Henry Jones makes an adjustment in assembling the machine.



AFTER ASSEMBLY each connected cord must be tested by (background), Barbara Ann Jackson for workmanship, and Florine Colbert tests for wiring.

EDITOR'S COMMENT

New Bishop-Elect Superbly Qualified

The Diocese of Miami rejoices in the appointment of Monsignor John J. Fitzpatrick as auxiliary bishop to Archbishop Coleman F. Carroll. Our Holy Father has chosen a man of prayer and a priest of great pastoral zeal.

The new Bishop-Elect is particularly well qualified by many and varied assignments during the 25 years of his priesthood. He has served as parish priest, director of the Mission of Nombre De Dios in St. Augustine, executive editor of the Florida Catholic and of The Voice, director of the Spanish Speaking Apostolate in the Archdiocese, Chancellor, diocesan consultor and episcopal vicar for implementation of Vatican Council II directives.

Fatherhood and service, authority and love are the measure of a shepherd in the Church today. We all look to Bishop-Elect Fitzpatrick, a man measured for these episcopal responsibilities, in his task of cooperating with Archbishop Carroll in shepherding the flock.

We assure him of our support and our prayers. We welcome his call to the fullness of the priesthood.

The Teaching Power Of Liturgy Enriched

Our Holy Father has responded to the recommendation of the Synod of Bishops held last October, and has approved three new Canons of the Mass. The Canon is the heart of the Mass, which makes present in the midst of the community the death and resurrection of Christ.

In one sense, approval of the Canons represents the greatest liturgical reform thus far in the Sunday liturgy. Previous changes have consisted primarily in approval of the vernacular and minor ritual modifications; the new Canons represent the first major textual reforms.

Liturgical reform has been a natural growth. The participation of the people highlighted the need for the vernacular and the vernacular has indicated the need for variety of texts.

The new Canons will relieve the monotony of hearing the same texts over and over. But perhaps, more importantly, they will enrich the teaching power of the liturgy. The themes proper to the Canon are rich and varied; one Canon alone could not do the job.

City Of Poor Gone-- Forgotten? Perhaps

Resurrection City has died. It yet remains to be seen whether its death will be a source of new life for anyone.

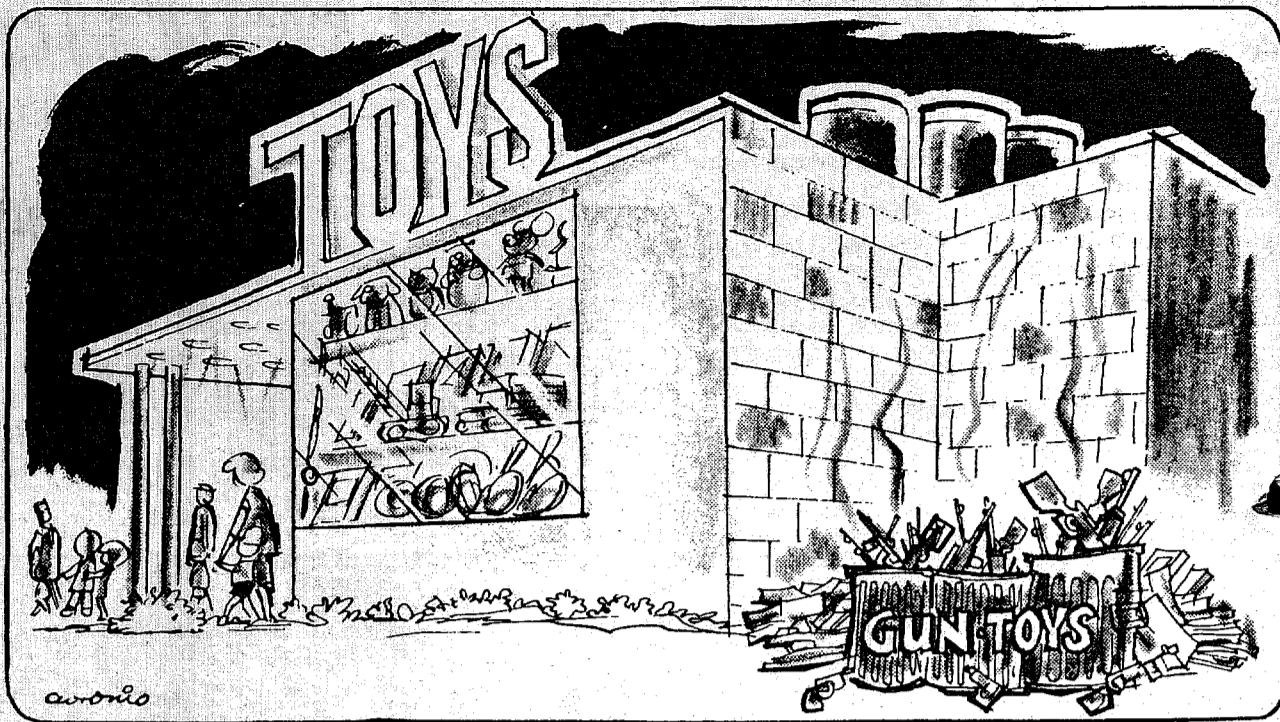
The arrest of the faithful remnant was a happy solution for all. The Department of the Interior regained its grassy spots, the Congress was delighted to see the triumph of "law and order" and the demonstrators became "happy martyrs."

Unfortunately in some quarters there does not seem to be as much eagerness to wipe out poverty as there was to dismantle Resurrection City.

It is true that Resurrection City was a threat to safety and an eye-sore to the Capitol. But that is true of poverty in any city. The Resurrection City we saw in Washington was only a reminder of the death-row ghetto in nearly every American metropolis.

Migrant workers, Negro ghetto dwellers, Indians, white rural poor, and welfare mothers have now marched together down the halls of Congress. They marched to a dead end. But, after all, that is part of being poor.

THE WAR IS JUST BEGINNING



LETTERS TO THE EDITOR

Don't Change Prayer, Creed

Dear Editor:

The Lord's Prayer and the Apostles' Creed need no changing inasmuch as they were given to us by Our Lord and the Apostles. Why confuse us completely?

Instead of these unnecessary changes why don't the bishops and priests go back to the art of a good sermon, the Ten Commandments, Church Commandments, the sacraments and sacramentals?

What has happened to the sermon that left one thinking and soul-searching for days? What has happened to the respect in the use of the holy name of Jesus? Who bows his head anymore? Watch children, adults and even the Religious. Are we too proud to respect His Holy Name.

The mad rush out of the Church before the priest has left the altar is as if someone had yelled "fire." Well it may be that that is what we are rushing into. It used to be a sin to talk in Church; and disrespect to the Blessed Sacrament to carry on a silly conversation which surely could wait until outside the Church. Have we forgotten that Our Lord is truly present?

It is time for priests to protest the attire of women, dresses that couldn't be much shorter, exposed upper parts of the body, even daring to enter the House of God in shorts and pants, heads uncovered.

Why, why don't priests make a point of protesting against this type of dress.

Our Lady of Fatima said styles would be introduced that would offend her Son, but do they have to be flaunted in the churches?

Time is running out if we want to admit it or not. The children are not taught by their parents or nuns to have a headcovering or proper length dress.

It seems to be that you must be in style regardless of your soul's salvation. We see lack of respect in the home, churches and in our nation every day.

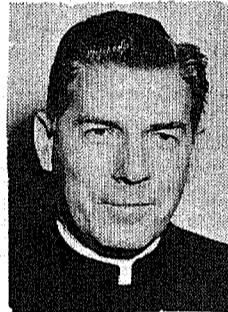
Please, God, we are not too late to come back to our senses.

Sincerely,
One who loves Our Lord and His Blessed Mother

To Whom Shall We Go If We Pass By Christ?

By MSGR. JAMES J. WALSH

It is not uncommon to hear that some of our best young people are turning from Christianity because in their personal experience they claim to find more inspiration and better example outside the Church.



WALSH

Now on the face of it this sounds like a superficial argument designed to dismiss Christianity as irrelevant, but there is more to it than that, and we need to recognize it.

Someone wrote recently that many young people in their own moment of history are being disillusioned in finding Christians indifferent to the plight of others who are in war or hungry or without rights, whereas they cannot help but notice some hard-working, self-sacrificing agnostic who is knocking himself out for the welfare of others and apparently looking for no more reward than the satisfaction of seeing them helped.

Because of this, the writer said, many young men and women are wondering if Christianity has any meaning in the world today. If unbelievers seem capable of carrying on the works of mercy unselfishly and effectively, while Christians refuse to get involved or to feel responsible, they ask, why be Christian?

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

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

However, the problem, of course, is not confined to the young. Adults, too, are involved in the decline of faith.

This is what impelled Pope Paul to set aside a whole year for concentration on Faith itself, its necessity, its advantages, the dangers attending it, the need to purify and strengthen it in the hostile world in which a believing man must live today.

Pope Paul said one of the purposes of the Year of Faith was to restore the sense of God in the world—that is to bolster man's religious sense, which is in decline. No one has to take time out to prove this. It is all too evident.

How did it come about? Obviously, science has had its share of influence. The marvels of discovery have led many to feel conceited about man's powers.

Illogical as it is, the sense of power has led many to feel there is less need

of God for the average man, and as time goes on there will be no need at all.

Some to whom the intense experience of the moment is the only reality are stating seriously that God is dead, because He is absent and cannot be directly experienced. The need for Faith, then disappears.

However the Year of Faith has had broader goals than this restoration of the sense of God, important as this is. Pope Paul stated that we need to protect the Church from internal dangers. This concerns our own household, the People of God, not enemies on the outside.

Here he is talking about the perennial problems of truth and error, of the need to distinguish the true from the false, as theologians and philosophers carry on their necessary probing into the dark areas of ignorance.

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

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

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

We need to remember that Faith is essentially related to freedom, that unless man had the dignity of a person made to the image and likeness of God, Faith would not be necessary or possible.

We need again to see the freedom of Peter outlined as Christ asked him if he would go away to join those who refused to believe in Him. Peter's answer is not only eminently practical, constantly inspiring: "Lord, to whom shall we go? ... You have the words of eternal life."

Those who are being enticed today away from Christ need to see more clearly that they really have no other place to go. Once they pass by Him Who is the Way, the Truth and the Life, they will have sentenced themselves to the frustrating task of weaving ropes of sand in seeking life's answers.

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

Negro Educators Rap Florida Condition Call Colleges Unfair To Negroes

With college entrance requirements "stacked against them" and an uncomfortable campus atmosphere, Florida Negroes seeking higher education are faced with serious problems, high-ranking Negro educators charged last week during a special meeting at Biscayne College.

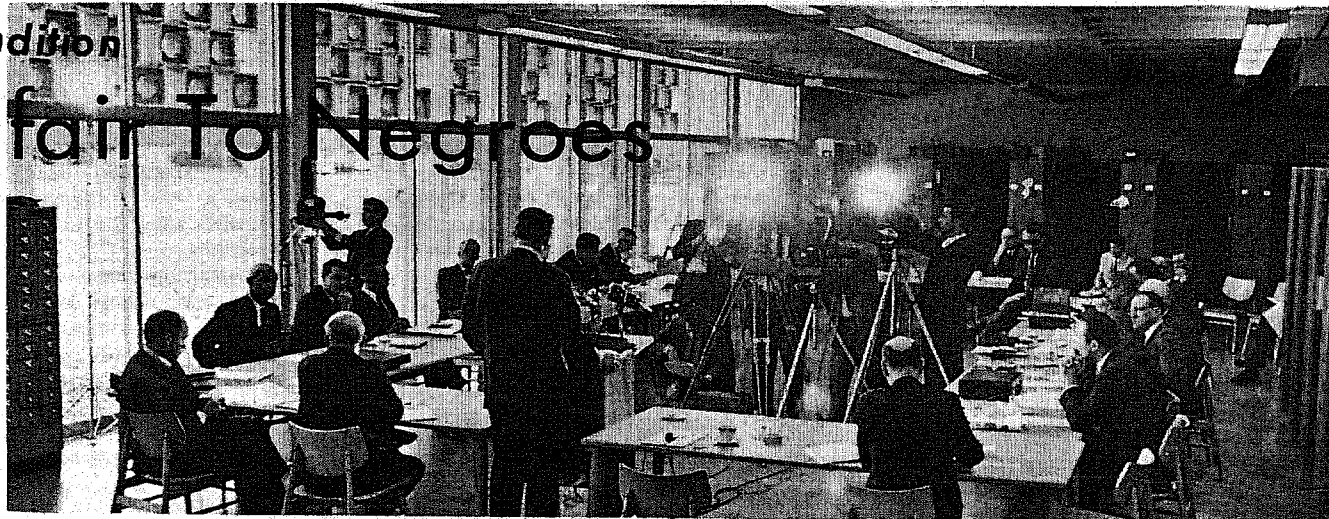
of higher education in the state.

In order to meet the challenges of both today and tomorrow, modern academic institutions must be expanded, he continued. The Governor called for an increase in numbers of colleges and universities and their continued "vertical and horizontal" expansion.

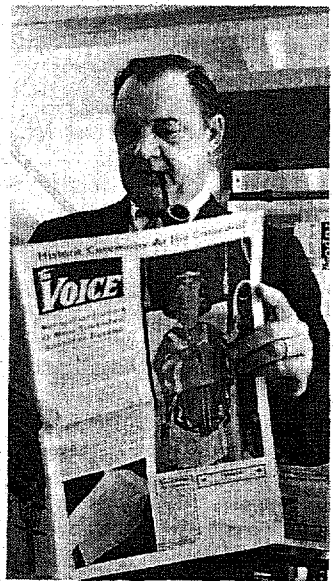
However, present examination grade requirements for admission to institutions of higher learning, including the College Entrance Examination Board test, are "stacked against the average Negro, and consequently there is a little more in the 'I will' than in the IQ," noted Dr. Richard V. Moore, president of the predominantly Negro Bethune-Cookman College.

Outlining the problems of Negro students, Dr. Moore pointed out that "Negro students that come from poor backgrounds in elementary and high school to a poor college. We send them back as poor teachers, and they send us back poor students. We just have a vicious circle."

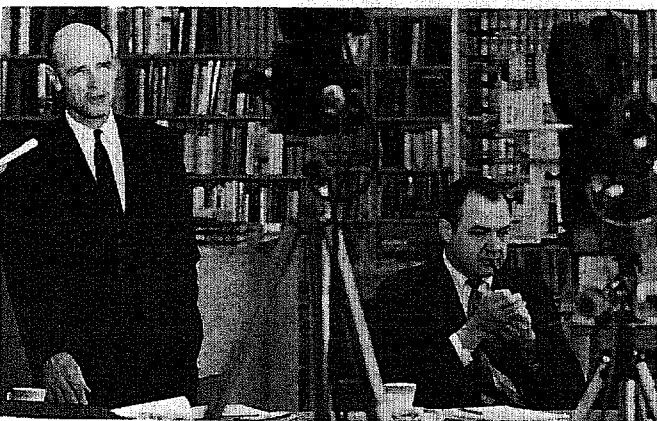
Young Negroes in higher education, however, are, when shown the promise of a better future, asking "Do they actually mean it?" and "Are there opportunities



Glare Of Television Lights Greeted Governor's Address At Biscayne College



Governor Kirk Reads The Voice



PROBLEMS OF higher education in Florida were outlined by Dr. Robert Mautz, left, chancellor of the Florida State University System, while Governor Kirk listened.

open?" said Dr. Moore. "We believe that the opportunities are opening. Now we say to the Negro students enrolled in our college 'the opportunities are there,'" he added.

He noted that five years ago only two corporations recruited potential employees on the Bethune-Cookman

campus, and at the time the school made a considerable number of purchases from these corporations.

"Last year we had 30 corporations and consequently we are saying to the Negro in higher education, 'the opportunities are there' and 'they mean it,'" said Dr. Moore.

While employment opportunities for Negro college graduates are increasing, opportunities for continued graduate education are being limited by the state's educational system itself, charged the Negro educators.

"On your campus," Florida Memorial College President R.W. Puryear told the college representatives, "Negro youths are just lost. You have opened the doors nicely. You have a fine way of opening the door and then freezing them out."

The FMC president noted the feeling of students and faculty members on his campus that "they would rather go to some other school in the North or the East than go to one of the schools in Florida. They would feel a little more comfortable. They feel that they are not completely acceptable even in graduate

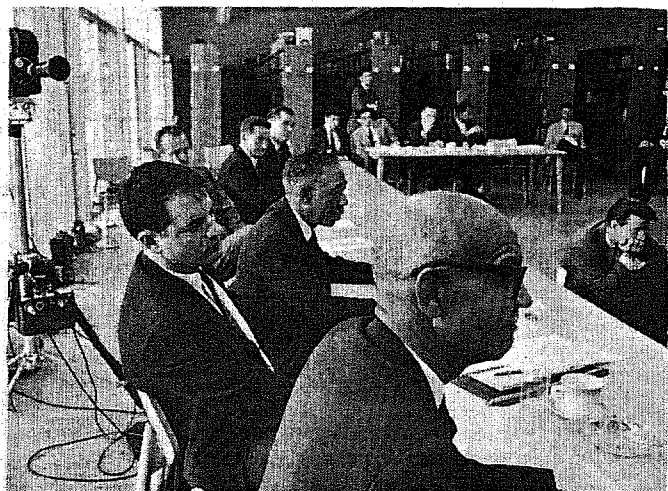
schools in Florida."

Until an atmosphere is created on the college and university campuses of the state in which white students will speak to Negro students "intentionally," Negro college graduates will continue to pursue their graduate degrees in schools outside the state, said Puryear.

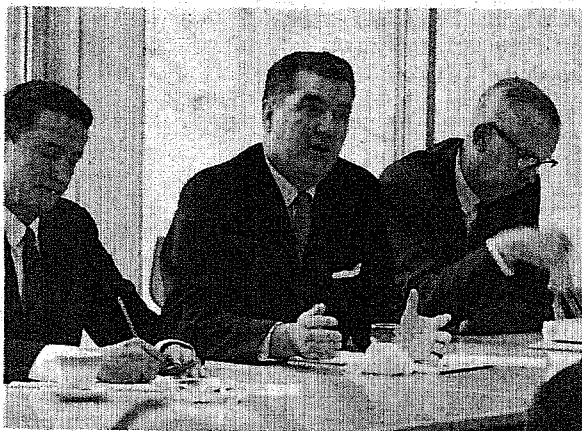
To emphasize the present state of Negro graduate education in Florida, Dr. Moore noted that Bethune-Cookman graduated 177 students this year, including 13 white students. Approximately 10 per cent of the recent graduates will pursue masters and doctors degrees.

However, said Dr. Moore, "I seriously doubt that even five of them will enter universities in the State of Florida."

"I would like to see the best human resources graduating from our institution staying in Florida and going to your institutions."



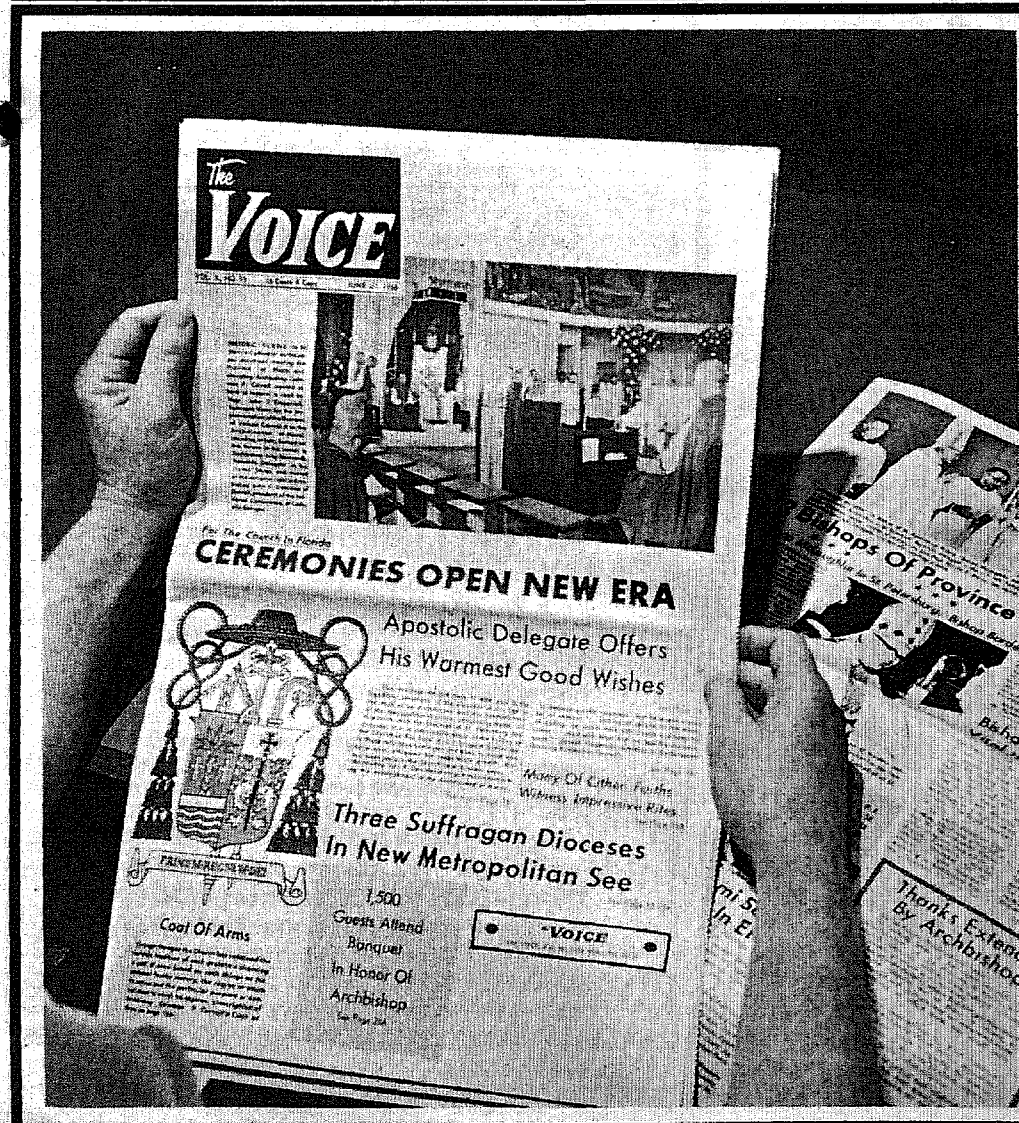
NEGRO COLLEGE president Richard V. Moore, foreground, of Bethune-Cookman College, urged consideration of the problems of Negro students. Pictured with him are Billy O. Wireman, left, president, Florida Presbyterian College; and George W. Gore, Jr. rear, president, Florida A & M University.



REPRESENTING state schools at the Governor's Conference were, left to right, Stephen C. O'Connell, president, University of Florida; John E. Champion, president, Florida State University; and John S. Allen, president, University of South Florida.



POINTING OUT the needs of Florida's colleges and universities were, left to right, Kenneth R. Williams, president, Florida Atlantic University; R. W. Puryear, president, Florida Memorial College, and Robert H. Spiro, president, Jacksonville University.



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Official Hopes Translations Will Be Finished In August

WASHINGTON—(NC)—The international committee which translates the revised Latin liturgical texts for virtually all English-speaking countries has been working on a translation of the new eucharistic prayers since last November. The official Latin text was released by the Vatican commission for the revision of the liturgy on June 13.

Although the translations are still being studied and reworked and must pass the final scrutiny of the advisory and episcopal committees of the International Commission on English in the Liturgy, Father Gerald J. Sigler, executive secretary of the ICEL, said here he hopes these phases will be completed in the next two months.

The translations would then be ready for voting by each episcopal conference by Aug. 15, the date the Latin text becomes official. Approval by a majority of the members of each episcopal conference is necessary before a translation can be adopted in a given country.

"The same procedure was followed for the translation of the Roman canon," Father Sigler said. "Once the advisory and episcopal committees had approved the translation, it was then voted on by each bishop in each country where it was used. In fact, the United States bishops had three balloting on the Roman canon.

"When the translation was still in semi-final form," Father Sigler continued, "some of the members of the episcopal committee, for example, the late Archbishop (Paul J.) Hallinan of (Atlanta) the United States and (Auxiliary) Bishop (Owen N.) Snedden of (Wellington) New Zealand, presented the draft text to the respective conferences for a preliminary discussion of ICEL's approach in using a modern translation of that ancient prayer, a translation which could convey the full meaning of the prayer when read aloud in churches.

"Archbishop Hallinan first played a tape of the translation at the April, 1967, meeting of the U.S. bishops conference. He then gave a copy of the draft translation and accompanying notes to each bishop present and the bishops were invited to submit their criticisms.

"Although there was a 95% approval of the text, about 10 U.S. bishops did write to us suggesting that certain pastoral problems might arise from this or that wording," Father Sigler stated.

"The same was true with the other countries we serve. After the text was finalized at the advisory committee meeting in May, it was sent to the episcopal committee and then voted on by the various conferences.

"At this time the majority of bishops voted to recommend to Rome the omission of the lists of saints and the short conclusions ('through Christ our Lord. Amen.') within the text of the Roman canon. When these omissions were not

approved, the U.S. bishops again voted on the translation, this time including the saints and the conclusions."

"In the case of the new eucharistic prayers, since the commemoration of the saints does not arise, and since we have had very few major translation problems with these prayers," Father Sigler said, "We do not expect that more than a single vote will be required once the episcopal and advisory committees approve the text."

"The translations of the eight new prefaces, or lyrical introductions to the eucharistic prayers, can be more difficult. We have not had the amount of consultation and discussion on these translations as we have had for eucharistic prayers.

"Also, since they will be put to music in many places, the translations must take this into account. We will, however, attempt to have the prefaces ready at the same time as the prayers themselves," he stated.

New Prayers Will Enrich Celebration Of Mass

By FATHER FREDERICK R. McMANUS
(NC) News Service

(The author of this article is director of the secretariat for the U.S. Bishops Committee on the Liturgy.)

Three new eucharistic prayers, corresponding to the present Roman canon of the Mass, along with a series of new prefaces, should serve to enrich and enliven the celebration of Mass. This step, taken by Pope Paul VI at the recommendation of the Synod of Bishops last October, will also help to relieve the rigidity of the Mass text.

Even the fresh English translation of the traditional Roman eucharistic prayer, in use since last Fall in the United States, has become monotonous to many people.

In 1967 Pope Paul refused the request of many hundreds of bishops that the Roman canon be shortened, especially by reducing the lists of saints. Besides this, the daily recitation of the Roman prayer in English has revealed the complexities of the Latin original—with its petitions scattered through the long text, with repetition of certain themes (like the theme of offering) and the neglect of others (such as the theme of praise and thanks).

The old expression, "canon of the Mass," has deliberately given way to "eucharistic prayer" for at least two reasons. "Canon" has generally been used to denote the eucharistic prayer after the preface and Sanctus ("Holy, holy, holy Lord God of hosts"); this has only served to minimize integral and significant elements of the eucharistic prayer: the praise of God's deeds (preface), the acclamation of the people (Sanctus).

BETTER EXPRESSION
"Eucharistic prayer" better expresses the meaning of the text: it is a prayer addressed to God the Father through Christ, proclaimed by the priest in the name of the assembled community. It is fundamentally an act

of acknowledgment, praise, thanksgiving, a blessing of God's name—and this is the sense of "eucharist," the Greek term for the celebration of the Lord's Supper, the sacrificial meal instituted by Jesus.

The Roman liturgy, the most widespread of Catholic liturgical usages, has been rather unusual in insisting on a single fixed form of eucharistic prayer. While other liturgies, especially those of the East, have not retained the original usage of improvised eucharistic prayers along certain fixed lines of thought, they have at least provided alternative possibilities.

With the new Roman development, the priest who presides over the Eucharist will have four texts from which to choose.

This will afford not only textual variety but also richer meaning. Every version of a eucharistic prayer has its own emphasis; the new texts complement one another, stressing now one, now another facet of the whole eucharistic mystery.

The first and briefest of the eucharistic prayers is partly based on an ancient model, an example suggested in the "Apostolic Tradition" of St. Hippolytus of Rome, about 215 A.D.

Its modernized version, suitable to simpler occasions and weekday Masses, has its own preface but may be employed with one or other of the existing prefaces

appropriate to the Church season or feast.

The text contains, as do the other new texts, an explicit invocation of the Holy Spirit not found in the Roman canon. Its recital of the events of salvation, creation and redemption, is short and simple.

The second eucharistic prayer is designed to be used with the prefaces of the Roman Mass—both those now employed and the many variations now being developed. Although briefer than the Roman eucharistic prayer, it develops the theme of praise of God's holiness much more clearly.

Like the other texts it includes the elements common to all eucharistic prayers: blessing of God in praise and thanks, an invocation of God's power, the narration of the Lord's supper, the memorial of the death and resurrection, the expression of the offering of the one sacrifice of Christ, the concluding doxology. It has also the intercessory prayers or petitions for the living and the dead, but in

a much simpler form than in the Roman eucharistic prayer.

Finally, a more developed eucharistic prayer, suited to Sundays on occasion, includes a solemn recital of the deeds of God, from creation to the second coming of Christ (the latter mentioned in all the new prayers).

Unlike the Roman usage, which has been to name the birth of Jesus or the Epiphany or the Ascension,

etc., as seemed appropriate in the course of the Church year, this text follows the Eastern practice of elaborating the several facets of the mystery of Christ in a single prayer.

This is not done at great length, but with considerable catechetical effect. The praise of God, in biblical terms, is carefully and movingly expressed, so that a clearer perspective can be had by those present.

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School Addition, Convent Planned

MIRAMAR—Plans for a 10-classroom addition to St. Bartholomew School and a new convent for the Sisters of Charity who staff the school have been announced by Father Noel Fogarty, pastor.

The addition and new building are expected to cost about \$200,000. Bids on the project are expected within a month, the pastor said.

Around The Archdiocese

St. Peter, Paul

Patronal feast of the parish will be observed during Concelebrated Mass at 11 a.m., Saturday, June 29, in the church.

St. John

Sewing group to make pads for cancer patients will meet at 10 a.m., today (Friday). Women in parish are invited to attend.

Holy Rosary

Women of the parish will participate in a volleyball exhibition at 2 p.m., Sunday, June 30, on the parish grounds.

Marianettes

New officers will be installed by the women's auxiliary of K. of C. Council No. 3757 during dinner at 6:30 p.m., Tuesday, July 2, at Miami Lakes Country Club.

Little Flower

St. Theresa Guild in Hollywood will sponsor a summer social at 8 p.m., Saturday, June 29, at the Jaycee Park, Sheridan St., and the beach. Those planning to attend should bring box suppers and other refreshments.

St. Rose

Folk Mass for youth will be celebrated at 7:30 p.m., Sunday, June 30, in the parish church, NE 105th St. and Fourth Ave. A social will follow in the parish hall.

Trees Needed At Playground

HIALEAH — shade trees are needed that can be planted on the playground of St. John the Apostle School.

Since a professional crew is not available to move the trees, very large trees are not desired. Those wishing to donate small or medium trees are asked to call 888-2986.

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ON THE OCEAN AT 67th ST. MIAMI BEACH

South Florida Scene



GROUNDBREAKING ceremonies for a new Council hall were recently held by members of the Pompano Beach K. of C. Council No. 4955. Left to right are Harold Soul-

Novices To Get Habits; Sisters Take Vows

JENSEN BEACH—Eleven young women from parishes in the Province of Miami will be received as novices by the Sisters of St. Joseph of St. Augustine during ceremonies at 9:30 a.m., Tues-

day, July 2, in the novitiate chapel.

Msgr. David Bushey, rector of the Cathedral and Vicar for Religious in the Archdiocese, will officiate at the ceremonies, during which

three Sisters will make profession of perpetual vows and 10 others will profess first annual vows.

Postulants who will receive the black habit and white veil of the order include Cynthia Bliss, Colleen Courtney and Theresa Fretter, Miami; Linda Cushing and Susan Kloski, Jacksonville; Mary Ann Benak, Jupiter; Mary Louise Nover, St. Petersburg; Jean Marie Wroble, Orlando; Marianna Newsome, Gainesville; Antoinette Wheat and Marian Pavlic, Tampa.

First vows will be professed by Sister Maria Salvador, Sister Mary Eucharista, Sister Paul Catherine, Sister Peter Damian, Sister Kenneth Marie, Sister Martha Joseph, Sister Anne Michele, Sister Rose William, Sister Mary Joan and Sister Maria Guadalupe.

Sister Herbert Helene, Sister Bernard Joseph and Sister Mary Luke will profess perpetual vows.

nier, Jim Fix, Father Richard Murphy, chaplain; Jack Bussen, Grand Knight; Father Matthew Morgan, pastor, St. Elizabeth parish; and Jack Hill, trustee.

Assistant Principals Named At Columbus

Brother Eugene Trzeciacki, F.M.S., and Brother Kevin Francis, F.M.S., have

been appointed assistant principals at Christopher Columbus High School.

Appointments to Christopher Columbus and Msgr. Edward Pace High School, both staffed by the Marist Brothers, were announced this week by Brother Leonard A. Voegtli, provincial.

Other appointments to the faculty at Columbus High include Brother William Paul, formerly an instructor at St. Helena High, Bronx,

N.Y.; Brother Rudolph Maurice, formerly a member of the faculty at Christ the King High, New York City; Brother Ronald David, who has been teaching at Archbishop Molloy High, New York City; and Brother Alan Smith.

Brother Alan is an alumnus of the high school and the first graduate to return there as a faculty member.

Brother Eugene has been transferred from the Marist Novitiate, Esopus, N.Y.

Brother Kevin has been teaching at Columbus for the past year.

At Msgr. Pace High, Brother James Damian, former director at Archbishop Molloy high school, is joining the faculty.

Those transferred from Columbus and Pace include Brother Christopher, Brother Ludwig, Brother Edmund L. Sheehan and Brother John Glackin.

'Happy Miami' Group Backs More Jobs

Small businessmen in the area have been urged to provide part-time or permanent jobs for youths by the Operation Happy Miami Committee.

"If each business in the community would put just one more person to work it would help," Miami City Manager Melvin L. Reese told a gathering of City of Miami officials and businessmen

Equipment is also urgently needed at the Happy Miami centers, according to City Commissioner Mrs. M. Athalie Range, who suggested an intensive campaign to involve more of the area's merchants in the recreation programs.

Ping pong tables, television sets and all types of games are needed. Those wishing to donate such equipment may contact Chris Walton at 377-8311.

Businessmen desiring to hire employes part-time or full-time are requested to call 637-2122 or 635-1497.

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Ex-Migrants 'Pick Off' Jobs In Industry

(Continued from Page 5)

gusin has put aside those notions harbored by most people—that migrant workers are shiftless, lazy and undependable. "They show an obvious ambition to get the job done—and they'll stay with it once they get started," he explained.

"And when they have finished one job they will come in and ask for another," Ragusin added. **MANAGER ASTOUNDED**

Ragusin is astounded at his low absenteeism rate, too. "Evidently when they know that they are responsible for their jobs, they bother to show up. And, they know that they have a job to go to each day," he emphasized.

The idea of utilizing migrant laborers in the assembly plant came from Archbishop Coleman F. Carroll of Miami. Company President Joe Melley Jr.—who had vacationed in the Ft. Lauderdale area for years—decided to open a branch plant in South Florida and when plans were finalized, started looking for a labor pool. He found it—after Archbishop Carroll made the improbable suggestion—in the migrant labor camps.

The workers were all screened first by the Community Action Fund personnel and then were sent to Melley Motors for two weeks of training courses which included explanation of schematic drawings and a constant emphasis on safety procedures when working around and with the big machinery.

Eleven ex-migrant workers started in the program, about six weeks ago and since then they "have lost a few and replaced a few."

"But an attrition rate of about 30 per cent is nothing when you consider that many of the skilled workers who labor under the auspices of trade unions contribute to

an industrial turn-over rate of 25 per cent," Ragusin said.

END OF TRAINING

At the end of the training, the men moved out onto the assembly floor and the three women moved upstairs into an airconditioned workroom where they put together the connector wiring for control panels and then assemble the entire control panel as the parts are available.

Bertha Lee Highsmith, 25 who had followed the migrant labor road all over the Eastern half of the United States before she came to Melley Motors, explained, "It's great to know that there is a paycheck every week and that it will be for the same amount—never less."

The plant manager added that the workers now make at least twice what they made picking crops and that they will get raises as their job skills improve.

STEADY PAYCHECK

Henry Jones, in his thirties, said, while perched atop a large diesel engine he was piecing together, "I love my job and the people I work with. I have a steady paycheck now and I have enough to eat."

That's important to these 11 people and others like them who have led a meal-to-meal existence most of their lives—and sometimes it was a long time in between meals.

Ragusin reported that he has had visits from other migrants looking for employment, too. "They come in and tell me that they have heard the work is good and could they have a job?"

The three girls upstairs wrapping and twisting connector wires giggled when they were asked if they had bragged about their new jobs to their friends. They finally admitted that they had told neighbors about their work and that the friends now

wanted "to work steadily and get a steady paycheck."

"I couldn't recommend them more highly to other employers. They are hard-working and when they see that they can get ahead they will work harder than the man who has had a decent job all of his life," Ragusin emphasized.

He offered one word of caution to businessmen who might hire the ex-migrant for assembly work. "Be sure and have supervisory personnel who are open-minded and willing to spend some time with these people helping them to learn."

Deodoro Moreno, who was moving one of the partially-assembled diesels with a crane, moved across the shop and turned off the power to the crane before he would pause to discuss his new job. He couldn't say much about it except, "I like it, like it better than the fields."

Miss Highsmith said she was just glad to be out of the fields "where you're down on your knees and dirty all day."

Although they might miss the sunshine during the day, they all agreed that they feel no loss when they think about the constant bending over and the constant

straightening up.

Ragusin explained it this way, "Now they're in a situation where someone else is bending over for them—to help them learn and to help them work—and they, of course, enjoy it."

Perhaps the most puckish of the workers is Alfonso Delison who Ragusin swears must "go to bed at night with a smile on his face and wake up in the morning with the same smile." He is typical of the hard work and enthusiasm with which the plant manager credits the new employees.

"If they do the work, then they know I don't bother them," Ragusin continued. "They like their independence and they guard it carefully."

At times, the employer explained, they will try to see how far they can go without getting caught. "But when they are caught they straighten up," he said.

Advice On Hurricanes

Packets covering all phases of preparation for hurricanes are available at the offices of the Dade County Home Economics Agent, and may be obtained by writing to 2690 NW Seventh Ave. or by calling 633-8566.

2 Ecumenical Leaders Praise Bible Guidelines

WASHINGTON (NC)—Two Catholic ecumenical leaders have praised the guidelines issued for common translation of the Bible by the Vatican Secretariat for Promoting Christian Unity and the United Bible Societies.

According to Bishop John F. Whealon of Erie, Pa., the "welcome new guidelines eliminate most if not all difficulties in preparing and printing Bibles for use by Protestants and Catholics alike."

Bishop Whealon, who has represented the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs in dialogue with the American Bible Society, said:

"It is remarkable that the Bible, which once was the sign and cause of division between Christians, now becomes a sign and cause helping towards unity of Christians. We can now work together towards the challenge of getting our people to read the Bible and to live daily by its teachings."

Msgr. Myles M. Bourke, pastor of Corpus Christi Church in New York and a member of the Joint Working Group of the Bishops Committee for Ecumenical and Interreligious Affairs and the National Council

of Churches, said that acceptance of the guidelines is "welcomed as a concrete expression of progress towards production of a common Bible."

"However," he continued, "the first principle seems surprising: namely, that the work of translation is to wait upon the completion of a new critical edition of the Greek text of the New Testament. Whatever their deficiencies, some of the critical editions now published are an adequate basis for a new jointly sponsored translation."

Catholic Papers Join Group

WASHINGTON, D.C. — (RNS) — The Associated Church Press welcomed two new Catholic members at its annual convention here, and opened the door to non-voting associate membership by Jewish editors.

New Catholic publications to join were The Catholic Voice of Oakland, Calif., (circulation 49,000, edited by Msgr. Francis Maurovich), and The Lamp, published by the Graymoor Friars in Garrison, N.Y., (circulation 60,000, edited by Father Charles Angell).

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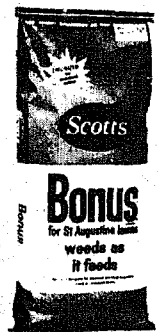
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Catholic Among The Signers Of '76 Declaration

By JOHN J. WARD

On Thursday of next week, the United States will observe its greatest holiday.

It will mark the occasion when, 192 years ago, the Declaration of Independence was signed by 56 American patriots.

In those days there were not many Catholics in the land discovered by Columbus 284 years previously. But one of the men who signed the document of freedom was a Catholic, Charles Carroll, of Carrolltown, a loyal and trusted friend of George Washington and the wealthiest man in the 13 colonies.

When John Hancock, president of the Continental Congress, asked Carroll if he wished to sign the document, Carroll took pen in hand and wrote "Charles Carroll" in a bold script.

Then, when a bystander remarked that he could easily escape any royal vengeance because there were so many Charles Carrolls, he took the pen again and added the words "of Carrollton" in order to give positive identification in the event that he had to answer for his "treason."

Fifty years later, Carroll, then the last surviving signer, penned a "supplemental declaration" which should be read and studied by all Americans today:

"Grateful to Almighty God for the blessing which through Jesus Christ our Lord, He has conferred on my beloved country in her emancipation, and on myself in permitting me, under the circumstances of mercy to live to the age of 89 years, and to survive the fiftieth year of American Independence, and certify by my present signature my approbation of the Declaration of Independence, adopted by Congress on the fourth of July, 1776, which I originally subscribed on the second day of August of the same year, and of which I am now the last surviving signer;

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

The original, engrossed copy of the Declaration of Independence is enshrined in the exhibition hall of the National Archives building in Washington. With it are two other "Charters of Freedom" — the United States Constitution and the Bill of Rights.

On its 100th anniversary in 1876, the Declaration was a featured attraction in Independence Hall, Philadelphia. From then it was exhibited in the State Department in Washington until September, 1921, when it was on exhibition in the Library of Congress, its custodian until it was installed in the exhibits of the National Archives building in December, 1952.

The first public religious commemoration of the adoption of the Declaration of Independence was held on July 4, 1779, in historic St. Mary's Catholic Church, Philadelphia.

The President and members of the Continental Congress were among those attending the Mass on that occasion.

Will Teach English As 'Foreign' Language

By J. J. Gilbert

WASHINGTON—(NC)Georgetown University here is about to launch a program to teach English to American citizens as a foreign language.

Deriving from the outstanding competence the Jesuit-conducted institution has already achieved in teaching English as a foreign language to foreign students, the program aims at helping citizens of the country's inner cities to remove their deficiencies in spoken English.

While admitting that some persons may not see this as a significant venture, university officials point out that there are groups of residents in inner cities across the country whose use of the English language is so poor that their speech sometimes resembles a patois or jargon.

Not only does this make it extremely difficult for such persons to communicate with other citizens, but it severely limits their opportunities to get jobs, and minimizes their chances of continuing promotions if they do get jobs.

The U.S. Office of Education has awarded Georgetown a grant of more than \$60,000 to launch a master's program in this field in 1968-69. Twenty-five teachers from inner-city schools will be brought to Georgetown from different parts of the country on fellowships. Here they will be given a new program of theoretical and applied linguistics designed to help them initiate in their own schools special English programs for the culturally disadvantaged.

Georgetown is also seeking to develop programs that will help train individuals living in this city for new careers. One such program, already in operation in downtown Washington, prepares unemployed and low-income residents for employment and for better jobs in government and private business.

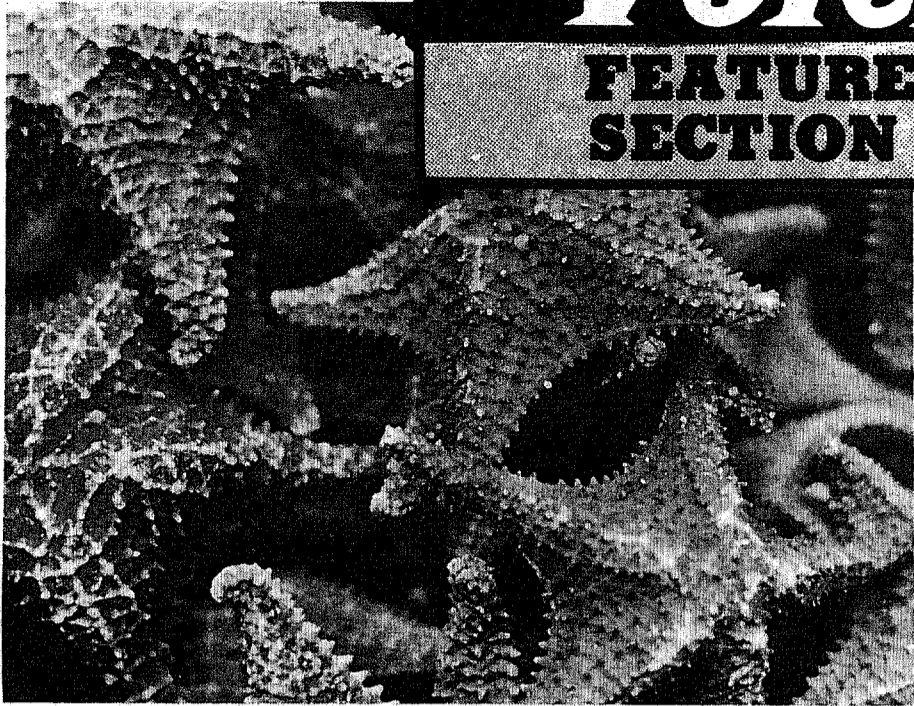
In these jobs, it is hoped they will work to ameliorate the physical, social, economic and cultural conditions of the inner city.

The College Orientation Program, another Georgetown project, has been hailed as a "brilliant" success. Now four summers old, the program carefully selects Washington high school students from among groups not expected to succeed in college unless their preparation is strengthened.

Then, during the summer weeks, an effort is made to improve their knowledge, study habits and motivation, through special courses and outside activities. Thirty-three of the 40 students who completed the program in 1965 are now enrolled in 14 colleges, and 28 of the 44 high school students who went through the program in 1966 have begun their freshman year in 21 institutions.

The VOICE

FEATURE SECTION



How manifold are Your works, O Lord! In wisdom You have wrought them all—the earth is full of Your creatures; the sea also, great and wide, in which are schools without number of living things both small and great.

Psalm 103: 24-25

Is Violence A Trait Of American People?

JOHN COGLEY'S VIEW

One of my full-time duties as a Fellow at the Center for the Study of Democratic Institutions in Santa Barbara is to edit a bi-monthly, "The Center Magazine." For the last issue, I submitted a question to five of my colleagues and asked them for fairly brief replies.

The question: "Is there something peculiarly American about resort to violence—or is it simply human?"

The replies were already in type when we received word of the assassination of Dr. Martin Luther King. The magazine was distributed when Senator Kennedy fell.

It can be said, then, that the answers supplied by the Center Fellows were not influenced by the tragic events that later pointed up the timeliness of the original assignment.

Here are some excerpts from what they had to say:

From Stringfellow Barr, former president of St. John's College, Annapolis, and a distinguished historian:

"We Americans get a Scottish verdict—not proven. If we are guilty, it is not that we are the world's most violent race but that we suffer from a peculiar folly, as a result of our national history, our wealth, our success, and the fact that we have never lost a war . . . We simply have a deep faith in the efficacy of force.

"If it fails to solve a problem that no force can solve, we do not look for other means of solving it: we escalate."

From Hallock Hoffman, chairman of the board of the Pacifica Foundation, a member of the Society of Friends:

"Plato said that what is honored in a country will be cultivated there. In this country we honor violence. We also honor the enterprises connected with violence.

"Since 1900, Americans have killed more fellow Americans with guns, here at home, than have been killed in all the wars America has fought during the same period.

"Yet, any suggestion that gun sales should be controlled—or even that guns should be registered—is met with outraged resistance by associations of riflemen, hunters, and 'naturalists' who are front men



JOHN COGLEY

or dupes for the manufacturers of arms and ammunition they use.

"It is typically American that the organization to murder for profit was called 'Murder, Inc.'"

"We honor violence and the corporate form. You can watch us doing both every evening on television, some of it live coverage from our very own war in Vietnam."

Frank K. Kelly, former staff director, Senate Policy Commission, and veteran journalist:

"Since American society is one of the most highly industrialized societies in the world—and such a society always holds out more and more possibilities for those who keep pushing—the forces of frustration are intensified from year to year.

"So the potential of violence keeps growing. However, there are signs that television broadcasts of bloody fighting in Vietnam and the scenes of destruction in the ghetto, may have convinced millions that violence is a self-defeating and futile way to relieve frustration."

Bishop James A. Pike:

"We can't have it both ways. As long as the American nation so officially engaged day by day, hour by hour, in violence abroad, which (courtesy of television) is visible to all, we cannot hope to be free of violence at home. . . An increasing number of American citizens have been feeling alienated from the nation in their inability to find hope for remedying acute evils.

"Exhorting them to avoid violence will have little effect. Nor will more laws and more police tanks and anti-personnel weapons set against them solve their problems.

"As long as those who are involved in arson and assault and battery in the inner-city regard themselves as having a better cause than those involved

in 'search and destroy' missions in Vietnam, in defoliation, and the levelling of villages, there will be no hope for security in our cities."

The assassination of Senator Kennedy and Dr. King, like the killing of the President in 1963, has of course brought on a massive reconsideration of the problem of violence in the nation.

It is perfectly true, as many leaders, including President Johnson and Archbishop Cooke have pointed out, that 200 million Americans cannot be blamed for the individual acts by which these great men were taken from us.

That is so obvious, it might have gone without saying. The point, however, is that these dramatic deaths and the resort to violence by these unhappy killers brought to attention, as nothing else could, the whole problem of violence in the United States. The problem, so to speak, was written large when Dr. King and the Kennedys fell.

If I had been contributing to the Center symposium I think I should have denied that the U.S. was alone in the world in its reliance on violence.

At the same time, I don't think violence in any other country is more widespread. I don't believe that anywhere else is there such a glorification of the violence of the past and the present, transmitted to generation after generation by movies and television.

Nor is there anywhere else where official, Government-sanctioned violence is more passionately defended or the resort to violence on the part of the poor and oppressed more roundly condemned.

I suspect that our troubles come from the fact that we just can't make up our minds about the morality of violence. We like it when we think its effects have been, or promise to be, good. We are vigorously opposed to it when it seems that it might claim us as its victims.

The reason for this, I suspect, is the old idea that Americans, when they are acting under law, are by definition virtuous. Whatever we do legally, we are persuaded, whether it be waging war or carrying out capital punishment, just cannot be bad, not in "God's country."

If Faiths Come Together Will Jokes Break 'Em Up?

NEW YORK —(CPF)—In a Baltimore daily newspaper a few years ago there was a headline that said:

NON-CATHOLIC UNIT HAS ROLE FOR JESUIT

It was over a news story about the appointment of the Rev. David J. Bowman, S.J., to the post of assistant director of the National Council of Churches' department of faith and order. But nothing in the story was as interesting as the smaller headline which appeared right under the main headline:

He Is Named to Post During Gunfight In Small Ohio City

Some readers might well have wondered about the tactics that ecumenical leaders were resorting to, others chuckled over the comical type-setting error, but Hiley Ward, religion editor of The Detroit Free Press, clipped it and filed it away as a fine example of "the humor that happens when Catholics, Jews, and Protestants come together."

That's the sub-title for "Ecumania," a collection of ecumenical humor, edited by Ward and published by Association Press as a help for speakers at the growing number of interfaith gatherings, but—more importantly—to help the ecumenical movement along.

"They say you can achieve church unity eventually if men pray," Ward comments in a preface to almost 300 ecumenical jokes, stories and witticisms, "But it surely will come much faster if, besides prayers and trust in the Holy Spirit, men also learn to laugh."

"If Pope Paul VI and Patriarch Athenagoras just frowned and grunted when they met each other in Jerusalem, Istanbul, and Rome, how disastrous that would have been for church unity. But they embraced in the gesture of friendship, and eyes sparkled and big grins were on their faces.

"Sour faces are the death of any intergroup relations. If a man and a woman looked at each other sourly, never smiling, they certainly would never marry. Nor can sour, stuffy religionists expect to achieve any significant ecumenical or unity relationships."

Predictably, in this era of interfaith goodwill, much of the humor in "Ecumania" is self-deprecating. Indeed, an "ecumaniac" is described as a person "who thinks any religion's better than his."

The singular characteristics of the various Christian denominations are ribbed in one story that has Jesus meeting with an interfaith group of men and saying to them, "Men, I've got an idea."

The Presbyterian answered: "Just a minute. Is it sophisticated?" The Baptist said, "Is it moral?" The Methodist said, "Is it non-alcoholic?" The Disciples of Christ member said, "Is it Scriptural?" The Lutheran said, "Is it evangelical?" The Quaker said, "Is it quiet?" The Catholic said, "Is it authoritative?" The Episcopalian said, "Is it archaic?"

Christ said, "Forget it."

There's the Jewish store-owner who looks at his empty shelves on Christmas morning and with his happy family joins hands and sings. "What a Friend We Have in Jesus."

Catholics trying to imitate Protestants in hymn singing just don't quite make it, confessed one woman. "At the next Sodality meeting, I am going to recommend we purchase a record of the great Mormon Tabernacle Choir, play it at our Mass and have the congregation pantomime it."

Offered as definite proof that Roman Catholics are looking for rapprochement with the Eastern Orthodox is the sign on the parking lot of a Roman Catholic

BOOKS IDEAS IN PRINT

church in Detroit which reads: "Please Face East."

There is the rabbi who comments about the converts from the Quaker religion to Judaism and boasts, "Some of my best Jews are Friends."

If the Knights of Columbus and the Masons ever unite, they will be known as Masonites, according to "Ecumania," which is also sprinkled with samples of religious hatred when it was no laughing matter. Like the lifelong die-hard Protestant who became a Catholic on his deathbed and explained his sudden change by saying, "I want one of them to die, not one of us."

Some of the humor is bitter sweet. A bigoted Irish Catholic learns that Negroes are about to move into his neighborhood and starts a petition to keep them out. When his Protestant neighbor refuses to sign, he wants to know why not. "It won't do any good," replies the Protestant. "I signed a petition like this 10 years ago to keep you out, and you moved in anyway."

But perhaps the best story in "Ecumania" is one that has no funny point to it nor is it to be classified as an "Axe of the Apostles." It's told by Rabbi William B. Silverman of Kansas City, Mo.

"When I was a civilian chaplain at Fort Custer, in Battle Creek, Mich., 1941-1943," he said, "the Catholic priest and I were asked to see a Protestant boy."

"The Catholic priest was a rotund, jolly cleric, who was well liked by all. When we visited the boy, he turned to the priest and said, 'Father, I appreciate your visit, but I'm a Protestant."

"The priest smiled at the boy and said, 'Son, I don't want you to change your faith. I want your faith to change you.'"

Recent And Recommended

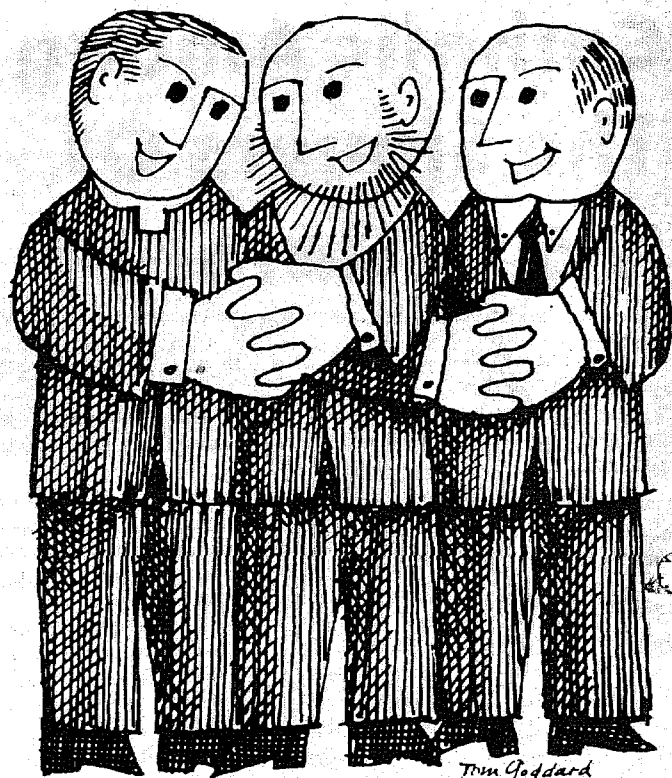
FICTION

| Title and Classification | Author |
|-----------------------------|-----------|
| Christy (I) | Marshall |
| The Claimant (Iib) | Alpert |
| 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.



COVER ILLUSTRATION from paperback edition of "Ecumania—the humor that happens when Catholics, Protestants and Jews come together."

Embarrassing Gaps In List Of Best Sellers

CINCINNATI —(RNS) —Comparison of Catholic best sellers of the past decade, while indicating the change going on in the Catholic Church, also shows some "embarrassing gaps," according to Father Leonard Foley, O.F.M.

Of the 281 books in the 10-year period used in his study, the Franciscan priest said "there is not a single book directly treating the two greatest problems we have today: war and the racial situation."

Father Foley made his observations in the June issue of St. Anthony Messenger, published here by the Franciscan Fathers.

Conceding that "Popularity is not necessarily an index to greatness, but it is a sign of the times," Father Foley said his study revealed a great deal about the nature of the Church in the past decade.

The great shift, he noted, has been away from religious fiction, biography, and lives

of the saints to books which treat the more "weighty" topics of theology, religious psychology, scripture, liturgy, and Teilhard de Cardin.

Father Foley also revealed that he contacted the publishers of the books under consideration and obtained sales figures. On the basis of these figures for the books on America's lists and other books which sold 25,000 or more hardback copies, he has compiled a best seller list for the decade. The top ten, in the following order, are:

Shoes of the Fisherman by Morris West; The Edge of Sadness, by Edwin O'Connor; The Day Christ Died, by Jim Bishop; The Catholic Marriage Manual, by Msgr. George Kelly; the Jerusalem Bible; Prayers by Michael Quoist; "The Dutch Catechism;" Catholic Youth's Guide to Life and Love by Msgr. George Kelly; That Man Is You, by Father Louis Evely; and The Night They Burned the Mountain by Dr. Tom Dooley.

Ballet Company Will Show At 2 Colleges

BOCA RATON— A new summer Performing Arts Series consisting of two programs will be inaugurated at Marymount College on Monday, July 1, at 8 p.m., when the Oukhtomsky Ballet Classique will be presented

in Founders Hall. "In Search of Dylan," the words and music on the life of Dylan Thomas by Kay Britten, William Needles, and Cedric Smith, will be featured at 8 p.m., Monday, July 8, during a presentation

which involves four voices with music and film.

The Oukhtomsky Ballet Classique troupe, which will also perform on Saturday, June 29, at Barry College, is a small company of seven dancers organized in

1964 with four ballerinas and three male dancers. The troupe performs the works of the classical ballet repertoire, plus ballet-dramas and comedy ballet.

Wladimir Oukhtomsky, formerly of the Grand Ballet de Monte Carlo, formerly danced with the Ballet du Marquis de Cuevas and has toured the United States and Europe as a partner of Tamara Toumanova.

William Needles directs the production on July 8 and also appears in a major role. An American citizen who grew up and lives in Canada, he was a charter member of the Stratford Shakespeare Company with which he played for 12 seasons. He coaches dramatic arts at Illinois Wesleyan University.

Both programs are presented through the cooperation of the artists' agents who have made the productions available to the college as part of the experiences for participants in the Upward Bound project now being conducted on the campus.



OUKHTOMSKY Ballet Classique will make two appearances in South Florida next week. The troupe will perform at 8:15 p.m., Saturday, June 29, in Barry College Auditorium and at 8 p.m. on Monday, July 1, at Founders Hall at Marymount College, Boca Raton.

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Mass-Media Violence: Beginning of the End?

HOLLYWOOD (CPF)— Violence in films and television — which letters, sermons, speeches and articles could not stop — is being cut back sharply in the wake of the assassination of Sen. Robert F. Kennedy, and, as one report put it, "some of it might just be lasting."

The TV networks — while still arguing that there is no substantial evidence connecting video violence with real-life violence — have been swift to react to the nation's current mood: substituting series episodes and switching network movies, violence-heavy and promising to either delete or greatly lessen violence in future scripts.

In the film industry, a group of screenwriters and actors have pledged to never again associate themselves with films featuring violence for its own sake. Jerry Paris, a film director, launched the anti-violence drive by running a "Pledge of Conscience" ad in Hollywood trade papers, and in several days the ad was appearing with the signatures of such persons as Jack Lemmon, Richard Boone, director William Wyler and Jack Valenti, president of the Motion Picture Association of America.

Violence Problem

The late President Kennedy once scheduled a meeting with members of the Directors Guild of America to discuss the problem of excessive violence in films, said Mr. Paris, but the meeting was scheduled for November 29, 1963.

"It has taken us almost five years and his brother's own assassination to get us to do anything about it," Mr. Paris said.

But the most immediate and sweeping cutbacks in violence are taking place in the TV industry.

These range from expected changes of titles — "The Guns of Will Sonnett" to, simply, "Will Sonnett" — to the announcement that the producers of "Get Smart," the spy satire, are omitting all scenes with violence from next season's scripts.

'Justified Violence'

At NBC, a network programming policy that permitted "violence only where

justified" was changed to read "violence only where essential."

In addition, the NBC network has promised that beginning this fall, all violence will be eliminated from preview scenes of upcoming episodes. Until now, scenes with the most violence have been used to lure viewers into watching the following week's episode.

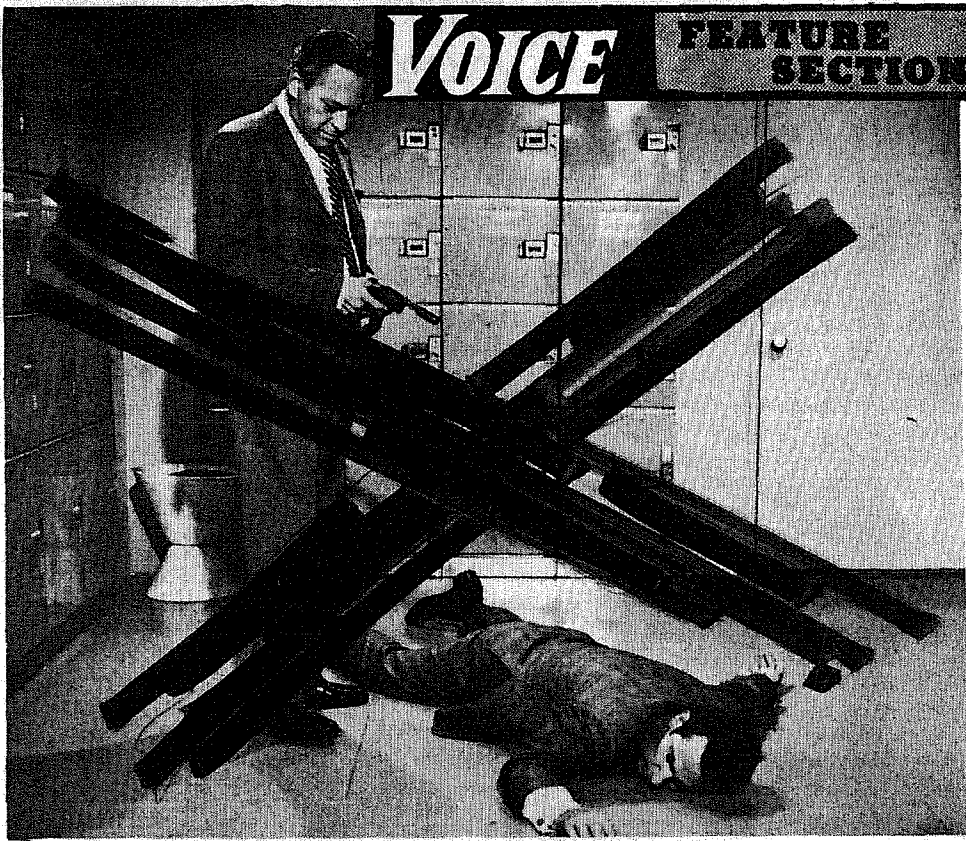
But an over-all evaluation of next season's program content is going on at the three major networks as a result of the latest act of violence in American public life — not because the networks feel responsible for violence in America ("Blaming television," said NBC president Julian Goodman, "is... an unwarranted oversimplification") — but because they believe that the anti-violence mood of the American people is likely to prevail for some time.

For each study showing that there is a relationship between violence and TV and films, there is a study showing that there is no real relationship. (Ironically, the alleged slayer of Senator Kennedy, Sirhan Sirhan, did not arrive in the U.S. until

he was 13 and, presumably, was not fully exposed to violence in U.S. movies and television until well after his formative years, the period that most concerns opponents of violence in films and television.) But with the assassinations, the growing crime rate, and the increase of violence, a number of commentators are arguing that by the time sufficient "proof" is gathered about the effects of violence in the mass media, it may be too late.

A discussion of behavioral scientists, following the assassination of Senator Kennedy, resulted in an agreement that no direct relation could be shown between mass-media violence and the assassinations of the Kennedy brothers and Martin Luther King, Jr.

But it was agreed that the Saturday-morning deluge of cartoons — often sponsored by toymakers trying to sell simulated weapons to children — the Westerns and the police and spy dramas from Vietnam were conditioning the mass audience to become reconciled to violence as an acceptable means of settling differences.



VIOLENT SCENES such as this will be eliminated from the scripts of the "Get Smart" TV series starting this fall as part of a cutback on violence following the assassination of Senator Kennedy.

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.

11 A.M.
CHURCH AND THE WORLD TODAY Ch. 7 WCKT
11:30 A.M.
MASS FOR SHUT-INS—Ch. 10 WLWB
(Tuesday)
9:30 P.M.
MAN TO MAN: Ch. 2 WJHS. Topic for discussion, "Are Americans Violent People?" Panel includes Episcopal Bishop, James Duncan, Father David Punch and Rabbi Joseph Narot.

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.
MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

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 FELIZ—Spanish WFAB, 990 Kc.
8:35 A.M.
CATHOLIC NEWS—WGBS FM 96.3.
8:45 A.M.
THE HOUR OF ST. FRANCIS—WJCM, House For Sale.
9 A.M.
THE HOUR OF ST. FRANCIS—WJCM, Same as 8:45 a.m.
THE SACRED HEART PROGRAM—WGMA Hollywood.

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

SATURDAY, JUNE 29
1:30 p.m. (10) Amazing Dr. Clitterhouse (Objectable in part for all)
2 p.m. (6) David and Lisa (Unobjectionable for adults and adolescents)
2 p.m. (4) Spitfire (Family)
3:30 p.m. (4) Wee Willie Winkie (No Classification)
4 p.m. (6) September Affair (Objectable in part for all)
OBJECTION: Reflects acceptability of divorce.
7 p.m. (6) David and Lisa (Unobjectionable for adults and adolescents)
7:30 p.m. (23) La Mestiza (No classification)
9 p.m. (5) Phantom Of The Opera (Family)
9 p.m. (6) September Affair (Objectable in part for all)
OBJECTION: Reflects acceptability of divorce.
9 p.m. (23) Yo No Soy La Mata Hari (No Classification)
11 p.m. (10) Man With A Million (Family)
11:15 p.m. (11) Indian Fighter (Objectable in part for all)
OBJECTION: Suggestive situations
1 a.m. (4) The Night Holds Terror (Objectable in part for all)
OBJECTION: Excessive brutality.

SUNDAY, JUNE 30
11:30 a.m. (7) Revenge Of Uruss (No Classification)
12:30 p.m. (10) Riff Raff (Unobjectionable for adults and adolescents)
1 p.m. (4) Shadow Of A Doubt (Unobjectionable for adults and adolescents)
1:30 p.m. (7) Sea Hornet (Unobjectionable for adults and adolescents)
2 p.m. (6) September Affair (Objectable in part for all)
OBJECTION: Reflects acceptability of divorce.
2 p.m. (10) Charge Of The Light Brigade (Family)
3 p.m. (7) Hold Back Tomorrow (Family)
4 p.m. (6) David And Lisa (Unobjectionable for adults and adolescents)
5 p.m. (10) Jim Thorpe—All American (Unobjectionable for adults and adolescents)
6 p.m. (6) September Affair (Objectable in part for all)
OBJECTION: Reflects acceptability of divorce.
7 p.m. (23) Yo No Soy La Mata Hari (No classification)
8 p.m. (6) Boccaccio 70 (Condemned)
OBJECTION: This film is a trilogy which purpose to be styled after Boccaccio. The visualization of this type of story becomes in the present film a grossly suggestive concentration upon indecent costumes, situations and dialogue. Furthermore, one act of the film is a travesty upon marriage, which is hardly redeemed by the pathos of its ending, and the final act is little short of a "dirty joke" told at the expense of sex and religion.
8:30 p.m. (23) La Mestiza (No classification)
9 p.m. (10 & 12) A Girl Named Tamiko (Objectable in part for all)
OBJECTION: This film lacks sufficient compensation for the low moral tone which pervades its trite and unmotivated story.
11:15 p.m. (5) Gervaise (Unobjectionable for adults)
11:15 p.m. (11) Turtles Of Tahiti (Objectable in part for all)
OBJECTION: Suggestive sequence and dance.
11:30 p.m. (4) Rawhide (Family)
11:30 p.m. (7) Golden Girl (Unobjectionable for adults and adolescents)

MONDAY, JULY 1
9 a.m. (7) Tennessee Champ (Objectable in part for all)
OBJECTION: Objectable sequence.
9 a.m. (10) It's A Pleasure (Unobjectionable for adults and adolescents)
5:30 p.m. (10) Drums In The Deep South (Unobjectionable for adults and adolescents)
7 p.m. (23) Revenge Of The Barbarians (No classification)
8:30 p.m. (6) Room At The Top (Objectable in part for all)
OBJECTION: The treatment of this film involves gross suggestiveness in costuming, dialogue and situations. It, moreover, tends to arouse undue sympathy for an aduress.
9 p.m. (23) Bebo's Girl (Unobjectionable for adults)
11 p.m. (6) Battle Of The Sexes (Unobjectionable for adults and adolescents)
11 p.m. (23) Mr. Moto In Danger Island (Family)
11:15 p.m. (11) Fixer Dugan (Family)
1 a.m. (10) Bright Lights (No classification)
TUESDAY, JULY 2
9 a.m. (7) Watusi (Family)
9 a.m. (10) Angels Wash Their Faces (Family)
5:30 p.m. (10) The Invisible Invaders (Family)
7 p.m. (23) Colossus And The Headhunters (No classification)
8 p.m. (4) Betrayed (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 7) Captain Newman (Unobjectionable for adults and adolescents)
8:30 p.m. (6) Battle Of The Sexes (Unobjectionable for adults and adolescents)
11 p.m. (6) Four desperate Men (no classification)
11 p.m. (23) Mr. Moto's Gamble (Family)
11:15 p.m. (11) Seven Days Ashore (Unobjectionable for adults and adolescents)
1 a.m. (10) He's To Hold (Family)

WEDNESDAY, JULY 3
9 a.m. (7) "Yes Sir, That's My Baby" (Family)
9 a.m. (10) And So They Were Married (Family)
5:30 p.m. (10) Slim (Family)
7 p.m. (23) Ten Gladiators (No classification)
8:30 p.m. (6) Four Desperate Men (No classification)
9 p.m. (10 & 12) It Started In Naples (Unobjectionable for adults)
11 p.m. (6) Battle Of The Sexes (Unobjectionable for adults)
11 p.m. (23) Mr. Moto Takes A Vacation (Family)
11:15 p.m. (11) Saint In London (Family)
1 a.m. (10) The Captain's Kid (Family)
THURSDAY, JULY 4
9 a.m. (7) Excuse My Dust (Family)
9 a.m. (10) About Face (Family)
10 a.m. (23) Something For The Boys (Unobjectionable for adults and adolescents)
11:30 a.m. (23) The Badge Of Marshal Brennan, Part II (Family)
1 p.m. (23) The Eleanor Roosevelt Story (No classification)
2:45 p.m. (23) Great Guns (Family)
5:30 p.m. (10) Breakthrough (Family)
7 p.m. (23) Goliath At The Conquest Of Damascus (No classification)
8:30 p.m. (6) Battle Of The Sexes (Unobjectionable for adults and adolescents)

FRIDAY, JULY 5
9 a.m. (7) Champ For A Day (Unobjectionable for adults and adolescents)
9 a.m. (10) The Bitter Tea Of General Yen (No classification)
5:30 p.m. (10) The Window (Family)
7 p.m. (23) Tara Tahiti (Objectable in part for all)
OBJECTION: Because of substantial changes effected in the treatment, this film, formerly classified "C" (condemned), is now reclassified "B" (morally objectionable in part for all). Suggestiveness in costuming and low moral tone are the bases for the objection.
7:30 p.m. (10) Dodge City (Family)
8:30 p.m. (6) Four Desperate Men (No classification)
9 p.m. (4) Secret Invasion (Unobjectionable for adults and adolescents)
11 p.m. (6) Battle Of The Sexes (Unobjectionable for adults and adolescents)
11 p.m. (23) Castle Of The Living Dead (No classification)
11:15 p.m. (11) Devil's Canyon (Unobjectionable for adults and adolescents)
SATURDAY, JULY 6
1:30 p.m. (10) Battling Bellhop (No classification)
2 p.m. (6) Battle Of The Sexes (Unobjectionable for adults and adolescents)
2 p.m. (11) Mayor Of 44th Street (Family)
3:30 p.m. (4) Bright Eyes (No classification)
4 p.m. (6) Four Desperate Men (No classification)
7 p.m. (6) Battle Of The Sexes (Unobjectionable for adults and adolescents)
7:30 p.m. (23) El Pendiente (No classification)
9 p.m. (5 & 7) Hard Day's Night (Family)
9 p.m. (6) Four Desperate Men (No classification)
9 p.m. (23) El grito Sagrado (No classification)
11 p.m. (10) The Night Fighters (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Cry Tough (Objectable in part for all)
OBJECTION: Suggestive sequence; excessive brutality.

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Topic: Are We Violent People?
"Are Americans Violent People?" will be discussed by an interfaith panel of clergymen during the 9:30 p.m. program of "Man To Man" on Ch. 2, Tuesday, July 2.
Participating with the Rev. Luther Pierce, producer and moderator, will be Bishop James Duncan, Suffragan Bishop of the Episcopal Diocese of South Florida, Father David Punch and Rabbi Joseph Narot.

WINZ Radio 94

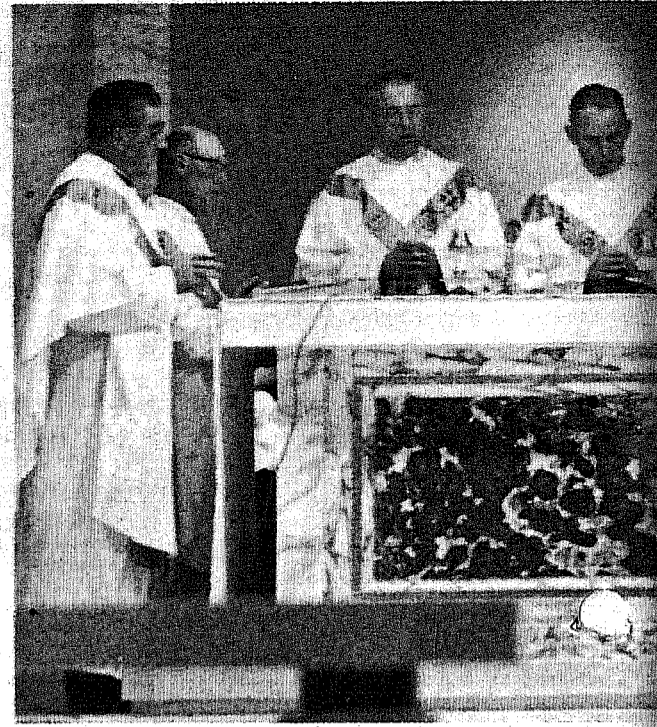
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Florida's newest prelate, Bishop-Elect John J. Fitzpatrick, is shown in procession with Archbishop Coleman F. Carroll, who he has frequently assisted during ceremonies.

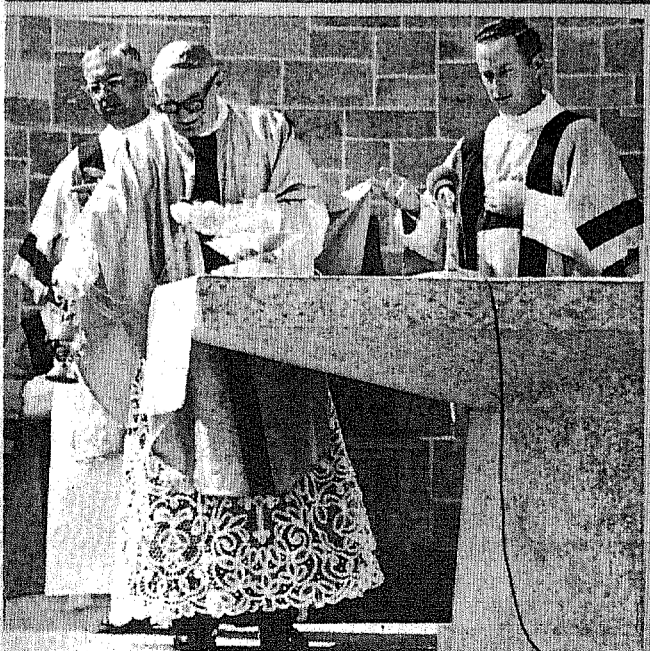


New Auxiliary Bishop, Third From Left,



As pastor of Corpus Christi parish, Bishop-Elect Fitzpatrick is shown assisting recently-arrived Cuban refugees to register for English language classes in 1961.

Famed sculptor, the late Ivan Mestrovic, who sculpted the Crucifix in Corpus Christi Church, was welcomed to the Mission of Nombre De Dios in 1955 by the late Archbishop Joseph P. Hurley, center, and the then Father Fitzpatrick, mission director.



Mission of Nombre De Dios and Shrine of Our Lady of La Leche in St. Augustine was under the direction of the Bishop-Elect from 1951 to 1957.

Prince of Peace Votive Church was dedicated in St. Augustine in 1966 by Franjo Cardinal Seper. The then Msgr. Fitzpatrick served as deacon of the Mass, left.

For 6 Years Of Historic M

The Archdiocese of Miami's new Auxiliary Bishop-Elect is well-known to priests, religious and laity throughout the Province of Miami, having served for years as director of the Mission of Nombre De Dios and Shrine of Our Lady of La Leche in St. Augustine.

Appointed director of the nation's first Marian Shrine on Oct. 24, 1951 after serving as assistant director from 1943 to 1944, the then Father John J. Fitzpatrick conducted thousands of pilgrimages at the mission which stands on the site of the first Spanish mission in the United States.

It was at this location that Spanish priests and settlers landed on Sept. 8, 1565, under the leadership of Don Pedro Menendez de Aviles to found St. Augustine, See City of the Diocese of St. Augustine.

They named this landing site Nombre de Dios, "Name of God," and shortly after erected a mission for the Indian tribes in the area.

The first mission chapel was destroyed in a raid on the city by Sir Francis Drake in 1586. Subsequent chapels were also destroyed, either by fire, by hurricanes, or by English canon fire.

The present reconstruction dates from 1915 and it was in 1931 that the late Bishop Patrick Barry, fifth bishop of St. Augustine, reinstated the customary pilgrimage to the votive shrine and Mission of Nombre de Dios.

A statue of the Virgin Mary under the title, "Nuestra Senora de la Leche y Buen Parto," Our Lady of the Milk and Happy Delivery," is housed in the chapel visited by hundreds of mothers and mothers-to-be annually as well as by thousands of people from every part of the country who come on a pilgrimage or with a deep interest in history, to view the site where the First Mass in the



Concelebrates Mass Following Investiture as Domestic Prelate in 1966

Long, Dedicated Service, Praised By Abp. Carroll

Archbishop Coleman F. Carroll issued the following statement following the announcement that Msgr. John J. Fitzpatrick had been appointed Auxiliary Bishop by Pope Paul VI.

The Archdiocese of Miami is exceedingly happy at the news of the appointment of Msgr. John J. Fitzpatrick as Auxiliary to the Archbishop.

A priest of the Archdiocese, Bishop-Elect Fitzpatrick, during his long and dedicated service to the Church in this state and his service in the Diocese of Miami during the past 10 years, has occupied positions of importance and responsibility in many and varied areas.

As a result of his pastoral assignments he has attained a thorough knowledge and understanding of the problems which face the priests of the Archdiocese.

He is cognizant of the problems of the laity today and the needs of the parishes of South Florida. His wide

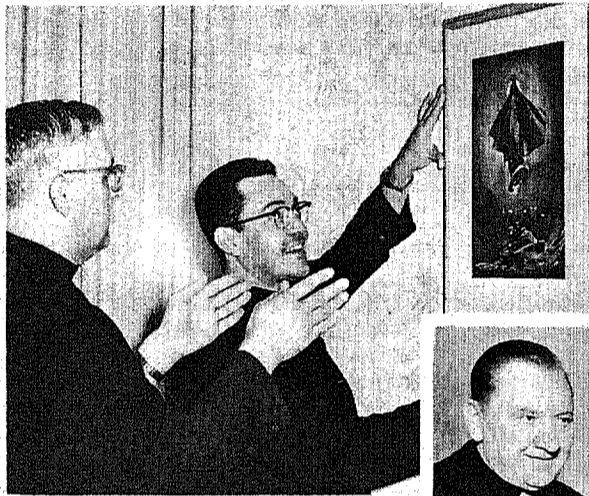
experience in the field of the news media adds another dimension to his understanding of the problems of the Church in the modern world.

In addition, Bishop-elect Fitzpatrick has had a continuing concern for both the spiritual and the material needs of refugees, most especially those from Cuba, to whom he has given valuable and dedicated service.

At the same time, he has been of inestimable assistance to me during the last nine or 10 years, especially in his roles as Chancellor and Episcopal Vicar for Conciliar Affairs.

I am sure that I speak for both the priests and the lay people of the Archdiocese when I say that we are most grateful to the Holy Father for selecting Bishop-Elect Fitzpatrick to be my auxiliary, and that he will be of great assistance to the Church, to the Archdiocese and to the Archbishop.

Leader In Refugee Aid



Cuban refugees and their problems were discussed early in 1961 in New York by the late Francis Cardinal Spellman, center; Bishop Edward Swannstrom, CRS director; and Bishop-Elect John Fitzpatrick.

A Great Responsibility, Declares Bishop-Elect

The following is the statement issued by Auxiliary Bishop-Elect John J. Fitzpatrick on the occasion of his elevation.

I am most grateful to Our Holy Father for his kindness and graciousness in naming me Titular Bishop of Cene and Auxiliary Bishop to Archbishop Carroll. It is an honor that could never be deserved or earned in any way. I am more than a little frightened at the great responsibility that comes with this honor. Immediately I realize that the tasks before me cannot be done alone.

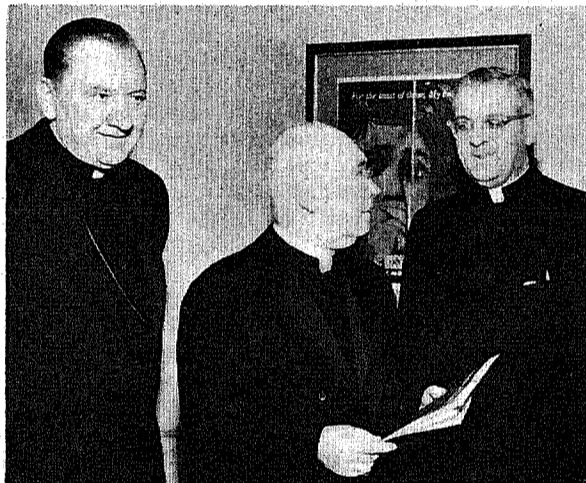
I shall need the generous assistance of my fellow bishops and fellow priests with whom I shall work and all whom I shall serve in the years to come. I hereby publicly reiterate my gratitude to Archbishop Luigi Raimondi, Apostolic Delegate in the United States, through whom the notice of my appointment came. I dedicate myself wholeheartedly to Archbishop Carroll, whose burdens I propose to

carry so that he may more easily continue the magnificent work he is accomplishing here in Florida and in Latin America.

I hope that the people of the Archdiocese of Miami and of the other Dioceses in this Province of Miami will see in this appointment another sign of Our Holy Father's recognition of the tremendous growth of the Church in Florida. The Second Vatican Council made it clear that Christ's bishops are to give service to His people everywhere and I shall endeavor to serve them wherever and whenever possible.

May God grant me the graces to grow with the post-conciliar Church, to show leadership to God's people and to maintain a steadfast faith in Christ and His church, no matter what the future brings. I shall need the understanding, patience and prayers of all in the days ahead. May God bless all whose paths I cross in the years to come.

Latin American Chancery was opened in Centro Hispano Catolico under the direction of the then Msgr. Fitzpatrick, assistant chancellor, and Father Eugenio Del Busto.



Was Director Mission, Shrine

United States was celebrated, and American Christianity began.

In December, 1953, the late Archbishop Joseph P. Hurley, Bishop of St. Augustine designated the Shrine of Our Lady of La Leche as the Marian Year Shrine for Floridians.

During that year alone it is estimated that Bishop-Elect Fitzpatrick directed pilgrimages for more than half a million people through the sacred grounds which had been re-landscaped under his direction and on which, several outdoor altars were erected where priests accompanying pilgrims could celebrate Mass.

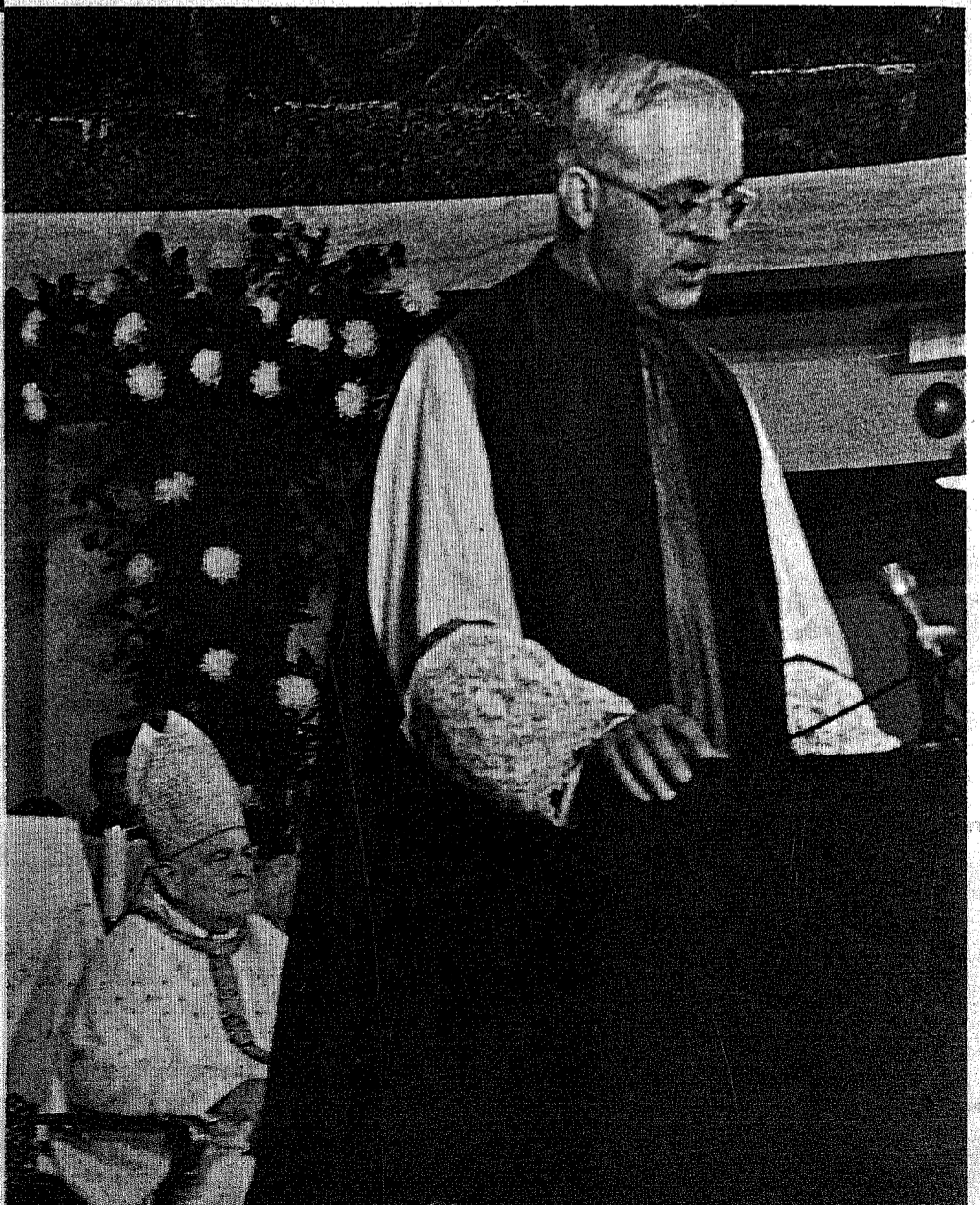
During the Marian Year, the Bishop-Elect broadcast a Lenten radio series, entitled, "The Church of Jesus Christ," on 14 radio stations throughout Florida from the mission.

In December of that year he traveled to Rome to participate in closing ceremonies of the Marian Year at the Basilica of Santa Maria Maggiore, and was the author of an in-depth article on the ceremonies in The Florida Catholic, of which he was executive editor.

While abroad, Bishop-Elect Fitzpatrick was on a special assignment to make preliminary plans for the Votive Church in honor of Our Lord at the Mission of Nombre De Dios.

In April, 1966, while serving as Chancellor of the Diocese of Miami, he was the deacon during the dedication Mass celebrated at the new Prince of Peace Votive Church by Franjo Cardinal Seper of Zagreb, Yugoslavia, as part of the commemoration of the 400th anniversary of St. Augustine.

Papal Decrees establishing the new Archdiocese and Province of Miami were read in English and Latin by Bishop-Elect Fitzpatrick during solemn ceremonies on June 13 in the Cathedral of St. Mary where Archbishop Coleman F. Carroll was formally elevated to the rank of Archbishop and Metropolitan.



WILL AMERICA LISTEN TO POOR?

By MSGR. GEORGE G. HIGGINS

This is being written on the eve of the Poor People's March in the Nation's Capital. So much has already been written—and so much will be said there—about the plight of the poor that one hesitates to add anything more for fear of being hopelessly repetitious. And yet the occasion calls for a statement devoted to social and economic issues. Hopefully the following remarks about the spiritual roots of the problem will fill the bill.

It is recorded in the Scriptures that Moses told his followers before entering the Promised Land that "there will be no lack of poor men in the land that is to be thy home; I must needs warn thee, then, to be open-handed towards thy brother, thy fellow-countryman, when he is poor and in want... It may be that one of thy brethren... will fall on evil days. Do not steel thy heart and shut thy purse against him; be generous to his poverty."

Christ came into this world not to destroy the law of the Old Covenant, as handed down to us by Moses, but to perfect and fulfill it.

SPIRITUAL NEEDS

"By this," he said, "shall all men know that you are my disciples, that you have love one for another," adding very solemnly, in another context, that on the last day our love of God will be measured strictly by the degree to which we have ministered—or failed to minister—to the

material as well as the spiritual needs of our neighbor.

"Believe me," the Lord will say to each of us on the final day of judgment, "when you did it to one of the least of my brethren here, you did it to Me," or "...when you refused it to one of the least of my brethren here, you refused it to me. And these shall pass on to the eternal punishment, and the just to eternal life."

Perhaps never before in the history of mankind has this teaching been so timely and of such crucial importance as it is today in the United States.

When Moses spoke to his followers, he was speaking to men and women who, all their lives, had been surrounded by abject poverty and were themselves very poor and, for that reason, might understandably have been tempted to steel their hearts and shut their purses against their less fortunate neighbors.

Poverty, in other words, was, in those days, and in many parts of the world still is, the perennial and almost irremediable lot of all but the favored few.

SO MANY, SO MUCH

Our own situation in the United States at present is vastly different. We are the wealthiest and most prosperous people in history. Never before have so many people enjoyed such a high standard of living—a standard of living which, in the time of Moses, would have been beyond the wildest dreams of all but a handful

of kings and potentates.

And yet the words which Moses addressed to the Chosen People in the Book of Deuteronomy have not lost any of their meaning either as a statement of fact or a binding dictate of conscience. On the contrary, the law of Moses and the subsequent teaching of Christ on the virtue of charity, which is the perfection and fulfillment of the law, are, if anything, more important today than ever before.

This is true not only because there is no lack of poor people in this bountiful and phenomenally prosperous land, but also, and more importantly, because there is less excuse today for the continuation of widespread poverty and infinitely less excuse on our own part for steeling our hearts and shutting our purses against its unfortunate victims.

COLLECTIVE CONSCIENCE

Our first obligation, as we examine our collective conscience, is to force ourselves to realize that there is indeed no lack of poor people at the present time in almost every community in the United States. By and large, our recognition of this fact has been very slow in coming.

Thanks be to God, however, it would appear that, at long last, this regrettable situation is beginning to change. That is to say, the American people, thanks in part to demonstrations such as the March, are gradually facing up to the fact that literally millions of their fellow-

citizens have fallen on evil days through no fault of their own.

Whatever we may be able to do about the problem of poverty impersonally by supporting needed reforms in our economic system, by adjusting our social and economic legislation to the needs of the times, and by contributing, according to our means, to organized appeals for the relief of the needy and the underprivileged is all to the good and should in no way be discounted or underestimated.

On the other hand, it must be emphasized that a purely impersonal interest in the plight of the poor and the disadvantaged is far from being adequate. Much more is demanded of all of us. We are called upon to perform the corporal and spiritual works of mercy on a person-to-person basis and to do so with profound respect for the dignity and the sensibilities of those whom we are privileged to serve in the name of the Lord.

We will most certainly fail to meet this challenge effectively if we think of the poor and the under-privileged only as so many digits in a cold statistical abstract and fail to see them in all their dignity as the favorite children of God.

This is our common responsibility and not merely an elective for a few. None of us look the other way or to stand on the sidelines as a passive spectator. We are all called upon to become personally involved in helping the poor to help themselves.

BELOW OLYMPUS By Interlandi



INTERLANDI © 1968, LOS ANGELES TIMES

"There's too much violence everywhere!"



INTERLANDI © 1968, LOS ANGELES TIMES

"Uh, I understand they're asking people to turn in their arms . . . !"

Fight Divorce Bill In Italy

ROME — (RNS) — The Catholic Action movement in Italy plans to accelerate its campaign against a bill now in the Italian parliament which would legalize divorce.

Msgr. Franco Costa, one

of the leading chaplains of Catholic Action, told lay delegates attending the annual meeting here that the Church is convinced that the introduction of divorce could dramatically effect the way of life in this country.

Gun Ban Can't Stop Intention To Kill

By FATHER JOHN B. SHEERIN

Senator Joseph Tydings, sponsor of legislation requiring the registration and licensing of all firearms, waxes indignant over the lobbying activities of the National Rifle Association. He claims that the Association's lobbyists "are unleashing a campaign of calculated hysteria and distortion to defeat reasonable gun control legislation."

Undoubtedly the gun lobby is exerting a great degree of pressure on Congress but there is also a considerable amount of hysteria and unreasonableness among the supporters of gun control laws.

Certain legislators give the impression that a ban on guns will suddenly and miraculously remove all deadly weapons from the American scene. One politician has blamed children's toy guns for much of the spirit of violence that is rampant today. At a New York City public school, one thousand school children turned in their toy weapons recently to launch a crusade against violence.

REASONABLE CONTROL

There should be a reasonable control over firearms but it is quite unrealistic to imagine that legislation is going to radically reduce the

number of crimes of violence. The Congressional Record of July 25, 1967, says: "There is no statistically significant difference in crime rates between states that have firearms licensing laws and those that do not."

Murder is not simply a matter of weapons. The urge to commit murder comes from sources deep in the human psychology and if it is prevented from using some particular weapon, it will find another. The intent to kill is not very choosy about the instruments it employs.

REDUCE MURDERS

If we could deny murder weapons to the criminally insane, former convicts and drug addicts, we would be able to reduce the number of murders in the United States but I doubt that legislation would be successful even with such persons. We could not keep guns out of their hands permanently.

A reasonable gun control law can be of some help, I suppose, but what is most needed is a study of the problem of contemporary violence. For this reason, we look forward first to the findings of the Eisenhower Commission recently appointed by the President. Secondly, it is time to reexamine religion as a force for self-discipline and to restore civil law

to its former prestige in American life.

EXTREMIST GROUPS

Thirdly, and here the civil authorities can take immediate action, the extremist groups that preach violence must be curbed. There is no reason to tolerate the hate merchants of the Radical Right—the KuKluxers and John Birchers and the rest—than there is the Radical Left. They purport to be more intellectual than the Radical Right but are equally criminal.

The New Left, for instance, manufactures violence. They think that the best way to solve a problem in society is to provoke the police or the National Guard into a fracas. The premise is that the victimized masses are asleep and don't realize how miserable they really are. By involving the masses in a confrontation with the police, the New Left believe they can bring home to them how tyrannical and cruel the Establishment is. This of course spawns violence, and in many instances—murder.

Gun controls, yes—but they only touch the surface of the problem of violence. No ban on firearms can reach down to the inner intention to kill.

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In Your Fellow Man, Sense God Present

By FATHER DAVID RUSSELL

It is curious but true that the more men turn to God in time of prayer, the more they are urged to lovingly embrace their fellow man. The issue of the love of God is that of a burning love of man.

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Man is, after all, the crown of God's creation, which is the shape and form of God's own goodness and love. Man is the earthly incarnation of God's inner beauty, intelligence and will.

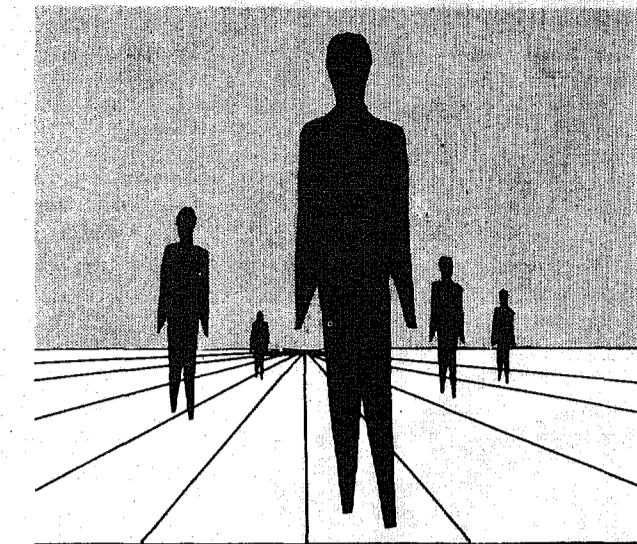
Humanity is an unveiled face of the hidden God, a created revelation of His dynamic love. In creating man, God shared and expressed himself; we were made in His image and likeness.

God's human revelation of Himself began with the first man and reached perfection in the perfect man, Jesus Christ. In Jesus, God so united Himself with man that Christ was fully God and perfect man.

Jesus is the perfection of the first man because Jesus is God's fullest revelation of what it means to be man revealing God.

If man wants to know what it means to be God, he must look at the human face of Christ, the revelation of the Father. If man wants to know what it means to be man, he must gaze on Jesus, the perfect man brought to divine perfection.

Jesus teaches us how near God is: He is as near as our fellow man. Every man is God's human presence in the world. God has appeared completely in one man so that we might better recognize His appearances in all His human brothers.



Christ brings to perfection God's human presence, and fully unveils the divine spark hidden in each man. Just as Christ is the sacrament or sign of God's human presence, and fully unveils the divine spark hidden in each man. Just as Christ is the sacrament or sign of God's human presence, so the sacraments of the Church continue as visible manifestations and proclamations of the divine in-dwelling in all men. The sacraments continue the revelation of Christ, pointing to the human face of God worn by every man.

Men are the incarnations and revelation of God because they love; and, as St. John says, "God is love." Or again as St. John writes, "He who loves is born of God and knows God."

For this reason the primary form of religion can be only that in which God is served where He primarily and normally presents Himself—in other men.

It is God's human presence in the world that makes the second commandment like to the first commandment. Our fellow man is not just a chance biological effect of evolution, but in a real way "God with us."

Of course, there can be no simple equation between God and man. In Christian revelation there can be no pantheism. But yet we must strive to understand that in man, God draws near to each of us; that in our fellow man God bears a human face.

For this reason, every offense against a man is a sin against God. Man may not be God, but God can still dwell in humankind and thus reveal Himself.

Men of prayer sense God's presence in their fellow man; they are sensitive to the presence of God where He may be.

Catholics Permitted On WCC Commission

By JAMES C. O'NEILL.
VATICAN CITY (NC) — Catholic theologians in the future will be among the members of the World Council of Churches' Theological Commission on Faith and Order.

This new ecumenical step forward was announced in Rome by Bishop Jan Willebrands of the Netherlands, secretary of the Vatican Secretariat for Promoting Christian Unity, at a press conference. Bishop Willebrands said that the opening of membership on the commission "opens a new means of co-operation for the holy cause of unity."

The press conference was held in connection with the upcoming world assembly of the World Council of Churches (WCC) at Uppsala, Sweden, in July.

The WCC's Commission on Faith and Order, said Bishop Willebrands, "has always maintained a certain autonomy in regards to the WCC. . . . The WCC admits as members only churches. The Commission of Faith and Order does not recognize member churches but only individuals. It has always admitted among its theological members persons who do not belong to a WCC member church."

In August, 1967, the commission met at Bristol, England, and approved a revision of its regulations to permit a membership of 150 theologians, of whom 40 could be drawn from non-

member churches, including Catholics.

Bishop Willebrands said: "The Catholic Church has accepted the new possibility which has been opened and has received the expressed desire to the faith and order commission and will permit a group of Catholic theologians to become members of the commission. These theologians will be invited and nominated by the Commission on Faith and Order after the Catholic Church agrees through the offices of the secretariat of Christian unity. The Church as such then is not involved by the participation of its theologians."

Nevertheless, he added, "naturally the responsibility of the theologians who will be members is serious. It requires them, in fact, (to make) a contribution from the Catholic point of view."

"They should not seek to minimize doctrine but to know it and explain it. It calls for the contribution of Catholic teaching in the common search for unity. The interest of objectivity in these matters is one of the major concerns of the faith and order commission."

Bishop Willebrands also noted that in the past years cooperation and dialogue between the Catholic Church and the WCC has become much greater. He singled out the mixed working group formed in 1965, which has since met seven times.

Prayer Of The Faithful

FOURTH SUNDAY AFTER PENTECOST

June 30, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Our Lord's concern for the needs of the three fishermen: Simon, James and John, reminds us to be equally concerned for the needs of others.

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 our representatives in Paris, that they may succeed in ending the Vietnam war and bring back our men and women who now suffer there, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For the Congress of the United States, that it may legislate wisely in controlling the sale and use of firearms, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For the unemployed of our nation, that they may soon find employment which will restore to them their sense of dignity as free men in our affluent society, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For all who suffer from hunger or malnutrition in our society, that through the better distribution of our vast food surpluses they may enjoy proper diets, 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 through our sharing in this common experience of God's mercy, we may each be encouraged in our own turn to have mercy on all who suffer any need, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Grant our petitions, O Lord, and help us to see more clearly the need of our brother so that in helping him we may truly serve You. Through Jesus Christ, Your Son, Our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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MISSAL GUIDE

June 30 Mass of the Fourth Sunday after Pentecost. Gloria, Creed, Preface of The Trinity.

July 1 Mass of the Precious Blood of Our Lord. Gloria, Creed, Preface of the Cross.

July 2 Mass of the Visitation of the Blessed Virgin Mary. Gloria, Creed, Preface of the Blessed Virgin Mary.

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

July 4 Mass of the Fourth Sunday after Pentecost. Common Preface.

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

July 6 Mass in honor of the Blessed Virgin Mary. Gloria, Preface of the Blessed Virgin Mary.

July 7 Mass of the Fifth Sunday after Pentecost. Gloria, Creed, Preface of the Trinity.

Pope Cites Reasons For 'Dead Faith'

VATICAN CITY (NC) — Ignorance, the desire for human respect and conformity are causes of the death of faith among Catholics, Pope Paul VI told the thousands attending a general audience.

The Pope took his theme as he has done over recent weeks, from the approach of the end of the Year of Faith and asked: "Can there be a dead faith?" He answered his question: "Yes, unfortunately there can be a dead faith."

Among the causes of the death of faith the Pope listed first ignorance. "Baptism has infused in us the virtue of faith, that is to say, the capacity to possess it and to profess it in relation to our salvation."

"For practical purposes," said the Pope, "the gift of faith through Baptism has to be followed up by a 'thorough and organic knowledge of the faith, which, unfortunately is lacking in too

many.'" "Instead," he said, "it is painful to see that our people generally lack a clear and consistent knowledge of it, however modest. The parish catechism class is generally deserted."

"In the schools religious teaching unfortunately does not always attain its goals, first and foremost of which is impressing on students the reasoned conviction that religion is the fundamental science of life. Books of religious education are often neglected and often unobtainable. Thus, knowledge of our faith is imperfect, defective, ephemeral and exposed to current objections which find an easy foothold in widespread ignorance."

A desire for human respect also leads men to be ashamed of or to fear professing the faith. "We mean the weakness, the denial of one's own religious ideas for fear of ridicule, of criticism and of the reaction of others."

Legalize Marijuana—Legalize Misery



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.

By DR. BEN SHEPPARD

Most of our runaway children are pushed-away children. The more the family brands them as criminal, the more likely they are to become felons and the more unlikely will be any family reconciliation.

Many youthful drug abusers admit to a strong desire to get away from drugs, but they feel trapped. Parents frequently behave like surrogate police, searching, sniffing, questioning and ordering, and making vain attempts to impose values on the youths. Many children turn to drugs, and as a result of associations and drug abuse become involved in greater problems.

How many doctors have had the experience of being confronted by a parent who states that she has just learned that his or her son or daughter is on LSD or marijuana? What is our reaction? Do we say: "Take them to a psychiatrist," or "Take them to the police?"

The LSD problem is intimidating because we know that the behavior factors are fairly well recognized and we also know that there is implied damage to future generations.

These children who use LSD are generally from the middle and upper middle class of our society and drug abuse is frequently found in these class levels.

The publicity given marijuana, methedrine, and LSD by our news media is a step in the right direction because it serves to educate the parents of children who are potential users of these drugs.

But is adolescence the right time to become concerned? We must have a general tie-up and understanding of family life. When should we begin to show mothers the importance of security and discipline at home? The home environment from birth on is the strongest determining influence on emotional stability and behavior in the adolescent.

How many times have I heard the story: "No trouble with this child at all—good student, went to church—and suddenly when he reached the 9th or 10th grade everything seemed to change."

We have to face the fact that along with such illnesses as polio and measles we must add drug-abuse to our "to be conquered" list.

We must not be too complacent about this. Recently the American Medical Association condemned the legalizing of marijuana, noting that its continued use would lead to the use of stronger drugs in order to increase the delusory effect of marijuana. We can not leave this to law enforcement people, they themselves are begging for help.

There can be no doubt that the use of LSD introduces valid concern in the area of human reproduction. The federal government became interested in psychedelic drugs, particularly because it was shown that they were utilized by the Soviets in brain-washing procedures during the Korean conflict.

It has been shown that it is effective either through aerosol or topical contact. There is no question that chromosomal cell damage does occur. LSD is the only drug being used indiscriminately in a reproductive population. The drug is taken in total ignorance, with no realistic approach to the long-term consequences.

The people in law enforcement see people who have never been sick. These people are seeking a thrill. They want to escape all life's ills and live in a fantasy life. They think people who do not use drugs are squares.

Drug abuse is usually a voluntary disease. You cannot trick any youngster into becoming an addict or a drug abuser, no matter whether it is LSD, the amphetamines, the barbituates, marijuana or any other drug.

Nobody slips marijuana into someone's cigaret. Nobody drops acid into a coke or sips coffee with an LSD sugar cube unless he does so intentionally.

Drug abusers have no regard for what society thinks of them. Drug abusers are generally characterized by a rebellious, anti-social attitude.

Some people think this is a rotten society. If you read some of the pundits in the newspapers or listen to



the crepe hangers on television, you might believe them, but this is about the best society in the world.

To smooth it over and to dilute it by adopting permissive attitudes towards the possession of marijuana or LSD is the same as encouraging their abuse because of the type of people using it. Addicts attract addicts,

and addicts create new addicts, and similarly drug abusers create new drug abusers. Anyone who is susceptible to the philosophy of the drug crowd is going to find the drugs.

Some of the people who are shouting "let us legalize marijuana" say they are comparing its effects with alcohol and tobacco.

Yet while the alcoholics in this country do contribute much to the misery of families and of themselves, there is little or no justification for adding the additional miseries which result from the social impact of the narcotics addict—the cost of crimes caused by the narcotics addict goes well up into the hundreds of millions of dollars.

I fail to see how we can compare a non-existing or unacceptable vice in our society to an already acknowledged vice.

I can only say that if we legalize marijuana and allow the abuser to have it in his or her possession, then the end—result can only be additive to our presently existing vices. Marijuana is not yet an accepted vice; let us hope that it never becomes one.

Dr. Harris Isbel, former director of the Narcotics Addiction Center in Louisville, Ky., stated that 80% of the individuals tested there had used marijuana prior to addiction. You cannot say that the marijuana drove the adolescent to the more potent drug, but the associations in a drug crowd contributed to this.

Dr. Don Louria states that of 11 LSD users at Bellevue Hospital, 12 per cent were brought in because of uncontrolled aggression or violence; 8.6 per cent tried homicide or suicide. It is clear that if you take LSD today and never inject anymore you may suffer from delusions for as long as one year.

Drug abuse, according to Dr. Cowder, is brought about through association and experimentation, and once the move is made to the use of hard stuff there is very little chance of rehabilitation psychologically.

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Court Overrules Ban

WASHINGTON (NC)—The District of Columbia Court of Appeals struck down a ruling by a lower court that two priests who were defendants in a civil rights case could not participate in any other civil rights demonstrations until they had gone to trial.

The appeals court said that Judge Charles W. Halleck of the Court of General Sessions—who issued the ban on demonstrations—had no right to make the demand of the priests. The priests were arrested April 22 on charges of unlawful assembly on the Capitol grounds. Their trial is set for July 23.

The appeals courts decision came just in time for the two priests—Father Raymond B. Kent and Father Andre Bouchard, both of Washington—to participate in the Solidarity Day March of the Poor People's Campaign.

The priests had been among 39 persons arrested April 22 while taking part in a 3 a.m. vigil protesting welfare legislation. The vigil was sponsored by the national Welfare Rights Organization.

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THE VOICE

Miami, Florida

June 28, 1968

Officials In 2 Suffragan Sees

First officials in the new Dioceses of St. Petersburg and Orlando were named this week by Bishop Charles McLaughlin of St. Petersburg and Bishop William Borders of Orlando. Father James F. Gloekler, pastor, Sacred Heart parish, Pinellas Park, was named Chancellor and a Vicar General of the Diocese of St. Petersburg following a meeting of priests of Florida's west coast diocese.

A native of Erie, Pa., who was ordained to the priesthood in 1953, Father Gloekler, a canon lawyer, was formerly secretary to the late Archbishop Joseph P. Hurley, Bishop of St. Augustine. Prior to the founding of the Diocese of Miami in 1958, he had served as assistant pastor in Holy Family parish, North Miami; and St. Rose of Lima parish, Miami Shores.

Msgr. W. Thomas Larkin who prior to the establishment of the Diocese of Miami in 1958, was assistant pastor at Holy Family parish, was appointed Officialis and a Vicar General; Father Frank M. Mouch, Supervisor of Education; and Msgr. Patrick Trainor, executive Director of Catholic Social Services.

The Chancery of the Diocese of St. Petersburg is located at 5201 Central Ave. in St. Petersburg.

According to Bishop Borders, until such time as permanent assignments are made, acting officials of the Diocese of Orlando "have been appointed and generously accepted the responsibility for fulfilling these duties."

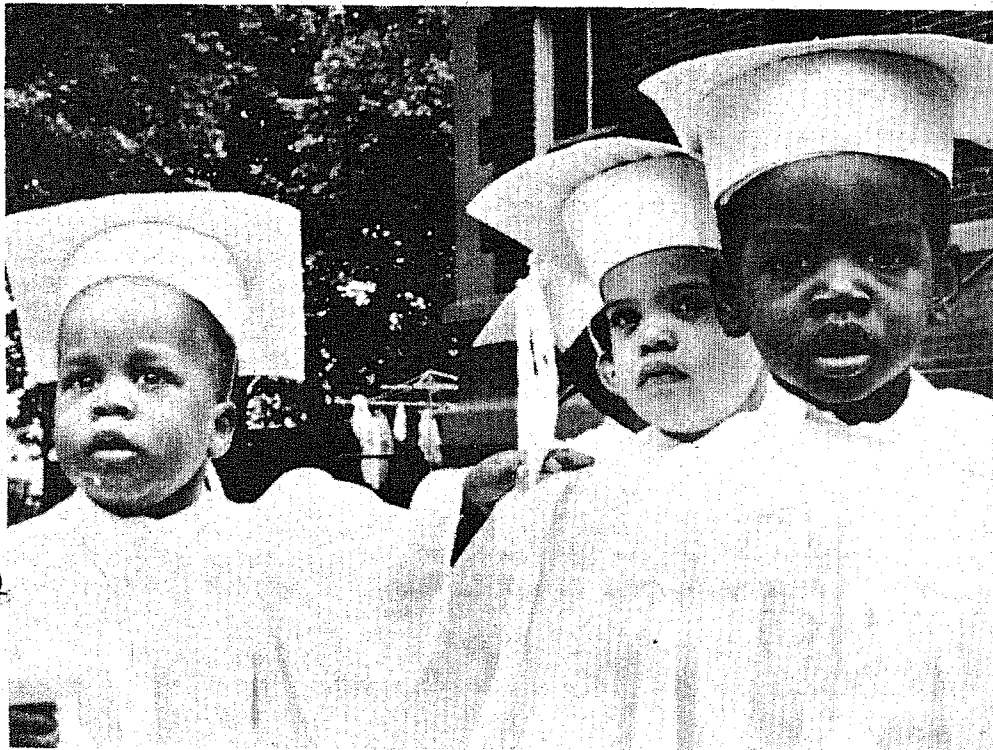
Father Neil A. Sager is acting Chancellor; Msgr. Irvine Nugent, Comptroller; and Father Thomas Gross, Officialis.

Bishop Borders added that "Inasmuch as Consultors cannot be appointed immediately an organization board of the Diocese which will fulfill the work of consultors has been appointed."

This Ad Hoc Committee to organize the Diocese of Orlando includes Msgr. Charles Bartok, Msgr. Terence Farrelly, Msgr. Nugent, Father Gross, Father Hugh Flynn, Father Sager, Father Patrick J. Caverly and Father Francis X. J. Smith.

The new Chancery of the

Diocese of Orlando is located in Suite 25 at 5330 Dipomat Circle, Winter Park, in the new Executive Center.



MINI-GRADUATE looks to the future with confidence during a party celebrating his completion of pre-pre-nursery courses at the Angel Guardian Home in Brooklyn, N.Y. The courses include lessons in hanging up one's clothes and putting toys away as well as other activities which prepare children for life in a family setting.

Paula's Very Interesting' Job-- Finding Housing For Students

How do you describe Paula Reisinger?

You could begin by saying that she has an almost infectious smile that just seems to brighten up everyone and everything around her when it's mixed with the laughter that seems to ring through her voice.

Then you could say that she has blue eyes and gray hair, and she works in an office that is decorated with a poster which proclaims: "If you don't expect the unexpected, you will never find it."

But that doesn't really say much about the real Mrs. Bob Reisinger. Bits and pieces of her conversations tell the real story.

"I've probably met more mortgages than anyone you know," she says, and some how you know that she probably has.

The Reisingers do not have any children, "But we have families all over the country — all over the world."

They do have a three-bedroom home in Hialeah, however and young adults from all over Dade County know where the key is. "It just got to be too much of a problem keeping track of keys, so we established one spot for keeping it and everyone knows where to find it."

'A WAY STATION'

The Reisinger home has become something of a way station for young adults in the Miami area, especially students of the north campus of the Miami Dade Junior College.

A member of the staff of the Metropolitan Young Adult Ministry, Inc., of Miami, Paula is actively involved in a special MYAMI project to find housing for junior college students.

"In September of last year there were 4,800 students from out of town, out of the state and even out of the country," she explained.

"And the junior college has no housing program for students.

Last year, Paula and the Staff of MYAMI found housing for more than 500 students of the junior college and they already have a pile of applications for the fall term that is several inches thick.

"We have not had more than five complaints out of all of the housing situations we arranged last year," she says with pride, "And most of those were from students about their landlord or landlady."

"It is difficult," she notes, to find housing for both Negro students, and foreign students of the junior college who would like to live with white, American families. Both the Negro and the foreign student, she explained "would like to be accepted as part of the American culture, and they feel that by being a part of a white American family they can be a part of that American culture."

"And so when we find a family that would like to have a foreign student we try to save it specifically for foreign students."

The housing program is not focused only on placing students in homes "We do a lot of apartment work," notes Paula. "I would hate to have to live on the budget that some students have to live on."

The low budget situation — a common characteristic of many college students — is frequently overcome by finding roommates in varying numbers. One of her greatest triumphs at both mortgage-saving and hous-

ing-finding, notes Paula, is the six-students-in-the-run-down-house-made-beautiful-triumph.

A widow who was unable to maintain her mortgage and make necessary repairs on the salary she was earning decided to rent her home.

"She wanted either a lot of boys or three girls," recalls the mortgage saver.

"Within a couple of hours I had six boys, and when I called her she only wanted to know 'When do they move in?'"

"The next night they came back with brushes paint and the whole works; repaired the place, even landscaped it.

"The boys had a place to stay at a reasonable rent. She was able to meet the mortgage and with what she was earning get an apartment for herself. It was great," said Paula.

"But the kids are fabulous, we've never had the slightest bit of trouble or the least amount of damage, she said, as she leafed through the applications, confidently looking forward to the fall semester when more students will be looking for housing.

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"An Identity Crisis"

Quite a few Catholics we talk with say that they are experiencing today's popular malady — the "identity crisis" Democratically, this extends from a questioning of the identity of God, through the formal structure of the Church, down to particular individuals. Reevaluation of this sort is healthy and valuable in a world as changing as ours. It is this kind of thinking that created the climate for a Vatican II and that prompts today's column about The Society for the Propagation of the Faith.

When Pope John XXIII was asked, "Which is the most important work of the Church at the present time?" his answer was: "At this moment, when in different parts of the world trouble is stirring up people and upsetting them, one thing must come before all else in order of importance: namely, that the Missions, through which the Gospel may be brought to the people, should spread and intensify their work . . ." The work of the Missions is, therefore, not only relevant in today's world — it is vital. And that is where we come in.

What is The Society for the Propagation of the Faith? It is the international mission organization of the Holy Father. Through the Society His Holiness can support the apostolic work of thousands of missionaries around the world. Assistance is rendered to schools, hospitals, leper clinics or villages, orphanages and homes for the aged in impoverished areas. One of the great humanitarian works of this century is accomplished by the members of The Society for the Propagation of the Faith.

Does any others Society help support all the missions throughout the world? No! The Society also contributes 40% of the funds collected every year to the Home Missions of the United States.

May any National or Diocesan Director use the money given to the Propagation of the Faith for any cause he sees fit, even for a worthy missionary cause? No! No one may individually dispose of the alms of the faithful. All such monies are distributed by the Holy Father who knows better than anyone where the needs of the Missions are most urgent. He sees that the allocation of aid is based on actual need.

What are the advantages of giving to the Society for the Propagation of the Faith? The first advantage is that you are giving to the entire Church, not to one organization, one society, one group or one area. Second, there is the beautiful anonymity of giving to The Society for the Propagation of the Faith. Our Blessed Lord said that the left hand was not to know what the right hand did. While there is a considerable satisfaction for an individual who determines where his money will go, nevertheless, there is greater charity in denying oneself that satisfaction and giving it to the Holy Father. Third, the money is distributed within the year to the Missions, the poor of the world, and nothing is held over. This is a very important point: The Society for the Propagation of the Faith never invests any of your alms.

As the dimensions of our world shrink by means of modern technology, the Mission world becomes closer. We can no longer sit back in our comfortable churches and let those four walls bind our horizon so that we do not see the world at our doorstep. We are Christians and our identity is simply this—followers of Christ. As such we are involved in the identity of others in a world so close to ours, a world suffering from hunger, injustice, Godlessness. Your help for those who cannot help themselves is, and must be part of your love of the Christ who said: "Whatever you do for these the least of my little ones, you do it for me." God bless you!

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and sent your offering to Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y. 10001 or directly to your local Archdiocesan director.

The Rev. William D. O'Shea
6301 Biscayne Boulevard
Miami, Florida 33138



Youths, Drums, Guitars Draw Crowd In Miami Churchyard

Put 20 young people who really like to sing, and sing with a message, on an outdoor stage. Add the sound of two well-amplified electric guitars and the music produced by a talented drummer with a complete set of "skins"—and you're sure to draw an audience.

That's just what happened last week at St. Francis Xavier Church in downtown Miami when the cast of Sing Out Miami made a special appearance.

"We want to keep it outside," said Father Oliver Kerr, just before the performance got under way. "That way more people, especially kids, will hear the music and come over." And when the DiGiacomo brothers—Steve on the drums and Bob on the electric guitar—started making their music it could be heard for blocks through Miami's Central Negro District, and neighbors of all ages began pouring into the church yard.

With just three numbers to go before the end of the Sing Out performance, however, the rains which have plagued South Florida moved in, and the show moved into the Church.

Several encores later, both the Sing Outs and their audience packed up the group's drums, amplifiers, guitars and stage equipment and moved off to their homes.



The Attentive Listener



JOINING the Sing-Out during their performance was Glen Roy Fox who had been a member of the audience.



SING-OUT soloist during the St. Francis Xavier program was Lorraine Smith.



ATTRACTING a crowd with the sweet music of his drums was Steve DiGiacomo a long-time Sing-Out.



THIS YOUTH just could not sit still, up he jumped, grabbed an instrument and started to join the act.

Youth Mass Set For St. Rose Sunday

A Youth Mass, sponsored by the parishes of the North Dade area, will be celebrated Sunday, June 30, at St. Rose of Lima parish, 418 N.E. 105 th St., Miami Shores.

The special concelebrated Mass, with music to the accompaniment of guitars, will begin at 7:15 p.m. Confessions will be heard 15 minutes before Mass.

The subject of the homily is teenage dating.

Concelebrants will be Fr. Sean O'Sullivan, St. Rose of Lima; Fr. Don Walk, Holy Family parish; Fr. John Fitzgerald, St. Vincent De Paul parish; Fr. Brian

Reddington, St. James parish; and Fr. William O'Meara, Our Lady of Perpetual Help parish.

High school students from the Miami area are invited to attend the Mass and the refreshment time afterward. Disc jockey Dan Chandler from radio station WQAM will be at the dance following the Youth Mass.

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Would-be Be Politician Outlines Platform

Dean DiBartolomeo is only 13, and according to the Constitution he must wait at least 22 more years before he can begin campaigning for the office of the President of the United States. But that's all right, because Dean has already begun writing the planks to his campaign platform.

In a straightforward, and perhaps not too diplomatic manner, Dean says that Americans "have to shape up." That was the main contention of Dean's essay which recently won first place in a state wide contest sponsored by the Polish Legion of American Veterans.



Dean

In explaining "How I Would Improve our Government" Dean stressed the need for national unity. "We

need to get the support of all of the people," he said. "The president can't do it all."

Concerning poverty, he observes, "We are living in the richest country in the world, but many people just don't want to help solve the problem of poverty."

"We won't be stopping communism very well by pulling out of Vietnam now," he notes, turning his attention to the problems of Southeast Asia. If we don't get together and work together to fight communism the whole world will be taken over by it."

A son of Mr. and Mrs. John DiBartolomeo of St. Brendan parish, Dean, who will enroll in Christopher Columbus High School in September, "likes history very much, and I also like sports." A member of Our Lady of Good Counsel Circle of the Columbian Squires, he hopes to make the Columbus football team next year.

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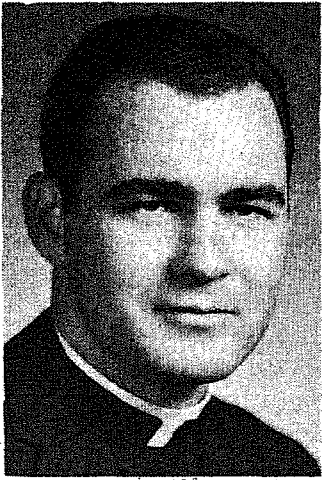


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New Maturity Needed To Meet Demands Of Future

MIAMI BEACH—In a world which is being reshaped by a knowledge explosion, things "learned in childhood must be relearned with their adult meaning" if the young men and young women of today are to succeed in the world of tomorrow, teenagers from throughout Florida were told here last week.

At the same time, Father Michael Sullivan noted in his address to the participants in the eighth annual Florida State Columbian Squires Convention, the young man who, in his



Father Sullivan

"Religion," he continued, "belongs to the world of children and to the world of adults. The religion of a child, however, makes little sense when it is carried over to the

attempt to prepare for the future, disregards religion, leaves himself poorly equipped for tomorrow's problems and questions.

"The child learns by looking at pictures, by hearing the same sounds repeated time and again, by practice and repetition. The adult learns by using the skills of childhood but with new meaning. Once the skills are acquired, the person is ready for the world of ideas... Things learned in childhood must be relearned with their adult meaning," said Father Sullivan.

grown-up world. This is why so many people toss religion away. To such people it makes little sense—not because it has nothing to offer, but because for them it offers only the things of childhood."

Drawing on the image of the family situation, Father Sullivan pointed out to the Squires that the child's impression of God is a reflection of his own family experience.

In the area of family discipline it is often the father who "is forced to play the tough guy role. So if a child has fear of one of his parents it is usually fear of the father. Remember now, fear is part of life. It can be a healthy emotion," said Father Sullivan.

The image of God is frequently conveyed to the child as that of a "father," and "he is somewhat afraid because he is told that God, like his father, punishes those who do wrong."

With maturity, the priest continued, the child loses his fear. "He comes to realize that he is a person and as a person his problems are best settled through reasoning. His father now reasons with him." Punishment becomes

understandable as long as it is reasonable, and fear turns to respect, "and all of this happened because the young person has leaped from the world of skills to the world of ideas," said Father Sullivan.

In the same way, the young person who has reached the maturity of the world of ideas must approach the concept of God as a father with a new attitude, the priest noted.

With maturity, Bible stories "lose their meaning and the pretty pictures do nothing for us. Childhood is coming to an end," said Father Sullivan.

With maturity, youths, seeing God in a new form — as a loving Father, deserving respect rather than commanding fear— "must make up our own prayers, form our own pictures. Only then will we see God as He really is — a Father who is good and kind but expects certain things from us, one who respects us and is reasonable with us

"There is a great difference between the first grader and senior in high school—but they have one thing in common, both belong to God, Who is a loving Father," the priest concluded.

Key West Circle 'Best' Beach Counsellor Cited

Key West became the home of the "top" and the "best" last week-end as members of St. Joseph Circle of the Columbian Squires returned home boasting the "Best Circle" Award for 1968, and claiming their president as the top man in the youth organization in Florida.

The southernmost Circle of the Columbian Squires, a Catholic fraternal organization for young men of high school age, was named "Circle of the Year" during the eighth annual Florida Squires convention, which was held on Miami Beach last week.

It had earlier been cited by the international Squires movement as the "Best Circle" in the world. Squires Circles are located throughout the United States, Canada, Mexico and the Philippines.

St. Joseph Circle Chief Squire, (president) Luis Cobo, son of Mr. and Mrs. Lionell Cobo of St. Mary Star of the Sea parish, was elected to head the Florida State Circle, an organization which represents the 22 local groups in the State.

Under the direction of Counselors J. Oliver Tait and Leo Haskin, Jr., the St. Joseph Circle has consistently received all of the possible points awarded by the Squires Division of the K of C for their participation in the four main areas of the Squires program — social, spiritual, cultural and physical— during the past year.

The Counselor of the Year Award was presented to Thomas Middleton, the adult advisor of St. Martin de Porres Circle, Miami Beach. Middleton, whose Circle was the host for the state convention, was a member of the planning committee for this year's meeting.

Three swimmers from Msgr. Bishop Circle, Orlando, walked away with the top trophies in the annual State Swim Meet. Jim Phillips won the back stroke and free style events, Hubie Jacques captured the individual medley and butterfly trophies and Mike McManus won the breast stroke competition.

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COUNSELOR OF year award was presented to Thomas D. Middleton, left, advisor of St. Martin De Porres Circle, Miami Beach, by a representative of the Florida Knights of Columbus.

Cobo Named Chief Of State Squires

Having top-ranking members of the Columbian Squires in Florida in their family is becoming a regular thing with Mr. and Mrs. Lionell Cobo of St. Mary Star of the Sea parish, Key West, whose son Luis was named to the top office in the State last week.

The new State Chief



Luis Cobo

Squire had served as Notary of the State Circle which is composed of representatives of the 22 squires units in Florida during the past year. His brother, Lionell, was the State Deputy Chief Squire two years ago.

A member of St. Joseph Circle, 1438, which he joined three years ago, Luis, 16, will be a junior at Key West High School in September. He is the present Chief Squire of the southernmost circle and has served as notary for the organization, which recently named him "Squire of the Year."

In addition to his Squires activities, Luis is a member of the Key West High Beta Club, a service organization, and the Key Club. He is currently serving as vice president of the school's student council and was treasurer of the organization last week.

Teens Seek Jobs For 'Summer Cents'

For every action there is an equal and opposite reaction.

If that's true, then there should be one employer for every teenager now looking for a summer job to help with college expenses.

The only trouble is getting the employer and the employe together.

That's where the services of the Catholic Welfare Bureau come in.

According to the director, Dr. Ben Sheppard, the bureau is looking for businessmen interested in hiring

teens for the summer in either part-time or full-time positions.

The youngsters' job skills range from filing and typing to waiting tables, but they are all interested in earning money for school and college expenses.

Dr. Sheppard explained that the teenagers are from families with "incomes too high to qualify for the programs under the Economic Opportunity legislation, but not high enough to help put the child through school."



PLANNING NEW programs for their Circles are Counselors Phil Crawford, left, Our Lady of Good Counsel, Coral Gables; and Richard Lewis, St. Joseph Circle, Key West.

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Columbus, Curley Teams Step Down, But Move Into Tough Competition

This will be the year that Archbishop Curley High and Christopher Columbus, the archdiocese's two biggest boys' schools will step down from Class AA competition to Class A play in the state championships.

On the surface, this looks like a big advantage to the two schools, which have voluntarily played in the higher classification over the years.

The move down was decreed by the Florida High School Activities Association, which changed its regulations last year to make it mandatory that all schools must compete in the classification for which its enrollment qualifies.

So, on the surface, the change looks like it will benefit the two schools, to be playing against schools of equal enrollment. But, it isn't so.

For example, to win the Class A district football title, both Curley and Columbus must come up with teams that are capable of winning the AA district championship.

Why?

The schedules of both schools are tied in with the Greater Miami Athletic Conference, composed of all the Class AA schools in Dade County. The Columbus schedule, as an example, calls for the Explorers to meet seven Class AA schools and just three Class A teams, Key West, Mays and Curley.

To win the Class A district title, the Explorers must be good enough to beat virtually all of the Class AA teams on their schedule. The football district champion is determined by the won-loss record for eight games, but all losses must be counted in the eight games.

Thus, Columbus could beat all three of the Class A teams on its schedule, lose to all the AA and gain a total of just 30 points (each victory counts 10 points) in the standings. At least 60 points are figured as the number points needed for winning the district title.

Therefore, Columbus, or Curley, could end up with the best Class A team in the district...and still finish far down in the Class A standings. In fact, if the Explorers did lose to all seven AA teams, their net total in points would be just 10, as they'd have a 1-7 record in the A standings, since all losses must be counted, regardless if against AA or A competition.

Now, in basketball, it is a little bit easier, as tournament play at the end of the year determines the district and regional champions.

But, wait just a minute. Virtually all the top basketball teams of last season are in Class A this year, including Class AA champion Key West, tough Mays and the Class A winner, undefeated West Palm Beach Roosevelt.

Last season, Curley, popularly acclaimed No. 1 in state basketball, lost in the AA regional by one-point to Key West. Thus, Curley does not find any easier competition in Class A than it did in Class AA. Tougher in fact.

School Battle Looms

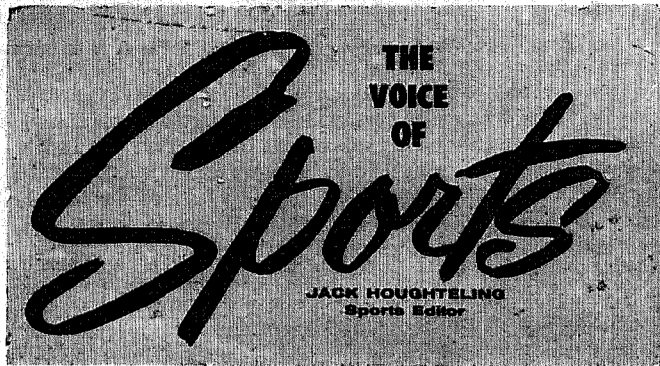
OTTAWA, Ont.—A major educational battle is shaping up as Catholics step up their current campaign to secure more tax aid for Catholic schools in Ontario, most populous Canadian province.

Protestant and Catholic groups are marshaling all kinds of evidence and arguments to make their respective positions known to an uneasy provincial government, caught in the middle of the struggle.

As things stand now, Catholic school grades one to eight receive full tax support; grades nine and 10 get limited grants.

Catholic high school students in grades 11 to 13 are educated from the pockets of Catholic parents, who also have to pay the full public high school tax. To have a student educated in a Catholic high school costs an average of \$273 a year per student.

Catholics, in this province of 6.5 million persons, account for 30% of the total school enrollment.



West Palm Beach Roosevelt is certainly bound to be in the same region as Curley and Columbus, which will make the field even tougher.

In other sports, however, the Explorers and the Knights may find things a bit easier. The track, baseball, tennis, golf and swim teams will compete in district and regional tournaments.

These springs sports are normally dominated by the large schools, due to the huge demand on manpower required to run five sports at one time.

Columbus, for instance, has a budding track program, winning the diocese title last year. Curley has a strong baseball nucleus returning, in diocese-all-stars Bill Carleton, Rolando DeArmas and Frank Gomez.

So, while the picture isn't all cloudy, it isn't as bright as it could be.

Dick Pollock, the Columbus athletic director, agrees that the situation, in football and basketball, is a tough one and also sees some bright spots.

"It'll probably be for only a year or two," he explains, "as I think our enrollment will grow enough to get back into AA."

Until then, the Explorers and Knights must live with the fact that they'll be back in Class A and the titles will be just as hard to gain as in AA.

New Coaches Named At Two Schools

Cardinal Newman High has added two new coaches to its staff for the 1968-69 school year.

Joining the Crusaders will be Angelo Schiratti as an assistant coach in football; and Bob Schneider as "B" team coach in basketball and freshman football.

Schiratti comes to Newman from the University of Notre Dame where he played guard on the football team. He was also the campus heavyweight boxing champion for two straight years.

Schneider comes for a coaching position at Camden (N.J.) Catholic High and is a 1967 graduate of La Salle College in Philadelphia.

Carter Burris, former Christopher Columbus High School football star, has returned to his alma mater.

Burris, a recent graduate of Michigan State U., has been named assistant football coach at Columbus. He will also teach history.

Carter was an all-stater when he graduated from Columbus in 1963. He attended the U. S. Naval Academy prep school upon graduation and then transferred to Michigan State after a year.

At Michigan State, a knee injury cut short his football career and he finished up serving as a student assistant coach.

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El Arzobispo Coleman F. Carroll con su recién designado auxiliar, el nuevo Obispo John J. Fitzpatrick.

Fue Director del Apostolado en Español

Nombrado Mons. Fitzpatrick Obispo Auxiliar de Miami

Monseñor John Joseph Fitzpatrick, párroco de Corpus Christi y Vicario Episcopal para Asuntos Conciliares de la Arquidiócesis de Miami ha sido designado por el Papa Paulo VI Obispo Titular de Cenae y Obispo Auxiliar del Arzobispo Coleman F. Carroll.

El anuncio del nombramiento fue hecho el miércoles en Washington por el Delegado Apostólico en Estados Unidos, Arzobispo Luigi Raimondi.

Monseñor Fitzpatrick fué durante varios años Director del Apostolado en Español de la Diócesis de Miami, posición que lo llevó a una estrecha relación con la colonia latina de esta área. Su parro-

quia, por otra parte, cuenta con una mayoritaria población de habla hispana.

"Los latinos en nuestro medio no son un problema, sino nuestra oportunidad", dijo reiteradas veces Mons. Fitzpatrick cuando con el comienzo del éxodo cubano se iniciaron aquí campañas para detener ese éxodo.

En otras ocasiones, Mons. Fitzpatrick ha señalado que los cubanos y los latinos en general han sido un ejemplo de vida familiar por la estrecha unidad y cooperación en el seno del hogar y con otros familiares.

Nacido en Trenton, Canadá, el nuevo Obispo Designado recibió su educación primaria en el St. Bartholomew School, Buffalo, N.Y. y comenzó sus estudios sacerdotales en el seminario menor de esa misma ciudad.

Después de asistir al Colegio de Propaganda Fide en Roma, pasó al Seminario Nuestra Señora de los Angeles, Niagara Falls, N.Y. y fué ordenado sacerdote el 13 de diciembre de 1942 por el Obispo John A. Duffy en la Catedral de Buffalo. Vino a la Florida poco después.

En 1961 fue designado editor ejecutivo del semanario 'Florida Catholic' de la Diócesis de St. Augustine y en ese mismo tiempo asumió la dirección de la Misión Nombre de Dios y del Santuario de Nuestra Señora de La Leche, así como Notario del Tribunal Matrimonial Diocesano.

En 1955 fue elevado al rango de Camarero Secreto de Su Santidad. A principios de 1958 fue nombrado párroco de St. Joseph, Stuart y cuando la Diócesis de Miami fue establecida en octubre de 1958, Mons. Fitzpatrick fue nombrado en el Comité de Prensa para las ceremonias de instalación del Arzobispo Carroll como primer obispo de Miami.

El 20 de marzo de 1959 apareció el primer número de este semanario The Voice. Mons. Fitzpatrick era su editor ejecutivo. Desde ese primer momento, The Voice comenzó a contar con una sección en español para servir a la en aquellos momentos incipiente colonia latina.

Después fue comentarista de la actualidad católica en un programa a través de WGBS, Radio Miami.

En junio de 1962 el nuevo obispo dejó la dirección ejecutiva de The Voice para hacerse cargo de la Cancillería de Asuntos Latinoamericanos, la primera oficina de esa clase en toda la nación, con sede en el Centro Hispano Católico. Poco después viajó a Puerto Rico para perfeccionar sus conocimientos del idioma español en la Universidad Católica de Ponce.

Durante el primer éxodo de refugiados cubanos, en 1960, dirigió el programa de ayuda a los exiliados como director del Apostolado en Español y presentó a la Diócesis de Miami en un comité que buscó y obtuvo ayuda federal y estatal para refugiados.

A principios de 1963 fue nombrado subdirector del Buró de Vida Familiar de la Diócesis.

El 30 de mayo de 1963 fue nombrado párroco de Corpus Christi y en agosto de ese mismo año designado Canciller de la Diócesis. En diciembre de 1965 el nuevo obispo recibió el rango de Prelado Doméstico de Su Santidad. Es también miembro de la Comisión Arquidiocesana de Unidad Cristiana.

Ha actuado como Vicario Episcopal para el desarrollo de los programas requeridos por el Concilio Vaticano II en la Arquidiócesis desde el 5 de abril de 1967 y el 13 de junio, durante solemnes ceremonias en la Cathedral de Miami dió lectura a los decretos pontificios estableciendo la nueva Arquidiócesis y Provincia Eclesiástica de Miami. El nuevo obispo habla inglés, español e italiano.

Mensaje del Arzobispo

Sobre Mons. Fitzpatrick

La Arquidiócesis de Miami está sumamente jubilosa por el anuncio de la designación de Monseñor John J. Fitzpatrick como Auxiliar del Arzobispo.

Sacerdote de la Arquidiócesis, el Obispo designado John J. Fitzpatrick ha ocupado posiciones de importancia y responsabilidad en muchas y variadas actividades durante su larga hoja de servicios a la Iglesia en este estado y en la Diócesis de Miami durante los últimos diez años.

Como resultado natural de sus muchas actividades ha obtenido un profundo conocimiento y comprensión de los problemas que encaran los sacerdotes de la Arquidiócesis.

El está igualmente consciente de los problemas del laicado de hoy y de las necesidades de las parroquias del Sur de la Florida. Su amplia experiencia en los medios informativos le dan otra dimensión a su comprensión de los problemas de la Iglesia en el mundo de hoy.

Por otra parte, Mons. Fitzpatrick ha demostrado una constante preocupación por las necesidades espirituales y materiales de los refugiados, particularmente de los procedentes de Cuba, a los que ha prestado un servicio valioso y entregado.

Al mismo tiempo me ha prestado a mi una inestimable asistencia durante los últimos diez años, especialmente en sus funciones de Canciller y Vicario Episcopal para Asuntos Conciliares.

Estoy seguro que estoy hablando en nombre de los sacerdotes y seglares de la Arquidiócesis cuando expreso nuestra gratitud al Santo Padre por seleccionar al Obispo electo Fitzpatrick como mi auxiliar y que él será de gran utilidad a la Iglesia, la Arquidiócesis y el Arzobispo.

Declaraciones del Nuevo Obispo Auxiliar

Agradezco profundamente al Santo Padre su caridad y benevolencia en nombrarme Obispo Titular de Cenae y Obispo Auxiliar del Arzobispo Carroll. Este honor no puede ganarse o merecerse en forma alguna. Me llena de temor la gran responsabilidad que se une a este honor. Comprendo que solo no podré realizar las nuevas tareas. Necesitaré la ayuda generosa de mis compañeros obispos y compañeros sacerdotes con los cuales trabajaré y a todos los cuales serviré en mis días futuros.

Deseo reiterar públicamente mi gratitud al Arzobispo Luigi Raimondi, Delegado Apostólico en los Estados Unidos, a través del cual he recibido la noticia de mi nombramiento. De todo corazón me propongo ayudar al Arzobispo Carroll para aliviar sus responsabilidades y hacer más fácil la magnífica labor que realiza en la Florida y en Latinoamérica.

Espero que el pueblo de la Arquidiócesis de Miami y de las otras Diócesis de la Provincia Eclesiástica de Miami vean en este nombramiento otro signo por el cual el Santo Padre reconoce el gigantesco crecimiento de la Iglesia en la Florida. El Concilio Vaticano II ha puesto en evidencia que los Obispos de Cristo está al servicio de Su pueblo en todas partes y deben consagrarse a servirlo siempre y en todas las formas posibles.

Suplico a Dios me conceda las gracias para crecer con la Iglesia postconciliar, guiar al Pueblo de Dios e incrementar mi fe en Cristo y en Su Iglesia, cualesquiera sean las circunstancias que el futuro me depara. Necesitaré vuestra comprensión, paciencia y oraciones en los días venideros. Quiera Dios bendecir a todos los que encontraré en los senderos futuros.

La VOZ

Suplemento en Español de **VOICE**



El Obispo designado John J. Fitzpatrick con un niño refugiado recién salida de Cuba al reiniciarse los vuelos de la libertad en diciembre de 1965. En aquel momento las escuelas públicas no pudieron recibir de inmediato a los niños refugiados y la Diócesis de Miami creó un programa educativo de emergencia.



En 1961, cuando los refugiados llegaban por centenares, Mons. Fitzpatrick trabajó directamente con sacerdotes y seglares cubanos. En la foto con el Padre Angel Villaronga y el dirigente de Acción Católica Cubana, Antonio Fernández Nuevo.



Entusiasta admirador de los Cursillos de Cristiandad, MONS. Fitzpatrick aparece aquí durante una ceremonia de ese movimiento.

No Más Juguetes De Guerra

Por Angel Villaronga, O.F.M.

Parece ser que en las próximas Navidades no vamos a tener ese armarse y rearmarse de los niños que, desde algún tiempo, viene caracterizando la época navideña como un símbolo estallante y ruidoso de la perenne oposición de los hombres al mensaje divino de Navidad.

Porque no deja de ser curioso a la vez que significativo, que mientras los ángeles cantan "paz en la tierra", y el Hijo de Dios se hace niño para iniciar, de la manera más conmovedora, esa nueva y única alianza salvadora del hombre por los caminos de la paz.

No deja de ser curioso, a la vez que significativo, que mientras en los verdaderos frentes de batalla, —los sangrientos como Vietnam—, se hacen unas contadas horas de tregua, porque repugna al sentimiento humano y religioso, llenar la tierra de metralla cuando los ángeles vinieron a llenarla de melodías de paz.

No deja de ser curioso y hasta significativo que los niños, los que tienen más cosas en común con el niño de Belén, se vestan esos días, de soldados con cascos y trajes de campaña, y empuñen rifles y pistolas, granadas y ametralladoras, atronando las salas y los cuartos con el fragor de batallas imaginarias.

Digo que no deja de ser curioso, a la vez que significativo, que en esa época más que nunca, los niños jueguen a matar y a destruir.

Pero parece que en las próximas Navidades no va a ser así, por el acuerdo de algunas grandes tiendas en cadena, de retirar del mercado, sus juguetes bélicos.

Creo que este acuerdo no deja de tener sus motivos y explicaciones.

Sigue siendo verdad, ante los hechos de sangre que la más destacada enseñanza que nos transmite la historia es que los hombres, no aprendemos nada de la historia, supuestamente llamada la maestra de la vida. Es triste tener que reconocer que los errores pasados no han servido para prevenir desgracias presentes.

Estimo que la medida de retirar los juguetes bélicos, tantos, tan variados, tan perfectos, tan sofisticados, está muy bien tomada.

Claro que no soy de los que piensan que basta eso para prevenir y resolver los problemas de delincuencia. Nuestra sociedad necesita una profilaxis más profunda, pero mucho más. Una profilaxis que llegue a los guiones cinematográficos y a las pantallas de cine; una profilaxis que invada las pantallas de televisión. Que llegue a revistas y publicaciones. Pero que llegue con un bisturí tan agudo y afilado, que pueda arrancar el cáncer desde su raíz.

Lástima que aquellos de quienes depende tal profilaxis defiendan para con la mente y el alma de los niños y los adolescentes criterios tan opuestos a los que sustentan para con su cuerpo y su anatomía. Porque mientras para la salud corporal hay exámenes periódicos, y vacunas de prevención, e inyecciones contra el contagio, y rayos X, y vitaminas y antibióticos, y unidades móviles contra la tuberculosis y el corazón y las caries de los dientes; no hay nada de eso para la mente y el alma, que como las plantas, requieren cuidado, atención, vigilancia, prevención, riego, sol, podas, ayudas de enderezamiento, etc., etc.

Que, qué mal hacen esos juguetes bélicos en manos de los niños? Mucho! Porque esos juguetes son réplicas —algunas muy exactas— de las armas que el hombre ha inventado y en su odio ha perfeccionado, para matar y cometer crímenes espantosos. Y quien se familiariza con ellos, más que familiarizarse todavía con su uso, —pues nadie que juegue con una pistola 45 de juguete, sabe disparar con una pistola calibre 45 verdadera,— se familiariza con la idea de utilizarlos algún día para algo más que para la defensa personal.

No nos metamos en las implicaciones psicológicas que conlleva el uso de esos juguetes bélicos en muchos niños. Si alguien tiene oportunidad de hablar con psicólogos y psiquiatras, pregúntele y verá qué mundo de cosas, de reacciones, de sentimientos, de frustraciones, inseguridades, animosidad, represión, agresividad y dificultades familiares pueden estar ocultos detrás del juego de los niños con armas bélicas.

¿Han pensado los padres que los juguetes bélicos que sus niños tienen en las manos podrán ser mañana un arma de verdad?



No creo en esa objeción de que si nuestros niños no conocen esos juguetes estarán en condiciones inferiores a los niños comunistas que son entrenados desde pequeños en el uso de las armas.

Pero qué, ¿es que nuestros niños tienen que parecerse a los niños comunistas? ¿Es que van a tener que hacer todo lo que ellos hagan? ¿En donde está, entonces, la diferencia?

¿Es que no hay otra defensa contra el comunismo que las armas?

¿Donde queda nuestra convicción de que jamás todas las armas comunistas podrán fusilar la verdad, la luz, el amor, la libertad, ni ninguno de los valores espirituales por los que el mundo libre es superior al comunista?

No; no acostumbremos a nuestros niños a juegos de adultos. No hagamos de ellos hombres prematuros, pues la naturaleza no hace nada a saltos, sino gradualmente y paso a paso.

Que los niños jueguen con juguetes de niños, con los que les van a ayudar a descubrirse en sus cualidades y a desarrollarlas; con los juguetes que van a preservar sus sentimientos infantiles, tan necesarios para tener después, de hombres, sentimientos humanos.

Para mí, este acuerdo de algunas grandes tiendas es un gran acuerdo.

Ojalá sea el símbolo y el feliz presagio de que en las próximas Navidades ya no habrá guerras, ni siquiera las de mentiritas.

Hoja de Servicio a los Latinos Del Nuevo Obispo Auxiliar

Por Gustavo Pena Monte

"Los latinos son una contribución y una oportunidad para nuestra comunidad. Son nuestros hermanos en Cristo y tenemos que conocerlos y amarlos."

Esos sentimientos expresados por el Obispo Auxiliar John J. Fitzpatrick durante una reunión del Club Serra en agosto de 1963 son muestra de la actitud del entonces Director de Apostolado Hispano para con los refugiados cubanos y los emigrantes de otra naciones latinoamericanas.

Nombrado director del Centro Hispano Católico en 1961, el nuevo obispo fue designado para representar a la Diócesis de Miami en una comisión de siete hombres dedicada a buscar ayuda federal y estatal para los refugiados cubanos.

Pocos días después el comité envió una carta al entonces presidente Eisenhower advirtiéndole sobre la urgente situación de los refugiados en la Florida. El 24 de octubre ese comité visitó la Casa Blanca encabezado por el entonces Gobernador de la Florida, LeRoy Collins.

Una comisión vino de Washington a estudiar el problema. Fue designado coordinador federal el abogado Tracy S. Voorhees, quien conferenció con el Arzobispo Carroll y el Obispo Fitzpatrick. Este último le presentó un informe sobre la obra que realizaba el Centro Hispano Católico, ofreciendo clases de inglés, cuidando de los niños de edad pre-escolar, dando asistencia médica, alimentos, ropas y medicinas a los centenares de cubanos que arribaban a diario.

Cuando el dictador Fidel Castro cerró las escuelas católicas y ordenó la expulsión de los sacerdotes "extranjeros", el Obispo Fitzpatrick dispuso el viaje para unas 700 religiosas y un gran número de sacerdotes y hermanos, ofreciéndoles alojamiento en esta ciudad, hasta que sus superiores decidieran su futura posición.

En un informe hecho al Catholic Relief Services, Mons. Fitzpatrick reveló que en 1961 la Diócesis de Miami había gastado más de un millón de dólares en asistencia a los refugiados, sin contar en esa suma \$273,000 empleados en la educación de niños en escuelas parroquiales ni el mantenimiento de unos cuarenta sacerdotes destinados a la atención espiritual de los latinos.

En febrero de 1962, el Obispo Fitzpatrick fue

nombrado Canciller asistente para asuntos latinoamericanos en la Diócesis de Miami. En ese momento unos 65 sacerdotes de habla hispana atendían espiritualmente a más de 100,000 católicos latinoamericanos además de los miles de refugiados cubanos.

Como director del Apostolado en Español, el obispo designado veló también por las necesidades de más de 15 mil trabajadores migratorios que en los inviernos trabajan en las cosechas de cítricos del Sur de la Florida.

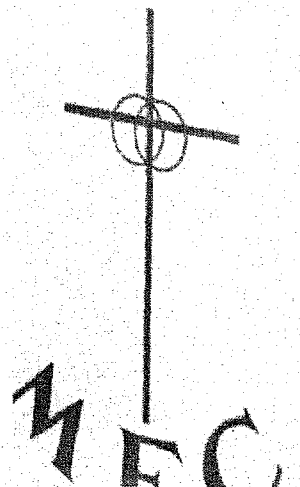
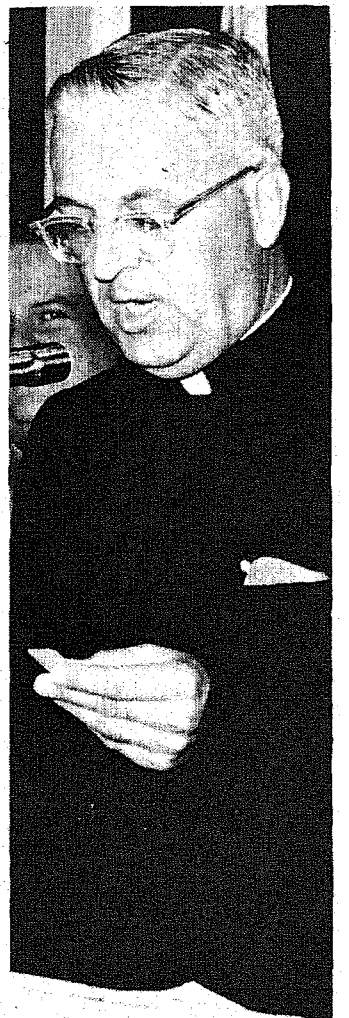
Un entusiasta del Movimiento de Cursillos de Cristiandad, inaugurado hace varios años en la Arquidiócesis, el obispo designado Fitzpatrick, ha tenido siempre a su cuidado la organización de las misas panamericanas, los actos en honor de la Virgen de la Caridad y otras manifestaciones de fe de los cubanos y latinoamericanos.

En noviembre de 1963 el nuevo Obispo Auxiliar fue recibido en audiencia por el Papa Paulo VI con el Arzobispo Carroll y Mons. James J. Walsh, director de vocaciones.

En esa entrevista del Santo Padre mostró un intenso interés por la situación de los cubanos desterrados. El Papa expresó su satisfacción al saber que a pesar de los quebrantos del exilio y la pérdida temporal de la patria, los desterrados cubanos practicaban firmemente su fe y respondían tan agradecidamente a la asistencia a ellos prestada en una tierra extraña.

En el número del 15 de octubre de 1965 el nuevo obispo escribió un editorial respondiendo a los que iniciaban una aguda campaña contra los refugiados cubanos:

"Meditemos cuánto han sufrido estos refugiados. Comprendamos que ellos vienen a nosotros en busca de ayuda. ¿Por qué han mirado ellos hacia la más rica y próspera nación del mundo en un momento de grandes crisis personales? ¿Qué otra solución puede haber para un padre cuyos hijos necesitan pan, medicinas, ropas y zapatos? ¿Qué otro recurso puede tener una familia que viva bajo el sistema de espionaje del comunismo, con sus hijos adoctrinados en la perversión, sus mujeres convertidas en soldados, sus escuelas clausuradas, su religión perseguida, sus sacerdotes y religiosas expulsados violentamente, su Santísimo Sacramento profanado?"



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30 de Junio

Celebrante: El Señor sea con vosotros.
Pueblo: Y con tu Espíritu.
Celebrante: Oremos. Que el cuidado de Nuestro Señor por los tres pescadores, Simón, Santiago y Juan, nos recuerde que nosotros también hemos de cuidar por las necesidades de nuestros semejantes.
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 nuestros representantes en París, para que tengan éxito en buscar la paz en Vietnam y puedan así regresar nuestros hombres y mujeres que allí sufren de la guerra, oremos al Señor.
Pueblo: Señor, escucha nuestra oración.
Lector: Por el Congreso de Estados Unidos, particularmente para que a través de acertadas legislaciones llegue a controlar la venta y uso de armas de fuego, oremos al Señor.
Pueblo: Señor, Escucha nuestra oración.
Lector: Que los desempleados de esta nación encuentren pronto la oportunidad de trabajo que les devuelva el sentido de la dignidad de hombres libres en esta sociedad próspera, oremos al Señor.
Pueblo: Señor, Escucha nuestra oración.
Lector: Por todos los que sufren hambre y desnutrición en nuestra sociedad, que por una mejor distribución de nuestros alimentos disfruten de una dieta apropiada, 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 al egoísmo; concede que por la ayuda de tu espíritu podamos manifestar nuestro amor a tí 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.

Manolo Reyes

Inmenso Campo De Concentración

Se ha dicho y se ha repetido que Cuba es un enorme campo de concentración. Y es que en toda la extensión de la Isla, desde el Cabo de San Antonio hasta la Punta de Maisí, se repiten actualmente, en dramática secuela, los campos de cautiverio.
Hace algunos meses el régimen Castrocomunista utilizando todos sus recursos de propaganda y demagogia, desató una campaña dirigida a hacerle creer al mundo que por no haber presos políticos en Cuba, estaban cerrando la prisión de Isla de Pinos, y convirtiéndola en Instituto para la Juventud.
Pero lo que el Castrocomunismo no dijo es que los miles de presos que allí habían, han sido repartidos de un extremo a otro de la isla, en verdaderos campos de concentración, a la vez que han continuado funcionando otras terribles cárceles dentro de Cuba.

Otro sistema de tortura y trabajo esclavo es el utilizado por el régimen rojo de la Habana dentro de las llamadas "granjas agrícolas". Encubiertas por ese suave nombre, estas granjas de castigo y trabajo forzado, son verdaderas prisiones o nuevos campos de concentración.

Como se sabe, todo ciudadano cubano que desea marcharse de Cuba, por México, España, o los vuelos de la Libertad, tiene que ir a trabajar a estas tituladas granjas agrícolas. Si no tiene la constancia de haber trabajado allí, no puede embarcarse.

Como es costumbre en ellos, los Castro-comunistas empezaron colocando suavemente a los cubanos en las granjas. Y diariamente, cuando terminaban el trabajo impueste, los cubanos podían regresar a sus hogares.

Según reportes de dentro de Cuba, ahora la situación ha cambiado. Quien entra en esas granjas no puede salir diariamente como antes, sino cuando le dan un permiso especial, ratificándose así el carácter de prisión de estas llamadas granjas.

La vida en su interior es desastrosa, con alimentos a veces pútridos y sin el mas mínimo rescoldo de higiene.

A esas granjas son enviados todos los cubanos sin distinción de sexo y a veces frizando o mayores de sesenta años. No importa tampoco el color de la piel ni si padecen de enfermedades. En esas llamadas granjas se hacían seres humanos con un solo pulmón, con un solo riñón, artriti-

cos, mancos, cojos, enfermos de la mente o el corazón. Los Castro-comunistas no tienen el mas mínimo respeto para ellos, ni para el pueblo cubano en general. A los rojos solo le interesa

En días pasados cuatro distinguidos periodistas venezolanos, huéspedes del Gobierno de los Estados Unidos, hicieron una visita de cortesía al Arzobispo Coleman F. Carroll.

Los periodistas son: Roberto Arrivillaga, editor de cables del periódico Universal de Caracas; Gustavo Echegaray, editor de noticias del periódico católico "La Religión" de Caracas; Antonio José Gonzalez, director del noticiero de Televisión de Caracas y Hugo López, editor del sector económico del periódico venezolano "La Verdad".

Los cuatro periodistas de Venezuela que llevaban un mes visitando distintas ciudades de los Estados Unidos, en viaje oficial, venían acompañados de los Escoltas-Interpretes del Departamento de Estado, John Anderson y Anthony D. Sierra.

La visita al Arzobispo Carroll duró aproximadamente hora y media. Y en la misma los prominentes periodistas venezolanos tuvieron la oportunidad de entrevistarse al prelado de Miami.

La entrevista tuvo como base la posición de la Iglesia Católica en el desarrollo de la América Latina. El Arzobispo Carroll, en su carácter de Presidente actual del Comité Latinoamericano de los Obispos de Estados Unidos, expresó que la jerarquía norteamericana ha estado enviando ayuda constante en sacerdotes, monjas y sentido económico para desarrollar la atención espiritual y educacional de los pueblos hermanos de América Latina. Pero especificó que esa ayuda se ha distribuido de acuerdo con las pautas dictadas por las diferentes Diócesis Latinoamericanas. Es decir, que cada Diócesis sabe sus propias necesidades. Y que la ayuda brindada jamás significaría una imposición de pensamiento o sistema de vida.

El Arzobispo Carroll insistió en la necesidad del desarrollo de vocaciones religiosas en el Continente. Cuando la entrevista terminó los periodistas venezolanos fueron interrogados para la televisión de Miami, a través del Canal Cuatro, y expresaron su satisfacción de haber conocido y charlado con el Arzobispo Carroll, de quien dijeron que muchos pueblos del Continente debían escuchar su palabra.

Concelebrará el Arzobispo Carroll

Misa de Cursillistas Mañana

"Los cursillistas de Miami van a reunirse con su pastor en la Iglesia Madre de la Arquidiócesis mañana, sábado, 29 de Julio durante una misa a las 7:30 p.m." según informa el presidente de la rama latina de esa organización, José R. Garrigó.

El Arzobispo Coleman F. Carroll concelebrará una misa con sacerdotes del Secretariado Diocesano de Cursillos. Participarán cursillistas de las ramas

latina y americana del Movimiento de Cursillos de la Arquidiócesis.

La misa será dialogada en inglés y español y la homilia será predicada en ambos idiomas.

La misa de mañana en la Catedral coincide con la festividad de San Pedro y San Pablo y el cierre oficial del Año de la Fe convocado por el Papa Paulo VI. San Pablo es el patrón de los Cursillos de Cristiandad en todo el mundo.

Destaca el Papa Importancia del Semanario Católico

El Papa Paulo VI destacó la importancia del semanario católico "como un instrumento insustituible de una pastoral viva y eficaz".

En carta al Presidente de la Federación Italiana de Semanarios Católicos, el Santo Padre afirma que, "sin disminuir la importancia y la

función de la prensa católica diaria —de carácter prevalementemente informativo— el semanario católico está llamado a desempeñar una precisa e insustituible función formativa."

"Su capilaridad, la adaptación a las situaciones locales y su carácter claramente educativo le permiten, especialmente donde no llega la prensa diaria, ser portavoz accesible a todos niveles del magisterio pontificio y episcopal".

"Y no hay que olvidar la influencia sobre el plano de la opinión pública nacional, cuando a través de la espesa red de estas hojas hebdomadarias se produce la difusión armónica y simultánea de una determinada orientación de pensamiento y de acción."

"La urgencia de semanarios católicos se hace sentir sobre todo en este periodo delicado y maravilloso, en el que no solamente la jerarquía eclesial, sino todo el pueblo cristiano, están llamados a transformar en la Iglesia y en la sociedad el espíritu y la fuerza vital del Concilio Vaticano II".

Fe en Dios

Ciudad del Vaticano (NA)—El Papa Paulo VI pidió tener fe en Dios y en Cristo, al tiempo de advertir que estaba creciendo el movimiento ateo en el mundo moderno.

Hablando ante millares de peregrinos, durante una audiencia general, el Santo Padre dijo que las ideas modernas que niegan la existencia de Dios "están sumergiendo, como una tremenda ola, la fe de muchos hombres de nuestro tiempo."

Y al insistir en que hay que tener fe en Dios y en Cristo, dijo que se podía extender esa afirmación. "Hoy es más posible que ayer —dijo— tener fe en Dios, si es verdad que la inteligencia humana actual es más desarrollada, más educada para pensar, más inclinada a buscar las razones íntimas y finales para todas las cosas."

El Santo Padre agregó que algunos hombres niegan a Dios "porque no ajustan el trabajo de sus mentes de acuerdo a las leyes de pensamiento en pos de la verdad."

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.
- 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. Chaminade Dr., Hollywood - 8 p.m.

¿Puede Regalar Un Arbol?

Los patios de la Escuela Parroquial de St. John the Apostle, Hialeah, necesitan sombra. Por eso se está haciendo un llamamiento a aquellos que tengan disponibles árboles que algún día lleguen a ser frondosos. Porque serán voluntarios los que los sembrarán y no profesionales, se sugiere que los árboles sean pequeños o medianos. Para donativo llamar al 888-2986.

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Conservatives Have Their 'Say'

By Margaret M. Carlan
MINNEAPOLIS —(NC) —“They” were the Turks and “we” the Crusaders at the fourth annual forum conducted by the newspaper Wanderer, where more than 300 conservative Catholics rededicated themselves to the battle and convinced each other that “they” shall not overcome.

The theme of the three-day meeting was “The Crisis of Belief—What Must Be Done.” The causes and the symptoms of the crisis were found in all areas of Church and society, and “they” were held responsible.

“They” were frequently broad classes such as “silly liberals” and “nuns riding the turnpikes at 11 o'clock at night,” sometimes organizations, including the U.S. Communist party and the National Council of Catholic Men; and occasionally individuals.

Discussed at length was the crisis “they” are causing in the fields of civil rights, education, theology and worship.

As speech on “Civil Rights and the War on Poverty” by a Negro woman was a first for the Wanderer Forum. It may also have become a first in the current political campaign when the Negro “civil rights worker” —Mrs. Lola Belle Holmes of St. Louis—endorsed the presidential candidacy of former Alabama Gov. George Wallace as the “only hope” for the country.

BLAMES COMMIES

Mrs. Holmes, who reportedly worked for seven years as an undercover agent for the FBI in the Communist party, claimed that both civil rights legislation and urban rioting had been long planned by the communists. She denounced “black

power advocates” S. Carmichael and H. Rap Brown as well as the late Dr. Martin Luther King who, she alleged, was assassinated when he had “outlived his usefulness” to the communists.

L. Brent Bozell, editor of Triumph magazine, told another forum session that he wished to “most emphatically dissent” from support of Wallace, who, he said, would bolster an “essentially un-Christian order.” Bozell said he did not wish Triumph to be associated with Mrs. Holmes’ position.

Bozell led a panel discussion on “Catechetics Derailed” in which he lamented the state of religious education in Catholic schools and charged that the U.S. bishops are “not prepared” to make of the Catholic school system “an effective conduit for Catholic orthodoxy.”

In the discussion that followed many parents described their distaste for new catechisms and methods of teaching religion being used in Catholic schools. Several told of successful efforts in different dioceses to supplement Catholic school teaching or replace Confraternity of Christian Doctrine teaching with classes in orthodoxy they teach themselves.

One such effort was described by a panelist, Mrs. Angela James of Detroit. As she expressed it, “We are going to teach our children Catholicism, come hell or high water.”

Upholding the parents’ rights was Msgr. R. G. Bandas of Minneapolis, a Wanderer columnist, who noted that Canon Law 582 gives to lay people the “right to demand from the Church the word of God and the means of salvation accord-

ing to the ordinances of the Church.”

EDUCATION TOPIC

Another speaker discussing the “crisis of belief” in relation to modern education was James Lucier, a research assistant to Sen. Strom Thurmond of South Carolina. Lucier said that the crisis in education today is “simply the most glaring symptom of the whole crisis in our society.”

Another speaker—Father Jerome Docherty, O.S.B., of Crookstown, Minn.—maintained that the philosophy of Catholic colleges is not much better.

The Catholic college student, he said, is “ruthlessly exposed to enemies of his faith” and yet is graduated “unspotted” and “untouched” by Church history and papal encyclicals.

Dr. Ever Curtis of Gloucester, Mass., led a discussion on “Sex Education: A Family Affair.”

She maintained that sex education should properly be taught in the home.

Dr. Curtis noted, however, that sex is being sold in all television advertisements and is constantly in the public eye, and thus “our hand is now forced.

“Our children are hearing about sex and they are hearing it too young.” This being the case, Dr. Curtis said they should hear about it at home.

She also said that the “time has gone” when sex education can be avoided in the schools, but warned parents to be “awfully careful of how it’s done.”

Dr. Curtis attacked educators and doctors who preach “the new morality” to youth, and asked, “Who

shall rescue them? Who shall rescue them?”

“Of all the things the children need in this area,” she said, “it’s black and white. This is a black and white field. It is not a gray field.”

Many parents in the audience told of the pressure “they” are exerting throughout the country to place sex education courses in both public and Catholic schools and several warned of the dire consequences.

“Conscience, Right and Wrong,” was discussed at the forum’s annual awards banquet by William A. Marra, author and professor at Fordham University.

The greatest obstacle to a right conscience, Marra said, is not conflict with authority as claimed by advocates of the “new morality,” but rather the “sinful inclination” of man. Conflict between this inclination and moral good is “the primary battle ground” of conscience, he added. “This is the solemn warfare for which conscience was created.”

Marra admitted there could be conflict between practical authority and conscience, and said that in such cases, conscience must be followed. Authority should be disobeyed, however, only when it commands what is morally bad or forbids what is morally necessary, and not simply when it commands what might be foolish, he said.

In following conscience, in opposition to authority, Marra said, man must expect to suffer and if his conscience is wrong he “should have a double price.”

The Church cannot conflict with a right conscience, Marra said, because “it gives the infallible truth.”

Inheritance Going To Poor

PHILADELPHIA (RNS)

— A priest who is heir to a \$500,000 bequest says he will use the money to establish a home for the aged and to help the poor in the parish.

The beneficiary is Msgr. Aloysius F.X. Farrell, pastor of St. Monica’s church, South Philadelphia, one of the largest in the city. He has served there since 1932,

and has been pastor since 1944.

The bequest was from a cousin, Mrs. Mary Hanlon Townsend of Bryn Mawr, who died in 1965, leaving nearly \$6 million, the bulk of it to two local hospitals, the American Cancer Society and Boystown, Neb.

She asked that a portion of her bequest to Msgr. Farrell be used to care for the elderly.

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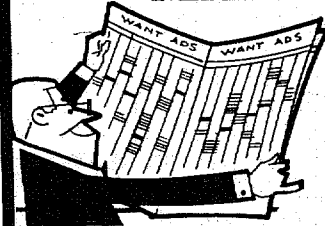
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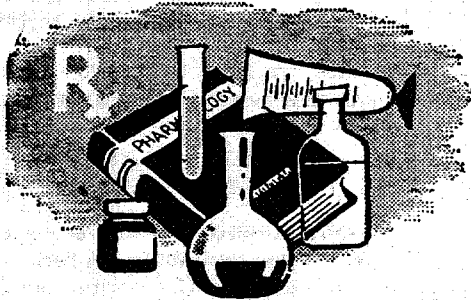
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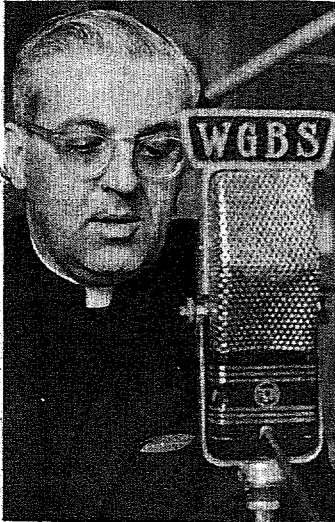
Msgr. Fitzpatrick New Auxiliary

(Continued from Page 1)

Cardinal's bedside.

Dr. John H. Lawrence of California and Dr. John F. Ruzic of Chicago flew to Yugoslavia and treated the Cardinal, using radioactive phosphorus, a by-product of atomic energy. They then instructed Yugoslav medical men on how to continue the treatment and the Cardinal's condition improved markedly.

Pope Pius XII elevated the Bishop-Elect to the rank of a Papal Chamberlain with



IN 1961, Bishop-Elect Fitzpatrick was the first priest-commentator to broadcast on the then new Catholic News program still heard on Sunday evening on radio station WGBS in Miami.

the title of Very Reverend Monsignor in June, 1955. Two years later he was appointed editorial consultant of The Florida Catholic and chairman of a committee to organize the Catholic Mission Research Guild.

Early in 1958 he was named pastor of St. Joseph parish in Stuart and was also in charge of the then new parish of St. Jude in Jupiter and St. Christopher parish, Hobe Sound. While pastor of St. Joseph parish, he taught theology at the nearby Mt. St. Joseph Novitiate of the Sisters of St. Joseph of St. Augustine in Jensen Beach.

When the Diocese of Miami was established on Oct. 7, 1958, the then Msgr. Fitzpatrick was in charge of the press committee for the installation of Archbishop Coleman F. Carroll as First Bishop of Miami.

In March, 1959, Bishop-Elect Fitzpatrick was appointed pastor of St. Sebastian parish, Fort Lauderdale, and executive editor of The Voice which published its first edition on March 20, 1959.

In addition to his duties as executive editor, he was the author of the "Question Corner" published in early issues of The Voice.

While serving in St. Sebastian parish, he purchased a private residence still used as the rectory of the parish

which formerly served as a mission of St. Anthony Church, Fort Lauderdale; and organized the St. Sebastian Council of Catholic Women.

The Bishop-Elect became pastor of Little Flower parish, Hollywood, on Nov. 10, 1960, and in February, 1962 was appointed Assistant Chancellor of the Diocese of Miami in charge of the Latin-American Chancery, the first such diocesan office in the nation, with quarters in Centro Hispano Catolico, downtown archdiocesan Spanish center.

Late in 1961 he was the first priest-commentator to broadcast news of the Diocese of Miami and worldwide Catholic news, at 6:05 p.m. on Sundays, a public service program still beamed to South Florida audiences by radio station, WGBS.

On June 1, 1962, the Bishop-Elect was relieved of his duties at The Voice in order to devote his full time to the Latin-American Chancery and later in the month traveled to Puerto Rico to study the Spanish language at the University of Ponce. In August of the same year he was named a consultant of the Diocese of Miami.

During the first influx of Cuban refugees in 1960, he directed the program of aid for the exiles as director of the Spanish-Speaking Apostolate in the Diocese of Miami and represented the Diocese of Miami on a seven-man civic committee which

sought state and federal assistance for the refugees. Early in 1963 he was named assistant director of the Diocesan Family Life Conference.

On May 30, 1963, Bishop-Elect Fitzpatrick was appointed pastor of Corpus Christi parish and in August of that year was named Chancellor of the Diocese of Miami.

In December, 1965, the Bishop-Elect was one of four Papal Chamberlains in Miami elevated to the rank of a Domestic Prelate with the title of Right Reverend Monsignor. He is also a member of the Archdiocesan Commission for Christian Unity.

He has been serving as Episcopal Vicar for the development of programs required by the decrees of Vatican Council II in the Archdiocese since April 5, 1967, and on June 13 during solemn ceremonies in the Cathedral of St. Mary read the papal documents, establishing the Archdiocese and Province of Miami, in both Latin and English.

The Bishop-Elect, who speaks Italian, in addition to English and Spanish, has two sisters, Mrs. Howard Leffler, Buffalo, N.Y.; Miss Catherine Fitzpatrick, Hollywood; a brother, Father Robert Fitzpatrick, S.J., stationed in the Philippines; an aunt, Mrs. Marjorie Fitzpatrick and a cousin, Richard Fitzpatrick, both of Las Vegas, Nev., formerly of Miami Beach.



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