

In A Voice Interview:

Bishop-elect Views Past, Looks Ahead To Future

Bishop-Elect John J. Fitzpatrick was appointed Auxiliary Bishop to Archbishop Coleman F. Carroll on Wednesday, June 26 and will be consecrated in the Cathedral of St. Mary during rites on Wednesday, Aug. 28.

Q-Bishop Fitzpatrick, what was your first reaction when you heard that Our Holy Father had chosen you to be a bishop?

A-The news from the Apostolic Delegate that Our Holy Father had in mind to appoint me Titular Bishop of Cenae and Auxiliary to Archbishop Carroll came as a very great shock.

Despite the fact that I had several important positions in the Chancery in recent years this never put me under any illusion that I could possibly be a bishop and, therefore, I

never had difficulty in putting any such thought from my mind. I had, as almost all other priests had in this Archdiocese, looked around and made up my mind as to whom the new Auxiliary Bishop would be, but I was badly mistaken.

After reading the Apostolic Delegate's letter, I merely went to Church and asked Almighty God to help me and I dedicated myself once more to Our Blessed Lady to whom I had previously dedicated my priestly life and to whom I had renewed that dedication whenever I received a new appointment.

Q-You have been appointed as Auxiliary Bishop to Archbishop Coleman F. Carroll. What is the role of an Auxiliary Bishop?

A-The Vatican Council made it clear that the Auxiliary Bishops were being appointed be-

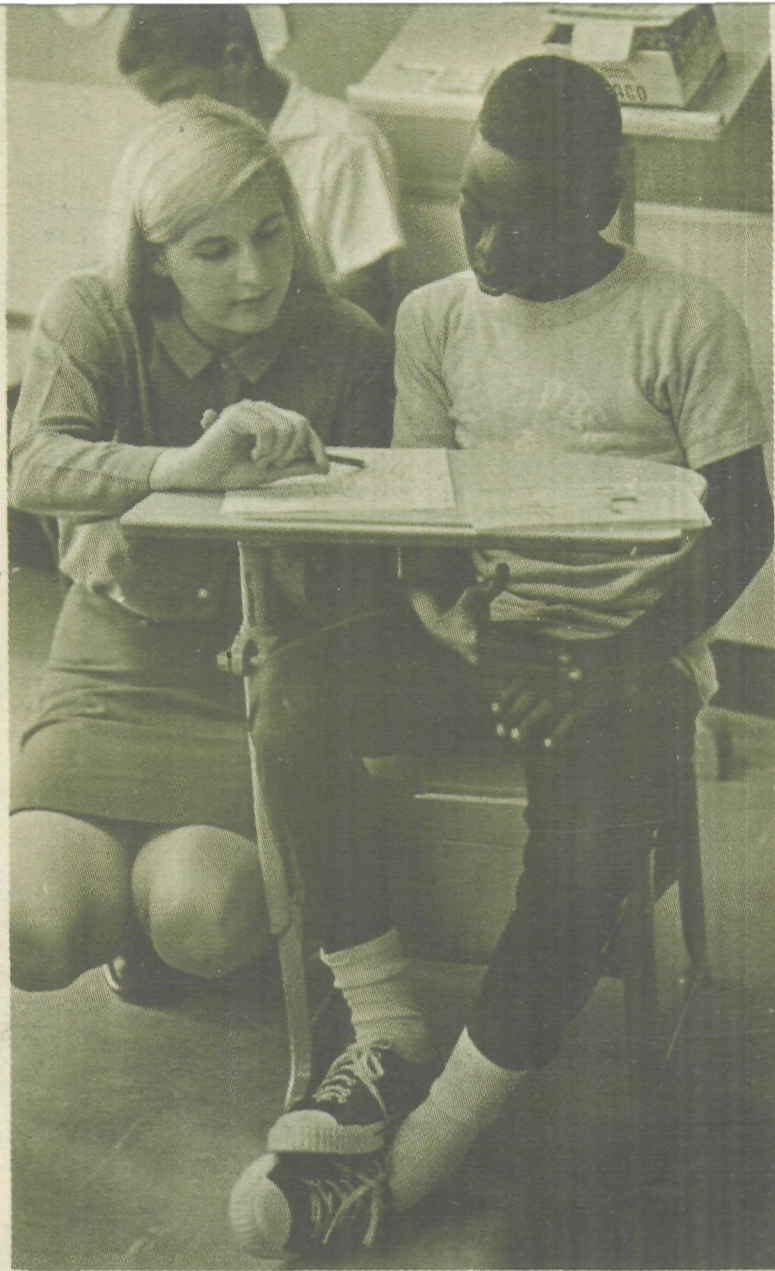
cause the Ordinaries of the dioceses were unable personally to fulfill all of their duties as bishops according to the demand made upon them for the good of souls.

Sometimes this is because of the vastness of the particular diocese or the great number of people living in it. And there may be other reasons dictated by the particular problems and opportunities that an area presents.

The Auxiliary Bishop is just that—a helper—and does what work is assigned to him by the Ordinary of the diocese.

In this case I am completely at the disposition of Archbishop Carroll and hope that I can relieve him of many of the burdens and responsibilities he has, so that under his direction the entire Church in South Florida may prosper.

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It's Summer... Time To Learn

INTEREST COUPLED with instruction has become the key to a summer of activities for a great many Broward and Palm Beach County youths like the young man pictured above who is receiving special lessons in reading and English from volunteer teacher Camille Eisenhart. For more information on the people-to-people programs of the area see pages 13-15.

In The Slums

Subsidy: Who Should Foot The Housing Bill?

By **JUANITA GREENE**
(Second in a series)

On Miami's much discussed subject of slums, "subsidy" is no longer the fighting word it used to be.

There is increasing agreement from all sides that the hard core poor must have some kind of government subsidy if they are ever to live in decent housing.

The debate today is how this subsidy should be applied.

Up to now, the bulk of Dade County's subsidized housing has been public housing, built and administered by a public authority. Sheltered under its well constructed roofs today are about 7,000 families. It has local authority to build 5,000 more units but most await the appropriation of federal funds for them over the next few years. With these new units public housing in Dade would be sheltering about three percent of all Dade households and about 14 percent of families with incomes under \$4,000 a year.

HUGE PROJECTS

Once concentrated in huge projects that create their own environment and their own social problem, the public housing units now are being scattered in fewer numbers through more communities.

But public housing still has its problems, and its critics, some sincere. Among the many things it has proved is that a good roof and workable plumbing won't turn problem families into people who pass the test for middle class acceptability.

As the professional public housers have known and said all along, it takes more than

bricks and mortar to "un-slum" many slum families. Their attitudes and motivations also need some revision or rehabilitation.

You can supply a man with a lid to his garbage can, but you can't make him use it. He has to want to use it, and wanting is one of the intangible things mixed up with a man's spirit.

So the question rises whether putting a man in public housing is the best way to

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And To Enjoy...

Exceptional children in South Florida enjoy the new pool at Miami's Marian Center during the summer program. See story and additional pictures, P. 4

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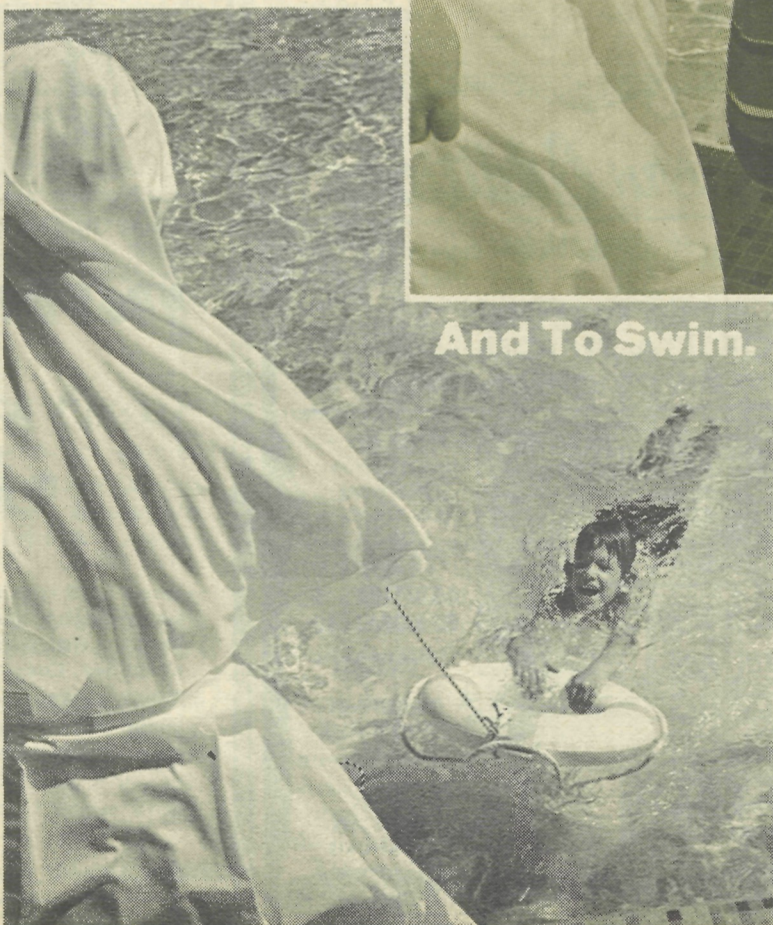
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And To Swim.



'Peter's Pence' Collection In All Parishes Sunday

The annual "Peter's Pence" collection, proceeds of which are forwarded to the Holy Father for his world-wide charitable works, will be taken up in all the churches and chapels of the Archdiocese of Miami on Sunday, July 14.

In a letter to the priests, religious and faithful of South Florida, Archbishop Coleman F. Carroll pointed out that, "It is a unique collection in the very real sense, since it is the only one of its kind."

"Experience has shown us not wanting in generosity. We indeed recognize it as a pledge of loyalty and love, a demonstration of our filial affection for Our Most Holy Father."

Archbishop Carroll emphasized that the Pope "is truly a spiritual father to all Catholics. With this there can be no disagreement. However, we must not make the mistake of thinking of his spiritual fatherhood only in such limited terms. The dynamic popes of our lifetime have proved to us beyond a doubt their desire to be father to all mankind."

"We have seen this especially in their striving for peace, love and understanding among all God's children," the Archbishop declared. "We have witnessed it in the papal audiences granted to peoples of all lands and all faiths."

"We saw further proof in Pope Paul's visits to the Holy Land, to India and to the United Nations. We also know it forcefully in the world-wide charitable works he performs."

"He is able to perform these works of charity and mercy for his needy children only because his other less needy children provide him with the material means to do so," the Archbishop emphasized.

10 Novices Receive Habits

JENSEN BEACH—Ten young women from parishes in the Province of Miami were received as novices by the Sisters of St. Joseph of St. Augustine during ceremonies in the Mt. St. Joseph Chapel.

Msgr. David Bushey, Vicar for Religious in the Archdiocese of Miami, was the principal concelebrant of Mass with Msgr. Harold J. Jordan, pastor, Assumption parish, Jacksonville; and Father J.H. Joubert, S.J., New Orleans.

Those who were invested in the white veil and black habit of the order and who received their names in religion are:

Cynthia Bliss, daughter of Mr. and Mrs. John Bliss, Holy Rosary parish, Perrine, who will be known as Sister Alice John; Mary Benak, daughter of Mr. and Mrs. Joseph Benak, St. Jude parish, Jupiter, Sister Paul Francis; Colleen Courtney, daughter of Mr. and Mrs. Vincent S. Courtney, St. Brendan parish, Miami, Sister Stephen Joseph; Also Antoinette Wheat, Holy Redeemer parish,



NEW NOVICES received by the Sisters of St. Joseph of St. Augustine at Jensen Beach are, seated, Cynthia Bliss, Sister Alice John; Mary Benak, Sister Paul Francis; Mary Louise Nover, Sister Peter Claver; Linda Cushing, Sister Vivian Marie. Standing, Marianna Newsom, Sister Mary Jude; Antoninette Wheat, Sister Joseph Rene; Marie Pavlic, Sister John Helene; Colleen Courtney, Sister Stephen Joseph; Susan Kloski, Sister Ann Lawrence; and Jean Wroble, Sister John Peter.

Tampa, Sister Joseph Rene; Linda Cushing, St. Patrick parish, Jacksonville, Sister Vivian Marie; Marian Pavlic, Holy Redeemer parish, Tampa, Sister John Helene; Marianna Newsom, St. Patrick parish, Gainesville, Sister Mary Jude; Susan Kloski, St. Paul parish, Jacksonville, Sister Anne Lawrence; Jean Wroble, Good Shepherd parish, Orlando, Sister John Peter; and Mary Louise Nover, Blessed Trinity parish, St. Petersburg.

During the ceremonies, at which Father Joubert preached, first vows were professed by Sister Maria Salvador, Puerto Rico; Sister Mary Eucharista, Jacksonville; Sister Paul Catherine, Miami; Sister Peter Damian Hialeah; Sister Kenneth Marie, Miami; Sister Martha Joseph, Hialeah; Sister Anne Michele, St. Augustine; Sister Rose William, Sharpes; Sister Mary Joan, Orlando; Sister Maria Guadalupe, Riviera Beach.

Final vows were professed by Sister Herbert Helene, Miami; Sister Bernard Joseph, Orlando and Sister Mary Luke, Jacksonville.

Requiem For Sister Rose

ADRIAN, MICH.—Funeral services were held here for Sister Rose Patrick, O. P., formerly a member of the faculty at Our Lady Queen of Martyrs School, Fort Lauderdale.

She died on June 29 in the 38th year of her religious profession. She was a native of England.

Sister also taught in St. Jude School, St. Petersburg.

Burial was in the cemetery at the motherhouse of the Adrian Dominican Sisters.

Protest Results In Lifting Park Fee Charged Students

HOLLYWOOD—Another one of the "best things in life" is free to parochial school children thanks to the efforts of a member of Nativity parish.

In May, one parishioner

wrote to a local newspaper asking why parochial school children were not admitted free to state parks as public school children are during organized school trips.

The answer printed in the

newspaper was that the department of parks "had to draw the line somewhere," and that the children would have to continue paying the 15-cent admission.

But that didn't stop Donald A. Hughes, Jr., who wrote directly to the Florida Board of Parks protesting the charge.

"The point at issue is school children are school children, and if the parks cannot operate letting in all school children, they should disband the program of allowing just public school children to enter the park for nature studies," Hughes wrote.

As a result of Hughes' protest, the parks board agreed to review the ruling, and after study, revised it.

Now all children accompanied by a teacher on an authorized school trip can get into state parks free, according to N.E. Miller, of the State Parks Department, who agreed with Hughes that the department "was not justified in making the distinction."

Blaming TV For Violence

'Putting The Shoe On Wrong Foot'

LOS ANGELES—To blame television networks for violence in the country may be putting the shoe on the wrong foot, the coordinator of the National Catholic Office for Radio and Television said here.

Father Donald F.X. Connolly, a priest of the Archdiocese of Miami, on loan to NCORT, spoke to executives of Screen Gems, Inc., declaring that "although it is true that television does portray violence, very often children in a home get conditioned to brutality by observing their own parents."

"Children hear their parents make bigoted remarks about ethnic, religious and racial groups, and undisciplined comments about political candidates for public office. They hear parents refer to police officers as 'cops' and other derogatory names. Politicians are 'crooked,' big business is 'only after a buck.' Parents even quarrel between themselves," Father Connolly said.

He added that the pressure of living in the complexity of big cities leads persons to lose their identity and dignity as individuals and they seek to lash out in frustration by

attending movies and watching television programs that have cruelty as a theme.

"These shows," he predicted, "would die a natural death if no one watched them."

In the opinion of Father Connolly, television and film executives should assume responsibilities as formers of public opinion to make violence look unattractive, eliminating all unnecessary violence and modifying it where some is required for the story line.

"Parents should outgrow the idea that movies and television were devised to be free babysitters," he continued. "The greatest control over the media is still the parent who can say 'no'."

He added that new departments of television should be careful in how they report urban unrest, riots and the Vietnam war, noting that "the greatest failure of the newscasters is their refusal to put the news into a proper context. If eight million people in New York City are not rioting, it is hardly fair to give 10 minutes of a newscast to the thousand who are."

Church Raps Abortion

ATHENS, Greece—(NC)—Abortion has been termed a "sinful and criminal act" in a declaration addressed to members of the Greek Orthodox Church by their ruling synod of nine bishops.

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Negro Named Pastor

NEW YORK (NC)—Father Harold A. Salmon, 38, has been appointed pastor of the church of St. Charles Borromeo and vicariate delegate for the seven Catholic parishes in Harlem.

Archbishop Terence J. Cooke of New York said Father Salmon's task will be coordination of overall planning and efforts of the seven Harlem parishes so they may better serve the total community.

Father Salmon, who has taught high school, worked in youth activities and among orphans and neglected children, is the first Negro appointed as pastor in the archdiocese.

"I see the role of the Church in Harlem to be one of education, especially of the adults. This should include intensified lay leadership training so that more people can contribute their talents and energy to the support of the total community," he said.

Sex Education Talk

WASHINGTON (NC)—A clinical psychologist called on sex education teachers here to continuously re-evaluate their programs and to have the courage to scrap or change them when they are obsolete.

Dr. Joseph Bird addressed a workshop on sex education at the Catholic University of America. The workshop was directed by Father James T. McHugh, director of the family life bureau, United States Catholic Conference.

Some 105 persons—including about 70 nuns—participated in the workshop, which Father McHugh described as the most extensive of its kind ever conducted. All the participants were teachers and came from virtually every area of the country.

In his talk, Dr. Bird said the so-called problems of youth—drugs, alcohol, smoking, sex, and the unwed mother—are reflections of the sickness in adult society. He said studies have shown young people have fewer problems in these areas than adults do.

Dr. Bird also said that the purpose of sex education programs should be to develop a code of behavior among youth based not on fear but on Christian ideals. He said fear still remains the goal of some educators despite their liberal use of the new jargon about "personalism" and "interpersonal relationships."

Priests' Association

DETROIT (NC)—A hundred priests here have formed the Association of Detroit Priests to provide increased priestly solidarity, creativity and professionalism.

Father William J. Murphy, president of the new organization, explained that the ADP "is complementary to the Senate and the Personnel Commission, but is a voice from the bottom speaking to the top." He said the Priests' Senate and the Personnel Commission are "institution-administrative-oriented organizations designed to cope with archdiocesan problems."

He continued: "To often in the past, recommendations and requests sent to the chancery have been left unanswered. We're not going to be interested in dropping things in the future. We must achieve an honest confrontation to settle issues. Silence from the chancery will no longer be an acceptable answer for us."

Father Murphy said that the ADP will not speak for all the priests of the Archdiocese but only for those who accept the new group's preamble and statement of purpose. There are 829 diocesan and 619 religious priests in the Detroit archdiocese.

Primate Of Spain Dies

TOLEDO, Spain (NC)—Enrique Cardinal Pla y Deniel of Toledo, Catholic primate of Spain, died at the age of 91.

In ill health for some time, died from a cerebral embolism. He was the second cardinal to die within a week.

The cardinal known as an able administrator interested in building an efficient and strong Church in Spain, was a close friend and supporter of Chief of State Gen. Francisco Franco, although he took a position of opposition to the government-controlled labor syndicates, the only labor unions legally recognized in Spain.

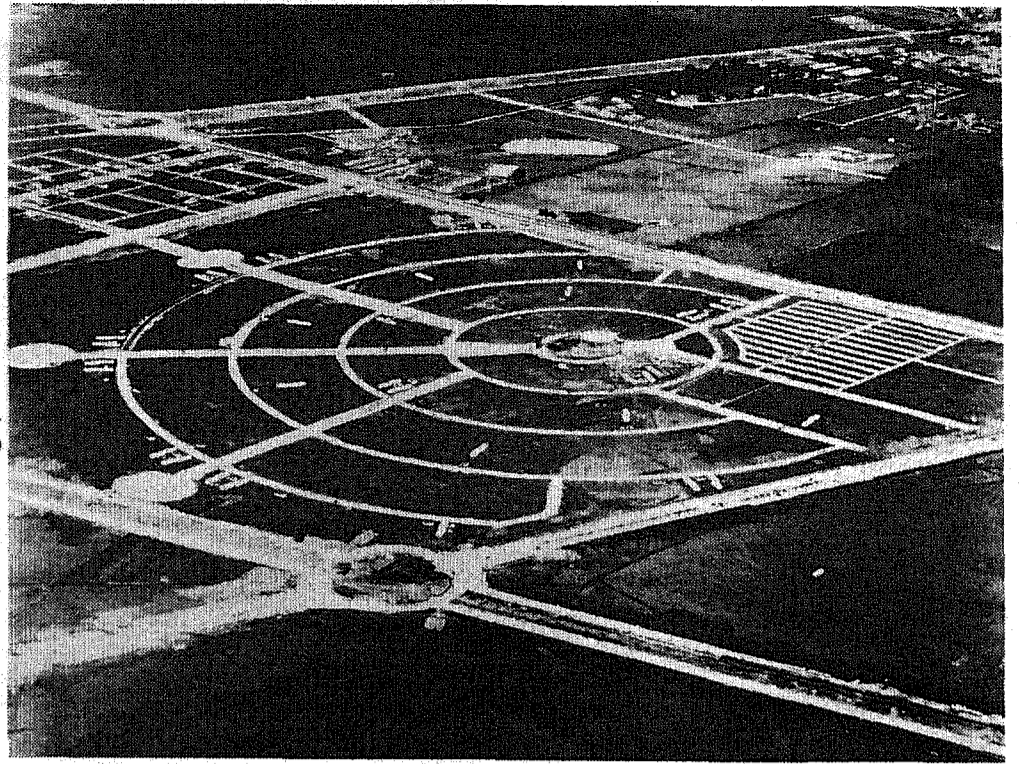
Czech Bishops Freer

BERLIN (NC)—Franziskus Cardinal Koenig of Vienna told a press conference here that Czechoslovakia's bishops view the Church's situation in that country with optimism if there is not interference from outside.

The cardinal said that the bishops have become much freer since the liberalization of the government and that policemen have been withdrawn from bishops' houses.

The Austrian prelate, who is chairman of the Vatican Secretariat for Relations with Non-Believers, said, however, that he would not be able to accept an invitation to visit Bishop Frantisek Tomasek, apostolic administrator of Prague, because such a visit might be misunderstood.

SITE of the 37th International Eucharistic Congress to be held in August in Bogota Colombia, reportedly will accommodate some 750,000 persons. Pope Paul VI will preside at closing ceremonies during his Aug. 22-24 stay in Bogota.



Serra Broadens Purpose; Asks More Negro Priests

PORTLAND, Ore.—(NC) —Delegates to the 30th annual convention of Serra International voted to broaden the organization's purposes to conform more adequately to the needs of the Church in the post-Vatican II era, and called for an intensification of programs to attract black seminarians as candidates for the priesthood.

The new purposes approved were:

"To foster and promote vocations to the ministerial priesthood of the Catholic Church as a particular vocation to service and to develop appreciation of the ministerial priesthood and of all religious vocations in the Catholic Church.

"To further Catholicism by encouraging its members, in fellowship, through education, to fulfill their Christian vocation to service."

Formerly, the purposes had been limited to fostering vocations, assisting in the education of seminarians, and furthering Catholicism "through enduring friendship among Catholic men."

Noting the problems of the Church in the ghetto, the delegates also "urged the recognition of the critical need for increased vocations among the black Catholic community and called for an intensification of vocations programs to attract black seminarians as candidates for the priesthood."

The delegates also supported creation of an ordained and permanent diaconate.

The concept of a "part time priesthood," supplementing the service of the full-time professional priesthood, is an idea that must be "seriously evaluated" by the Church in solving some of the vocational needs today, Father T. William Coyle, C.S.S.R., executive secretary of the Bishops' Committee on Priestly Training, told the Serrans.

He also said they "must understand the changes going on in the Church and in seminaries and the reasons behind those changes."

"Only in this way can you be the mature, adult Catholic, well-informed, ready and able to take your part in the Church's apostolate," he said.

The basic reason why changes are going on in the Church and in seminaries "is the fact that human life is a vibrant, moving, changing thing," he said.

Father Eugene C. Ken-

nedy, M.M., professor of psychology at Maryknoll Seminary, Glen Ellyn, Ill., addressed the convention on "Communicating the Vocations Message to the High School and College Student."

He called attention to "something new going on in the world" and said it demands that people orient themselves to what is new and not shun it because it is new.



LOUIS ARRU
Serra President

Jesuit Rector Sees New Forms Of Religious Life

CHICAGO — (RNS) — Apostolic religious orders in the Catholic Church will break down and be replaced by new forms of religious life, according to the rector of Woodstock College, a Jesuit major seminary.

Speaking before the annual Conference of Major Superiors of Men, an organization representing the leaders of nearly 38,000 priests and Brothers in the U.S., Father Felix F. Cardegna, S.J., offered this and several other predictions on "The Future of the Religious Life."

The religious life as it has traditionally existed "will disintegrate," he said. Some religious will move to a more contemplative life, but most, he said, will adapt the style of the secular institutes.

"Many will prefer simply to leave," he added, "and enter the lay life, get married and pursue the goals of secular Christianity in the professional world."

EMPHASIZE PERSON

Still others, Father Cardegna said, "will leave and attempt new celibate communities which place the emphasis on the person rather than the institution."

He predicted others would stay in their communities and attempt to move them in a new direction — "Some will succeed, but more will fail."

"Celibacy will continue to break down," he declared, "because it cannot stand the strain that the present era exacts of us all."

"It may fair better in a future and more hospitable age when the climate changes, but for present it is in for rather bad days. The thing to watch is not the numbers leaving, but the numbers entering, or better,

not entering."

Father Cardegna told the superiors that some of the reforms they should be working for include the following:

- "We need to be doing things worth giving a life for."

- "We've got to find styles of community life which enable people to experience genuine human relationships."

- "We must give a rationale for celibacy that is meaningful in today's world."

- "We need to diminish the element of control in our way of life, and radically so. We need to take seriously the impossibility of being human without freedom."

'CONVINCED'

"I am personally convinced," he said, "that we are on the verge of the discovery of new forms of the religious life."

"I'll risk predicting," the rector of Woodstock College continued, "what the religious life will look like as it spins through the next ten years."

Father Cardegna's predictions:

- "The age of entrance will be delayed until 21 or later."

- "There will be a shift of emphasis from the three vows to some sort of formal, public promise of permanent commitment to this Christian community... We may even come to accept a limited commitment for a certain number of years."

OUT IN OPEN

- "Members will remain in an open environment. Houses of formation will become extinct. The process of socialization into the community will take place in the active houses of the community."

- "New forms of spirituality will emerge... Nor will it hold the place of pre-eminence. It will not be scheduled in any way whatsoever. Suffering and self-denial will not be esteemed, but will be embraced as necessary to the service of men."

- "A much broader concept of poverty will prevail. Men will be earning salaries and living on a budget, using the money necessary for their needs and turning in the excess for the education of the young members and the care of the aged as well as other apostolic and charitable purposes."

- "Shared decision making will increase," resulting in "a broader concept of obedience."

- "Celibacy will be the basis of this style of Christian life, though closer ties with married couples will develop."

'PERSON-CENTERED'

- "Communities will be person-centered communities of service, rather than structure-centered."

- "An enormous diversification of apostolates will develop, based upon the personal competence and desires of the individual religious (who) will be working individually or in small teams in all areas of human existence."

"If we refuse to recognize this as the 'religious life' " Father Cardegna warned, "the young and some of the middle-aged and old will say to us: 'So what! Call it what you will. It is the call of the Spirit to us as Christians today.'"

They will say, he continued, "If ecclesiastical authority wishes to accept us and promote our call, there is nothing we would want more. If not, we're going to try it anyway."

Youth Serves Youth

Youth serves youth at Miami's Marian Center where 45 exceptional children, enrolled in the summer program, are encouraged in a variety of project by a dozen young volunteers.

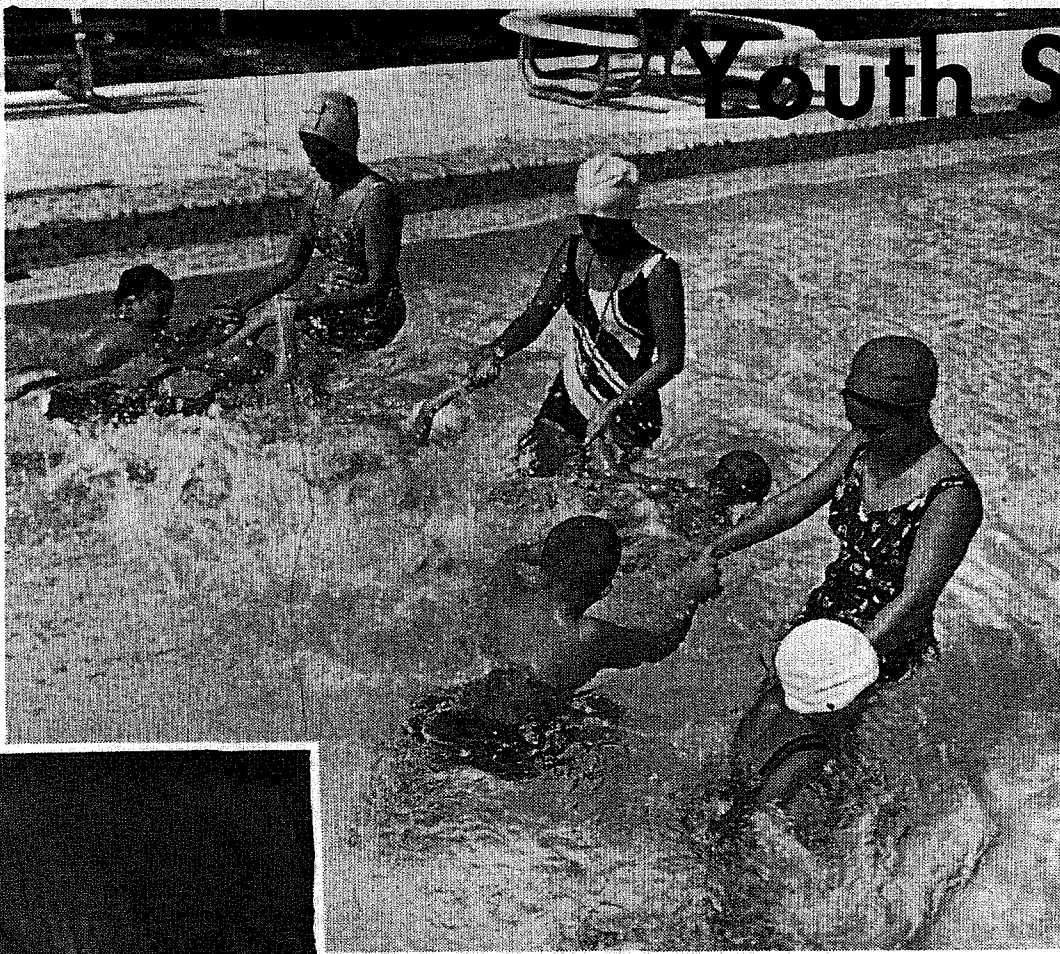
Arts and crafts, swimming, outdoor games and physical education are included in the camping program for mentally retarded boys and girls between the ages of five and 16 who daily are getting "physically involved" through the interest and persuasion of local high school students and others.

Mimi Stapleton, a junior at Pace High School and Elizabeth Youhouse, a junior at Notre Dame Academy, are just two of the volunteers who describe their work at the Marian Center as "lots of fun" and "fascinating."

Others who are donating their summer hours in the program are Helena Angell, Debbie Fischer, and Helen Whitt, Madonna Academy; Elizabeth Angell, McNicol Jr. High; Kathryn Cameron, Pace High; Nancy Kelleher, and Nora Bowland, Lourdes Academy; Sue and Frances King, South Broward High; Mary Anne Maher, St. Thomas Aquinas High; Patricia Susi and Margarita Lejarza.

In the opinion of Mother Lucia, superior of the Sisters of St. Joseph Cottolengo, who conduct the center, "camping is the most important aspect in the entire area of recreational needs for a retarded child."

"Through camping we help the retarded child in his health habits, his recreational interests, his social relationships with people other than classmates and parents and we also help the family relationship by providing a program outside of the home."



New swimming pool at Marian Center is a favorite spot for mentally retarded children supervised by expert swimmers.



Arts and crafts provide some academic development daily for boys and girls of all ages.



Pace High School junior, Mimi Stapleton, gets the merry-go-round started during free play session at Marian Center in North Dade County where 45 youngsters are enrolled for summer camp.



Bike races being under the direction of a Sister and volunteers, Elizabeth Youhouse, Nora Bowland and Marian Center student, Margaret Herold.

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Bishop-elect Views Past, Looks Ahead

(Continued from Page 1)

Q-You have also been appointed Titular Bishop of Canae. Could you tell us what titular means?

A-A titular bishop is one who is assigned to a See which one time existed but which no longer, in fact, exists. It exists only in its title, hence the word 'titular' bishop.

These were dioceses where the Church had flourished at one time but which were incorporated in other larger dioceses later on. I have not had time to look into the See of Canae but I understand it is some place in Africa. When I have time later on, I shall look into it.

Q-Vatican Council II treated the episcopacy in depth. What do you think is the Council's principal teaching on the bishop in our day?

A-While the bishops have always been looked upon as successors of the apostles and therefore the ones upon whom falls the obligation of teaching the doctrines of Christ, the Vatican Council seems to make it clear that the obligation of the bishops to teach came not from any mandate of Our Holy Father but from the fact of their episcopal consecration.

While individual bishops do not enjoy the prerogative of infallibility, the Council said, they nevertheless proclaim Christ's doctrine infallibly whenever they are as a body of bishops or collegially in agreement on a position as definitely to be held.

This places upon bishops the obligation of teaching and not waiting for the Holy Father to pronounce on every question that comes up. Hence it would be important to watch the statements of the national bodies of bishops meeting throughout the world.

Q-Could you tell us, Bishop, when you first decided to study for the priesthood? Did you ever think that you would one day be a bishop?

A-I decided to study for the priesthood when I was in first grade. It was a desire I had and a decision I made that I have never regretted. To be a priest was such a great thing that I never gave any thought to even the possibility of being a bishop. I was happy as a priest and I never had any second thoughts or second guesses about that decision.

Q-What do you feel are the special challenges to the Church in South Florida?

A-There are many special challenges for the Church in South Florida. The first is the great challenge addressed to us by the Vatican Council to implement the decrees of the Council. Many persons expect overnight miracles and that the Church is going to be able to make great rapid changes.

This, of course, is fallacious and imprudent thinking. We must first understand exactly what the Council wants and in which direction we are to go and then take whatever steps are necessary.

We have made a start, but like every other diocese in the world we have a long way to go.

I suppose that we shall still be implementing Vatican II 50 years from now. Its reforms and methods of renewal are so far reaching that we shall not be able to accomplish everything at once.

The second challenge that faces us is that of trying to build a Christian community here in South Florida that would take in all the divergent elements present here. There are a great number of people from other parts of the country and of the hemisphere who do not have roots in Florida as yet. We also have a great number of Latins, not only from Cuba but from other countries of Latin America and we have a huge Negro population.

Getting all of these persons interested in each other, understanding each other and trusting each other will be a big job.

Where we have understanding and concern, building a community and having that community grow will come easily.

Florida is the second state in the Union as far as growth is concerned. This is going to present an especially great challenge in the field of education, we shall need more colleges, schools and shall need to use every possible modern means of education not only for young people in our schools but for adults as well.

There are many problems that have to be solved and the collaboration of men of good will of all religions will be needed; that is why ecumenism must be emphasized. We should also try to make our communities in South Florida be ones that we can be proud of and to which we shall with pride welcome tourists.

There are also challenges facing us in the great number of persons coming from Latin America and the great number of migrants who are the great unseen and unnoticed challenge that is ever present.

Q-You have been Archbishop Carroll's Vicar for the implementation of Vatican Council II in the Archdiocese. Do you foresee any new areas of special concentration in conciliar implementation in the Archdiocese?

A-Most of the Churches have made some external changes in their liturgical worship—Mass in English, altar facing the people, etc. but these are merely peripheral things in many cases, we need to educate our people to the meaning of the liturgy and to make it meaningful in their lives.

Through adult education the lay person will finally recognize his own responsibilities and potentialities. The great talents of many of our Sisters will be put to use more than ever.

Q-Do you foresee any special responsibilities which will fall upon you because of your new appointment?

A-Archbishop Carroll and I have not had an opportunity of discussing the responsibilities he may wish to give me but I am sure there will be various areas of the apostolate he will wish me to handle and with his directives and the understanding of priests and lay persons alike shall try to fulfill any commitments I may have.

Q-You have been the executive editor of The Florida Catholic, weekly publication of the Diocese of St. August-

ine; and of The Voice. What do you think the role of Catholic press is in the Church today and has that role changed at all from former days?

A-Years ago we were Catholic in a rather narrow sense and reported Catholic news to Catholic people. I think that now the Catholic press is reporting many things that are of interest to Catholics and non-Catholics alike.

It seems to me that it is the job of the Catholic press to continue to bother the consciences of people alerting them to the disorder, inequity and injustice all around us.

The Catholic press has the task of helping people to form their conscience and this is an awesome responsibility. That is why it is necessary for editors of Catholic newspapers and magazines to be fully aware of what the doctrine of the Church is in every possible sphere and then make every effort to keep abreast of developments in that doctrine.

Many persons think that if they see something in the Catholic press, it is the Gospel truth and not merely the considered opinion of some editor. That places all the more obligation on him to be accurate and to be Catholic.

Q-Since most of your 25 years of the priesthood has been spent in parish work, do you see any new directions emerging in the life of parish priests or toward new parish structures?

A-Before we can tell in which direction the parish is going, we shall have to assess the role of the priest. Priests

"I decided to study for the priesthood when I was in first grade. It was a desire I had and decision I made which I have never regretted."

"The Catholic press has the task of helping people to form their conscience and this is an awesome responsibility."

are finding that they can be involved in much good apostolic work in areas that have until now been foreign to them.

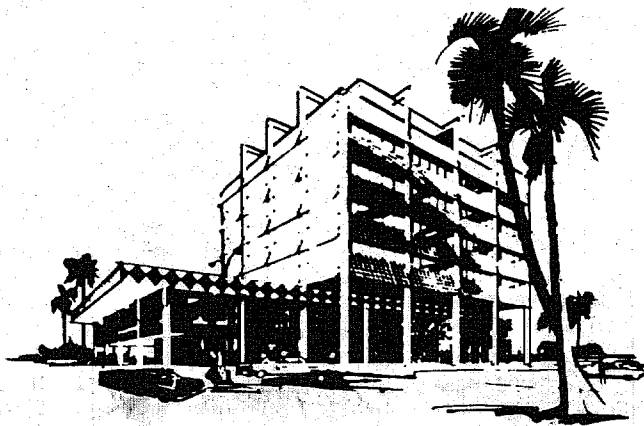
Unfortunately there have been priests who have abandoned the work of the priest to become social workers and teachers. Many have jumped into other spheres of activities without really thinking their vocation through. I feel that the direction in which the priesthood goes will dictate the direction in which the parish will go.

Q-Have you chosen a motto yet for your coat of arms? If so, why did you choose this particular motto?

A-I have had a hundred suggestions from various priests and lay persons. I suppose that the one theme that has run through my sermons and instructions during the past 25 years has been the indwelling of Christ within us. This is such a thrilling concept that I know of no other that can give such inspiration to me and, I hope, to others.

Therefore I have chosen the St. Paul's phrase "Mihivivere Christus"—For me to live is Christ—as the motto for my coat of arms. I sincerely hope that in my personal life I can live up to this motto and that in my life and activities as a bishop, I can instill this idea in other persons and thus be of some inspiration to them.

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Telephone: 443-5271

June 28, 1968

ASSETS		LIABILITIES	
Cash and Due From Banks	\$3,298,325.57	Capital Stock	\$750,000.00
U.S. Government Bonds	9,910,497.23	Surplus	750,000.00
State and Municipal Bonds	7,762,723.77	Undivided Profits	403,348.19
Other Securities	10,000.00	TOTAL CAPITAL	\$ 1,903,348.19
TOTAL	\$20,981,546.57	Deposits	33,732,721.00
Loans and Discounts	15,396,947.89	Unearned Interest	358,840.29
Furniture and Fixtures	129,244.11	Accrued Taxes, Interest and Expenses	72,570.89
Other Bank Properties	50,061.50	Reserves	925,949.73
Accrued Income and other Assets	435,630.03	TOTAL	\$36,993,430.10
TOTAL	\$36,993,430.10		

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EDITOR'S COMMENT

Summer Volunteers' Praiseworthy Work

The Catholics of South Florida can take justifiable pride in the lay volunteers, young and old, the seminarians of the Archdiocese and the religious Brothers and Sisters, who are generously giving of themselves during the summer months to meet the needs of the poor.

Together they comprise an army of dedicated Christians who take seriously the words of Our Lord, "Whatever you do for the least of my brothers, you do for me."

Within the Archdiocese, volunteers are staffing day-care centers for working mothers, recreational programs for the forgotten, educational opportunities for the culturally deprived, and job training for the poor. This is the way Christ would have it.

The programs represent in various ways the successful use of church facilities, private and public monies and the cooperation of persons of different faiths. The programs are a testimony in a small way that faith can move mountains when people work together.

As much as we rejoice in the generosity of so many, at the same time we must admit we are not doing enough. The need is larger than the army. There are many who could give of themselves but do not care enough to get involved.

We all owe a debt of thanks to those who are coming to the aid of the poor during these summer months. They are an example to us all and a witness to the world of vital Christian living.

TV And Gun: Which Is More Dangerous?

Someone has suggested that if the nation wishes to eliminate considerable violence, it would be better to outlaw television than guns.

As the National Rifle Association never tires of saying, guns do not kill people; people kill people. Critics of television go on to point out that the average American child between five and fourteen will see 13,000 deaths, usually in some detail. That is a lot of lessons in violence in anyone's school.

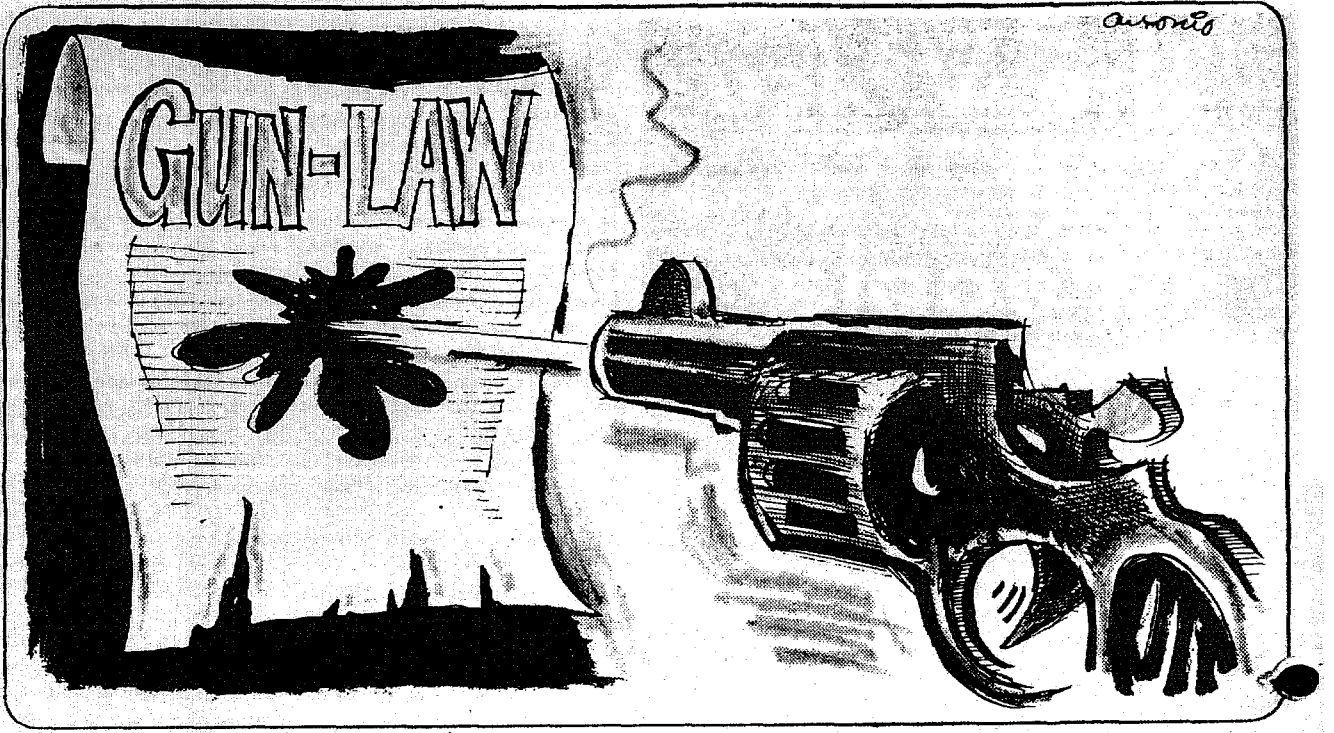
Needless to say, the answers lie in reform of the TV industry, rather than the removal of the tube. Happily the networks are announcing plans to clip and cut needless violence. NBC has said it will eliminate violence in its teasers. CBS intends to reduce fictional portrayal of violence and ABC has told its executive to get their scissors out.

It is worth noting, though, that the Television Code has for some years had a clause on violence: "The use of horror for its own sake will be eliminated; the use of aural and visual effects which would shock or alarm the viewers, and the detailed presentation of brutality or physical agony by sight or by sound are not permitted."

The unfortunate thing about self-imposed codes is that they are often not self-imposed. If the TV industry had been following its code, our children would not have witnessed 13,000 violent deaths in the last 10 years.

How long will the good intentions of the TV industry last? Possibly only as long as they are profitable. After all, TV is in the business to make money; other concerns are all too often secondary.

If precedent is to be believed, lessons in violence will go on.



Open The Window But Don't Jump

By JOSEPH A. BREIG

Here and there since Vatican II, we have heard or read such suggestions as (for example) that the Rosary is outmoded; that Sunday Mass ought to be purely voluntary and in no sense obligatory; that veneration of the saints—and even of the Virgin Mary—is destined to recede, perhaps almost to the vanishing point, and that devotion to the Sacred Heart of Jesus was all right for simple people in a simpler time, but not for moderns.

This would seem to be a good time to recall one of the many wise observations of the great English writer G. K. Chesterton.

Suppose, wrote Chesterton in one of his books, that you are motoring along a broad, smooth, straight highway, free of inter-sections, in a flat countryside where, in the clear air, you can see for miles in every direction.

Suppose further that you come to a place where there is a barrier across the road bearing a sign, "Stop."

Suppose finally that you scan the horizon all around, and see no traffic, no trains, no herds of sheep or cattle, no wildlife—nothing at all to explain or justify such a warning.

Your natural impulse, said Chesterton, will be to remove the barricade and go on. But, he counseled, do not do so. Instead, set forth on foot and search until you find the person who put the barrier in place, and learn from him why he did so.

Then—and then only—will you be in position to make a fully informed and intelligent decision as to whether you may safely resume your interrupted journey.

The point the Chesterton was making with such emphasis was, of course, that it is always the part of wisdom to refrain from advocating drastic changes in long-established practices, traditions and regulations until you have first studied them deeply and have come to understand them thoroughly—along with the reasons they came into being in the course of the generations.

Understanding this, I am not unsympathetic with the gun-ho people in the Church. But in the words of a famed theologian who is now in retirement, filled with years, "Pope John told us to open some windows, but he didn't want us to jump out of them."

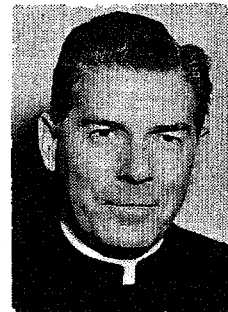
TRUTH OF THE MATTER

Reason For Prayer To Mary-- To Bind Us Closer To Christ

By MSGR. JAMES J. WALSH

A letter some time ago from a non-Catholic just returned from Latin America reminds us that, despite the advances towards unity, people are still judging each other more by the example they show than by the creed they profess.

This correspondent had been in a section of South America where ignorance and poverty are common. Nevertheless he felt justified in making a broad generalization, as his letter indicates.



WALSH

"After observing Catholics in Latin American countries (and also in the United States), I am convinced the following is a fact. They believe that as long as they honor and pray to the Virgin Mary, it does not matter how much they sin, because she will save them. Beyond any doubt, such a belief encourages sinning and is un-Christian."

No one can deny the truth of his last sentence. We agree wholeheartedly with it. Such a conviction would surely make the Ten Commandments no more important to us than the tribal regulations of the Ubangi. The air would be dark with the pieces of the shattered law.

But it cannot be said to be true that the Church holds and propagates this belief. Think for a moment of what this charge implies... a Catholic may curse habitually and be guilty of perjury, he may dishonor his parents, refuse to attend Mass, be guilty of drunkenness, murder and adultery. But he has nothing to worry about. He need not be sorry nor repent. He is not obliged to change his conduct.

All that he need do to safeguard his future happiness is to throw a kiss to the Virgin Mary, mumble a prayer before his last breath and ride triumphantly off to heaven. This, of course, is a caricature of the truth.

However in all fairness to our correspondent, we must admit he has some reason for alarm. It is true that some individual Catholics may so conduct their lives and carry on their religious practices that they undoubtedly give the absurd, irrational impression which shook him. Some surely through ignorance; only God can judge the degree of responsibility here.

Some whose neglect of essential duties is all too obvious do indeed make a display of the externals of piety. They may be stoop-shouldered from the weight of medals round their neck, but for all they

know from experience the confessional might be a telephone booth.

They never miss a novena, and with just as much regularity never make Mass on Sunday. They may carry a rosary or wear a scapular or have pictures and statues of Our Lady in the house, but Trinity Sunday comes and goes without their Easter duty.

During Vatican II many bishops deplored this false devotion to Our Lady. They spoke of the various dangers our correspondent enumerates. Their primary concern was to highlight any of the false devotions, so that the genuine devotion could shine through more clearly.

It is interesting to note that the saint most often spoken of as an "extremist" in favor of honoring Mary has some rough words of caution about false devotion to her. St. Louis de Montfort spoke about the matter of giving bad example to others by using devotion to Mary to conceal their vices and neglect their duties.

He called them presumptuous sinners. He said: "They sleep in peace in the midst of their bad habits, without doing any violence to themselves to correct their faults, under the pretext that they are devout to the Blessed Virgin... They will not believe us when we tell them that their devotion is only an illusion of the devil and a pernicious presumption likely to destroy their soul."

He goes on to explain why such an attitude is wrong. "How can we truly say that we love and honor our Blessed Lady, when by our sins we are outraging her Son? If Mary laid down a law unto herself, to save by her mercy this sort of people, she would be authorizing crime."

This has always been the attitude of the Church. The first and last reason for devotion to Mary is to make us more faithful to Christ. Honor given to her means nothing if Christ is not thereby honored.

Mary is strictly a means to an end. But the end of all our devotions is the love and glory of Christ. It is union with Him that is the goal of every spiritual exercise. It is love of Him that alone is worthy of all our efforts.

Bearing this in mind, we can see that recourse of the sinner to Mary's help is something altogether different. The hardened sinner is always encouraged to pray to her and seek her help, but surely not that he might remain in his sins.

Rather that Mary might melt his heart, enlighten his mind and win for him the grace of true sorrow and amendment.

The VOICE

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The Voice Of The People

Thanks For Kindnesses

Dear Editor:

It has been my pleasure to serve as Project Director of Women In Community Service, Inc. (WICS).

During my tenure of office which ended June 1, 1968, I frequently reflected on our good fortune that Archbishop Coleman F. Carroll was in a position to permit us the privilege of making our Miami Headquarters in the Catholic Welfare Bureau located at 1325 W. Flagler St.

Such permission has materially contributed toward enabling us to direct disadvantaged young women toward self-fulfillment.

I would, also, like to take this opportunity to express my personal gratitude for the many kindnesses received from the personnel and the professional staff of the Bureau.

Hopefully, there will come a time when respect and goodwill, for all people, shall prevail and this need may no longer exist.

Respectfully yours,
Mrs. William I. Brenner

Complains Of Article

Dear Editor:

What galls me is on the front page of this week's issue you have an article about a ghetto woman who has six or more offspring and no husband.

Do you expect to arouse pity and help for this situation? Why didn't the woman realize the world could not take care of her pleasure and resulting offspring? Now—are we animals?

I am a Catholic but, believe me, I am going to lose and give up my Catholicity if I hear and read much more of this.

I question if I or any of the world should be held responsible for people, be they black or white, who are not responsible and just go along bringing offspring into this world for the country to feed, clothe and take care of.

Am I going to hell because I took care and was cautious in all things so I

would not be dependent on the world? Is the person who is careless and don't give a damn going to go to heaven because they don't care about their fellow man who is supposed to hand out to them all ways. I am fed up with this situation.

Very truly yours,
Mrs. Helen Rolk,
Lake Worth, Florida

The Real Cure Is Religion

Dear Editor:

Juanita Greene's articles on the "Ghetto," your editorial "Understand Negro—First Step In Aid" and certain other articles regularly appearing in The Voice and other Catholic publications seem to indict the whole white community for the plight of the ill-bred, ill-mannered, lazy, immoral, free-sexed, irresponsible, inconsiderate, brazenly defiant, inhuman, dishonest booze and drug crazed Negroes who are being used by the Communist agents working all over the world to loot, burn and destroy the white man and all democracies of the world.

If our Church wants to be of real help to the colored community as a whole it

will try to preach true religion to the irreligious, the ignorant and the neglected and teach them to control their animal sex lusts and holy family life and not expect to bring their innocent children into this world after every booze party, just because the white community, including myself, are forced by our spineless and blind national leadership to keep these prostitutes and deserted children with our hard-earned tax dollars.

No, we seem to be ignorant of these facts and those writers, politicians, educators, blind church leaders, agitators and communists are all guilty of perpetuating this rot upon our nation.

Peter J. Samkovitch
Cape Coral, Fla.

Marijuana Not That Bad

Dear Editor:

For the third time in recent weeks Dr. Sheppard has chosen to deal with the problem of marijuana in his column. His last article (June 28), which treats of the proposed legalization of marijuana, is an excellent example of misinforming by only partially informing. In addition, he seems to be intentionally identifying marijuana with hard narcotics, through cleverly contrived grammatical sleights of hand.

He notes that the American Medical Association recently "condemned" the legalization of marijuana, even though this is not the language which they used.

Also, Dr. Sheppard chooses to ignore the fact that the AMA's medical (rather than legal) opinion of marijuana is that in episodic use it is probably not medically dangerous.

The doctor seems unable to distinguish between the marijuana user and the "narcotics addict," nor does he seem to see any difference between the drug user and the drug abuser. His inability to make such distinctions becomes particularly awkward when he rejects the argument which compares alcohol and marijuana as drugs.

Again, Dr. Sheppard fails to note that while alcoholism is a physiologically addictive disease, marijuana is not all physiologically addictive. While speaking of the legalization of marijuana, he jumps to the crime rate among those addicted to hard narcotics.

Marijuana is not a hard narcotic. The relationship between crime and marijuana is today considered to be almost nil. Formerly, when marijuana use was restricted to the ghettos, it was associated with crime. Now that its use has spread to suburbia and the college campuses, and no corresponding increase of crime which can be traced to marijuana has resulted, the argument which associated marijuana and crime has been deflated. The only crime directly attributable to marijuana is the possession of same.

The issue is further confused when Dr. Sheppard states: "I fail to see how we can compare a non-existing or unacceptable vice in our society to an already acknowledged voice." He has

shrewdly switched the argument comparing alcoholism with drug abuse. Both, of course, must be deplored. This is either a clever dialectician at his best, or an imprecise thinker at his worst.

Sincerely,
Charles G. Larkin
Miami, Fla.

Disappointed By Gun Article

Dear Editor:

It was a disappointment to read the article "Gun Ban Can't Stop Intention to Kill" by Father John B. Sheerin in last week's "Voice." What he said is true and most thinking people know and realize that a gun control law does not mean that violence will suddenly disappear.

I have always favored gun control, but it took this last tragedy to arouse me to promote gun control legislation. I don't consider this hysteria or unreasonableness.

A majority of the American people feel that the time has come for a strict and effective gun control law. The President, Attorney General and our most responsible leaders urge passage of a strong gun control law.

Thus it is difficult to understand that the only article in last week's "Voice" concerning this most important issue, would tend to weaken

rather than strengthen any interest in gun control legislation.

Sincerely,
James C. McDevitt
Miami, Florida

Keep Old-Time Discipline

Dear Editor:

I wholeheartedly agree with the devout individual who protested the lack of reverence displayed in the Church today.

Many converts were drawn to the Church because of its discipline and reverence and now feel betrayed that both are gone.

Believe me, I know.

If any more changes are made such as those proposed for the Lord's Prayer and the Apostle's Creed and the end of priestly celibacy, I foresee a general exodus out of the Church. It has already begun, as witness the sparse gathering at the Good Friday services (once jammed to the doors) and empty pews on Sunday mornings.

Catholics who want to remain so, had better start praying hard for another Teresa of Avila to reform the wayward nuns (courses in beauty culture yet!) and a Francis of Assisi to warn the Pope of the falling structure.

Very truly yours,
Carrie Newman
Miami, Fla.



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'WATTS-TYPE' RIOTS IN MIAMI?

By REV. BRUCE L. ROBERTSON

Miami has had no riots in recent years. That is a fact. What are the reasons?

"It's because many people have been praying," says a captain of the police force.

"It's because no one Black leader has emerged to weld the militant factions together," says a Negro official of the poverty program.

"It's because of our pleasant climate, and the relaxed pace of life here in South Florida," says a young priest.

"It's because we have been trying to satisfy the grievances of minorities," says a member of the Community Relations Board.

"It's because Negroes in our area have a sense of optimism about their future here in Dade," says a journalist.

Readers will want to ponder whether any of these is an adequate answer to the question "Why no riots in Miami?"

In this observer's opinion all of these answers taken together represent only the barest beginnings of an answer. They all ignore the one great fact about potential violence in our city.

Miami still has its hour of maximum danger to face. That is not to say that crippling and killing disorders are inevitable. They are not. But the great likelihood of their taking place lies in the future, in the not too distant future.

This is due largely to the essentially violent character of life as it already is for many of our fellow citizens. The tide of frustration and disappointment and anger is moving swiftly for the poor of our community. They are rapidly developing their leaders. They are beginning to sense that power can be theirs too.

To deny them this power (and in the long run it is doubtful whether the majority will be able to deny it to them) is for the community at large to act toward them in a violent and repressive manner.

The time has come for the white American to study his role in determining whether or not there will be riots.

He, the affluent white, must rethink his entire attitude towards things such as the use of his money, the sharing of his power, the management of his private and business properties.

He must rethink his attitude toward taxation, for tax dollars are needed badly to reverse the effects of centuries in which we have exploited the Black and the poor, dating back to the days of slavery.

This country belongs to us all. Must not the many

The author of the following article, the Rev. Bruce L. Robertson of the New Covenant Presbyterian Church, Miami, is a native of Jacksonville who attended the University of Florida, Princeton Theological Seminary and Union Theological Seminary.

He is a member of the boards of the Christian Community Service Agency of Dade County, Urban League of Greater Miami and National Ministries, Presbyterian Church.

help the few to become productive members of the nation and the community? Has not the time come for the many to realize that they have grown comfortable about "using" the poor? Has not the time come for us to do something about it?

Opportunities for excellent housing, first-rate schools, and rewarding jobs must be opened up in bold, creative programs that involve the business community, the private citizen, the Church, and the government in joint action.

The leaders of the dispossessed must be accepted as leaders for us all. The hungry can still lead. The poor are a thinking group by nature. They live by their wits, their ability to solve problems that others can solve by writing a check. They have much to contribute to the leadership of our community in meeting its problems.

The Archbishop, the priests, the religious, and the laity of the Archdiocese of Miami are making profound

contributions to the fundamental changes in the South Florida community that must come if men are to find constructive ways of living together. But the possibility of the destructive pattern — rioting, bloodshed, and panic — will increase rather than decrease unless the pace of change is accelerated.

MINDS NOT CLOSED

The world has had ample testimony in recent years that the Catholic mentality, and I hope the Protestant mentality, is not closed to change.

A sterling example of renewed commitment to social justice has already been set for us by the Jewish community. Let us be sure in the days ahead that the movement for Christian renewal manifests itself specifically in relation to our critical social crises. All of us ought to be together in trying to find new ways to make the suffering and redemptive love of Christ actual in our relationships with those who have been hurt by our society.

If we are obedient to our calling, if we act courageously and unanimously in response to the need around us, if we are willing to hear and to heed the voices of protest and suffering, then there need be no riot in Miami. In such an event, the police captain may prove to have been right after all.

Ecumenism In Mission Fields

HAMBURG, Germany— (NC) — Ecumenical Cooperation in missionary fields was assured by the German Catholic Mission Council in a letter to the German Protestant Mission here.

The Catholic council, which includes all orders, communities, and institutions of Germany, made the statement in reply to proposals made last January by the Protestant Mission Council for interdenomina-

tional cooperation in the area of world mission.

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Around The Archdiocese Kendall

A general retreat for women opens this evening (Friday) at the Dominican Retreat House, 7275 S. W. 124 St., and continues through Sunday.

St. Rose

"Making Religion Meaningful To Youth" is the title of the first of the 21st Century Catholic Series which will be introduced at 8 p.m., Sunday, July 14, in the auditorium, 10690 NE Fifth Avenue.

K Of C

Home Association of Fort Myers Council will meet at 8 p.m., Wednesday, July 31, in the hall to elect directors and amend the by-laws.

St. Jude

Inquiry and convert classes are being organized in the parish. Anyone interested is urged to contact Father Robert Hostler at 746-7974.

St. Hugh

Organizational meeting of the parish Men's Club at 8 p.m., Friday, July 19, at Bethany Residence.

St. John

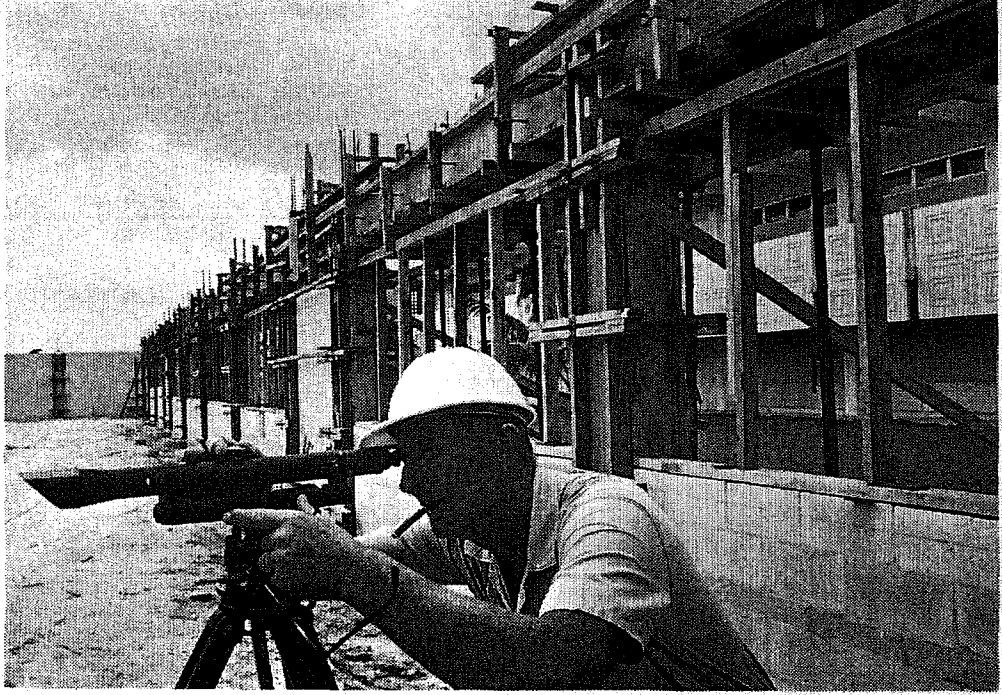
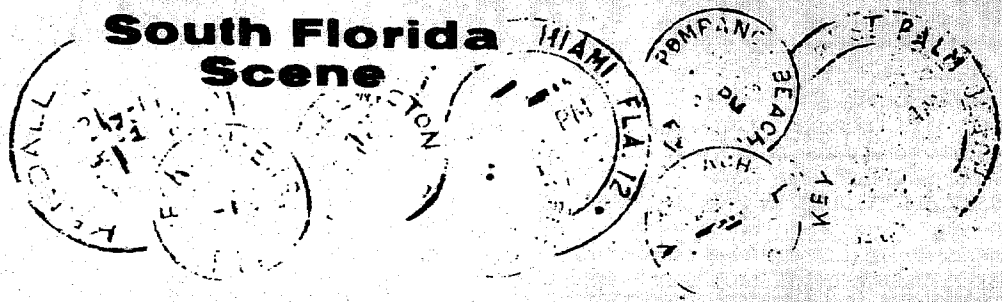
Adult inquiry classes are conducted every Monday and Thursday at 8 p.m.

K Of C Council Picks Officers

Edmund Kocian has been elected grand knight of K. of C. Miami Council No. 1726.

Other officers are Edward Atkins, deputy grand knight; Larry Hoffman, chancellor; Steve Taylor, warden; Frank J. Paglino, recorder; Michael Karaty, financial secretary; Louis E. Jepeway, treasurer; Charles E. Gormley, advocate; Bill Burchell, inside guard; Leo Woulfe, outside guard; William Rohan, lecturer; Larry B. Rohan, Jr., six-point chairman; and Frank Pellicoro, bulletin editor.

Trustees are Chester C. Czebrinski, H. Leroy Pinder, Sam A. Marzella.



NEW CLASSROOM addition to Cardinal Gibbons High School, co-institutional school staffed by the Piarist Fathers and Sisters of St. Francis of Mary Immaculate, in Fort Lauderdale, is expected to be ready in September.

Hundreds Expected At Sessions Of Christian Family Movement

Several hundred families are expected to attend the Southeastern Regional convention of the Christian Family Movement scheduled to be held at Biscayne College Saturday and Sunday, Aug. 10 and 11.

A Matrimonial Encounter from Wednesday, August 7, to Friday, Aug. 9, will precede the two day-convention, which will feature workshops on Marriage Encounters, Cursillos, Communications, Sex Education of Children, Religious Vocations and the Family.

Mass celebrated by Archbishop Coleman F. Carroll will formally open the convention at 8 a.m. on Aug. 10.

Dr. and Mrs. Raymond W. Healy, Holy Family parish, president couple of the Southeastern Region, and general chairmen of arrangements, assisted by Mr. and Mrs. Robert Munson, Corpus Christi parish, registration; Mr. and Mrs. John Menton, Visitation parish, housing and refreshments; Mr. and Mrs. Gerald Lovelisi, St. Clement parish, Fort Lauderdale, session arrangements; Mr. and Mrs. Dan Hefferman, Holy Rosary parish, Ferrine, speakers; Mr. and Mrs. Pat McCann, Holy Family parish, babysitting; Mr. and Mrs. Al Palmer, St. Thomas the Apostle parish, hospitality and transportation; Mr. and Mrs. Dave Lasky, Epiphany parish, liturgy; Al Palmer, Jerry Whaley, Holy Family parish, and John Smith, Corpus Christi, publicity; Mr. and Mrs. Gerald Parnin, St. Louis parish, literature; and Mr. and Mrs. Edward Glynn, St. Louis parish, president couple of the Archdiocese of Miami, communications.

Floridians Will Attend National Retreat Meet

South Florida members of Our Lady of Florida Retreat League, whose chapter headquarters are at Our Lady of Florida Retreat House, North Palm Beach, will participate in sessions of the National Catholic Laymen's Retreat Conference, July 17-20, in the nation's capital.

Interparish Picnic Set

HOLLYWOOD—An interparish picnic and field day for members of St. Bartholomew parish, Miramar; and St. Stephen parish will begin at 2 p.m. Sunday, July 14, and continue through 6 p.m. on the grounds of St. Bartholomew Church, 8001 Miramar Parkway.

Girls will participate in basketball games; boys, soccer; women, softball; and men, softball and tug-o-war. A dance for adults and teenagers will follow at St. Stephen parish hall, 2000 State Rd. 7.

Wilbur Rollins, St. Agnes parish, Key Biscayne, a member of the board of directors of the national conference; and Passionist Fathers will lead a delegation of laymen to the four-day meeting which will include panel discussions, workshops and lectures on retreats and also feature special discussions on youth.

According to Rollins, the basic goal of NCLRC is to promote the development of new retreat houses and to assist spiritual directors in ministering retreat houses.

Bishop John Wright of Pittsburgh, episcopal adviser of NCLRC, will give the keynote address at the convention on the theme, "Men of God." Patrick Cardinal O'Boyle of Washington will be the principal concelebrant of the opening Mass on July 18.

Dorm Counselor Jobs Open

BOCA RATON—Women graduates who will be attending Florida - Atlantic University in the Fall are being sought by Marymount College to serve as resident dormitory counselors at Marymount College.

Expecting the largest freshman class in its history,

Marymount has openings for six counselors who will supervise dormitory life under the direction of the Dean of Students and the housemothers.

Those interested should contact Sister John Bosco, Dean of Students at the college, by calling 395-4301.

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Negroes 'Guest' Pupils In Suburban Schools

CHICAGO (NC)— Nearly 350 guest pupils from Negro neighborhoods of Chicago will be enrolled in September by 19 Catholic elementary schools in outlying neighborhoods and suburbs, according to Bishop William E. McManus, archdiocesan superintendent of schools.

The 19 schools which have responded to date as host schools in "Operation Hospitality" — a Chicago archdiocesan program to reduce the racial isolation of school children—include 13 which had no Negro pupils last school year and six with only a few Negro children. Host schools will receive from 10 to 30 guest pupils each. Children participating will be enrolled in fourth, fifth, six and seventh grades.

Youngsters engaging in the daily travel venture will be welcomed by a host family of the parish—usually a family with its own children attending their new school. Each newcomer is assured he may complete eight grade in the school which is receiving him. Host families will welcome the children

on their original entrance and will provide for them in case of emergency such as illness during the school day.

The 19 host schools enrolled in "Operation Hospitality" after ascertaining that they have some space for additional children in the Fall and that families would enlist to offer hospitality in a continuing way to the incoming children.

The cost of transporting the children from their home school and back each day will be paid from a special fund. The host schools will make the same tuition charge they make to their own parishioners. Under the plan, nearly 10,000 children who have been enrolled in schools with no Negro pupils will experience some racial diversity at school this Fall, through involvement in "Operation Hospitality." Another 3,600 children will see the small fraction of non-white children in their schools increase with the arrival of children from inner city parishes.

When this program was publicly announced in March, school officials noted that 90% of the 226,000 elementary school pupils in archdiocesan schools are isolated during the school day and presumably around the clock with children of their own race.

At that time, John Cardinal Cody called for beginning to change this situation "at the grass roots of the individual parish where people are kind and hospitable."

Bishops Give \$50,000 For Relief Services

NEW YORK (NC)—The Catholic bishops of the United States have given a grant of \$50,000 to Catholic Relief Services to help alleviate widespread starvation in Biafra, the separated eastern region of Nigeria.

Bishop Edward S. Swannstrom, executive director of CRS, said the funds would be channeled to Biafra through Caritas Internationalis, international Catholic charity organization.

Caritas has been carrying on major program of aid to Biafra since the end of last year. It has organized 24 charter flights, each of them taking 10 tons of aid such as foodstuffs and medicines into Biafra, for a total value of \$400,000. According to a recent announcement by the agency, however, against "the present tragedy of that population, such help is only a drop of water in the sea."

The agency said that according to latest reports, death by starvation in Biafra which is surrounded and blockaded by armed forces of the Nigerian Federation, has reached 1,200 per day.

Problems of reaching the starving Biafrans with food and medicines are complicated by the Nigerian government's announced determination to include relief shipments in the blockade. Attempts to airlift such shipments directly into Biafra will be met by force, the Nigerian authorities have asserted.

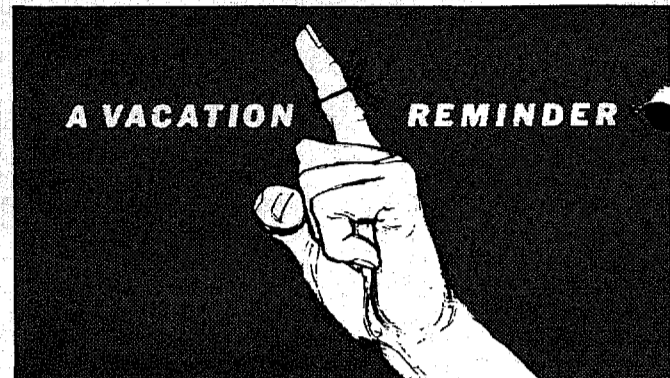
Their announcement said that any aircraft venturing into the disputed territory without express permission of the Nigerian government would be shot down by the Nigerian Air Force, and then stated, according to press reports, "All the relief organizations are urged to cooperate to avoid any embarrassing incidents."

Biafra declared its independence from the other four regions of the Nigerian Federal Republic on May 30, 1967. Civil war broke out between it and the federal government in July, 1967. Biafra's leaders have accused their opponents of genocide, particularly against the Ibos, the dominant ethnic group in

Biafra. Many of the Ibos are Christian and Catholic.

PERMITS SUPPLIES
The federal government, which now occupies large sections of the secessionist region, had agreed to permit relief supplies into Biafra, but only by overland routes from entry points it controls. Biafra leaders have objected to this procedure, reportedly saying that it opens the way to diversion of the supplies or even poisoning of the food. Late last month the Va-

tican City daily, L'Osservatore Romano, referred to these obstacles in supplying aid to the Biafrans, and commented even if the aid offered by Caritas and the International Red Cross reaches its destination, it would be "a long way short of the vital minimum necessities of so many poor people deprived of everything." L'Osservatore Romano reported estimates of 5,000,000 homeless in Biafra and said "those dead from hunger are without number."



RIGHT REVEREND EDWARD T. O'MEARA NATIONAL DIRECTOR

'Are You Transparent?'

A transparency is something which admits the passage of light and allows a clear view within. By itself an object may be dull and lifeless, but with the passage of light it takes on a new and beautiful dimension, a whole new depth and character. If, however, something is blocking the complete diffusion of light, a distorted image is transferred. Is something distorting your image? Can others see through you? If so, what do they see—emptiness, fear, lack of faith, or do they see the beauty of Christ?

So often we are reminded that, through faith, we must see Christ in others. But sadly, we so often forget the reverse; that others are looking for Christ in us. The mission of the Church, the Sacrament of Salvation, and of all her members is primarily designed to manifest Christ's message by words and deeds and to communicate His grace to the world. You are the Church! You are the People of God! How are you carrying out this mission?

Are you blocking His image in you by your selfishness and disinterestedness or are you endeavoring to empty yourself, seeking to carry out His will in your life that you may be a fit instrument for the light and grace of His love to shine through? How often do you recall being disappointed by the poverty of the human medium through which you have sought to find Christ? Are others then, disappointed at your spiritual poverty? You say you are but poor human material yet it remains your task to be the vehicle of the transmission of Christ's word and sacraments, of His presence through the centuries and throughout the world.

The royal priesthood of the laity! What a privilege! Through the mysterious workings of the Mystical Body, your growth in Christ and His manifestation in you to others will reach around the world to souls in need. No longer can we use excuses. No longer can we sit back complacently and say the work of making Christ known and loved is the exclusive task of the clergy. It is your work! There are innumerable opportunities open to you. You will grow personally through the sacraments and prayer. The testimony of your lives and good works, done in a supernatural spirit, has tremendous drawing power. You can manifest Christ in your homes among your families, by participation in parish and community endeavors, also you can fulfill your missionary vocation as a Christian by your prayers and continued generous sacrifices for the needy ones of the world.

It remains, therefore, the duty of each of us to make the sacramental veil less opaque. Our Christian responsibility is to make Christ present, to embody His saving action in the world? Are we not unworthy to be the instruments of so great a work? For in the depths of our souls, each of us know that we have placed obstacles in the way of God manifesting Himself to His people. This knowledge and above all the admission of our unworthiness will help us to give to our lives and actions the transparency of a sacrament, wherein Christ is revealed.

Summertime is vacation time, but please don't let vacation halt your generous sacrifices for the missions. Your remembering will enable the sun to shine in many hearts. Act now! Pray and sacrifice! Thank you!

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

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

Nun Put On NCC Staff

NEW YORK—(RNS)— Sister Ann Patrick Ware, S.L., is the first Roman Catholic nun to be appointed to the permanent staff of the National Council of Churches.

A member of the order of the Sisters of Loretto, she will serve as theological consultant to Church Women United during the summer. In the Fall, she will become a specialist in theological research and study with the NCC's Department of Faith and Order.

Sister Ann has been an assistant professor of religion at the University of North Dakota, Grand Forks, for two years. Previously she has been chairman of the department of theology at Webster College, Webster Groves, Mo.

150 Take 'Social' Course

CHICAGO—(NC)—Over 150 Extension Volunteers will begin a special training program at the University of Chicago prior to receiving assignments throughout the United States as social workers, teachers, nurses, hospital and parish workers and Newman Club Program coordinators.

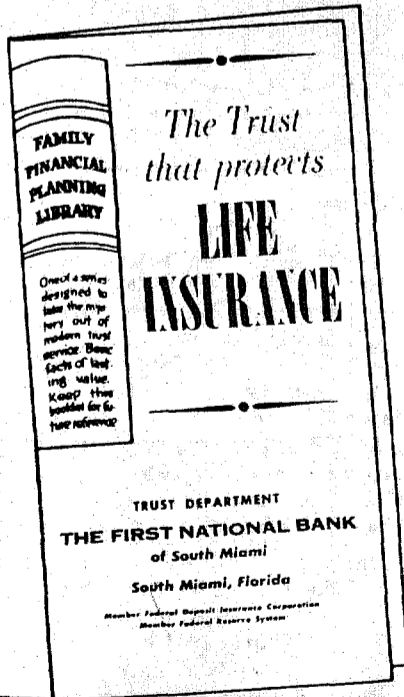
The 30-day curriculum at the University of Chicago will include practical courses in sociology, psychology, communications, group dynamics, anthropology, theology and religious education.

During the past eight years, more than 1,600 Extension Volunteers have served in regions where social, educational, health and religious needs could not be met by local personnel. Volunteers normally serve for one year with a second year's service optional.

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The Voice
Of
Ralph Renick



In Old Frisco, Where The Hippies Thrive

Vacation-time travels, the past few weeks, have taken me from Lake Tahoe to Lake George, from Haight-Ashbury to Central Park, from the historic battlefields at Ford Ticonderoga to the mad crush of slot machine addicts fighting to hit the jackpot in the casinos at Reno.

America in the summer of 1968 is a land of much heat and rain weatherwise — a country with much apprehension over the Presidential campaign, the Negro and the war.

In Golden Gate Park, San Francisco, the hippies of the neighboring Haight-Ashbury district hold their camp meetings on a meadow called the "raceway." As an inadvertent spectator to a strange summer-welcoming rite, I nearly got inundated by a wave of pillows, as the hippie-crowd suddenly emptied a truckload of hundreds of pillows to stage a giant, head-slapping battle with the fluffy weapons. It was their unique, uninhibited way of ushering in the season.

The term "hippie" seems a much too simple a description of the "residents" of this section of San Francisco. It connotes a certain glamour which really doesn't exist there. Haight St. is an area of early 19th century two-to-four story apartment houses which had been occupied by middle-income Negroes. The intersection with Ashbury St. is the center of the district now occupied by teenage-runways and others who can more easily satisfy their drug-using habit in the permissive atmosphere which finds its epitome in San Francisco.

Tourists generally observe the hippies by driving slowly down Haight and looking at the strange conglomeration of humans clustered in dirt-strewn doorways or watching them mosey along the sidewalk. To the casual observer, it's a colorful sideshow. But this kaleidoscope doesn't reflect the tragedy — actual and potential — which is the real story of the hippie-colony.

It was recognized in Golden Gate Park by two ex-Miamians who fled the police crackdown on hippies here and came to Haight-Ashbury to continue their drug habit unabated. Paul and Buddy seemed delighted to find a face from home.

Both boys freely answered questions. They were from "good" Miami families. They had never really wanted for things. They attended Miami Beach and North Miami high schools. They were the kind of kids who could be called normal — except for the fact that they began smoking pot. This in turn led them to other things — such as LSD. As they put it, "We began to feed our heads, man."

Their eyes reflected the look of a trance. They were there but you felt they didn't know where they were. We emerged from the park and walked down Haight. The traditional costume of the street is well-known. Colorful rags for clothing and no shoes. The brisk wind and chilly sidewalk does play its effect. The disease rate is high — pneumonia, hepatitis, sores and malnutrition and the run of venereal disease.

Paul and Buddy said if I were interested in why some young people "turn themselves on" with drugs and live like penniless gypsies in Haight-Ashbury, I might get more answers by talking to their friends. "Why don't you drop by our pad tonight?" they asked.

The pad turned out to be a second floor apartment in a Victorian-design structure a few blocks from Haight-Ashbury in the center of a tough Negro area inhabited by Negro prostitutes. A cluster of young men and women was sitting on the floor in a circle. To some, I must have resembled the "fuzz" or the police. If I was there to make an arrest, everybody could have been "busted." A rather acrid smoke clung to the room.

Paul and Buddy assured all present that I was a "friend" from Miami — that they merely wanted me to see how they "lived" in San Francisco. I was introduced to all present and was told what each was getting "high" on — marijuana, (grass), acid (LSD) or speed (the amphetamines such as methedrine and benzedrine). One smoker from New York City told me he had opium in his corn cob pipe.

One girl from Los Angeles told me she was pregnant and had cut back on using LSD because of the possibility of chromosome damage to her unborn child.

None of the drug users had a steady job. They made their "bread" by selling drugs to others — particularly to the new arrivals — those teenagers who left home in protest against something to seek a new life in Haight-Ashbury.

The real tragedy is that these kids are swept up into a drug-dependent existence which of necessity leads to degradation based on lack of respect for everything, including themselves. It is an insidious form of self-destruction. But mere criticism holds no answer — nor does law enforcement contain the ultimate solution.

Many of these young people purposely want to remove themselves from the mainstream of society which they feel is hypocritically dishonest with itself. They have abandoned the so-called "good life" in an effort to seek a simple "idealistic" existence.

Unfortunately the drug habit has thwarted the puerile nature of the pursuit. But while we worry about the future of the nation's hippies we should give equal attention to changing the society which has produced this protestation generation.

The VOICE

FEATURE SECTION



How precious is your kindness, O God! ...
They have their fill of the prime gifts
of your house; from your delightful stream
you give them to drink.

Psalm 35: 8-9

Pope's New Credo Weighed During Uppsala Assembly

By FATHER

JOHN B. SHEERIN, C.S.P.

UPPSALA, Sweden — (RNS) — As the World Council of Churches' General Assembly opened at Uppsala, some Roman Catholics present were profoundly uneasy.

Pope Paul had reaffirmed the Nicene Creed almost on the eve of the great World Council meeting and they considered the tone of his statement "pre-Conciliar." They feared that Protestant and Orthodox theologians at Uppsala would interpret the statement as a demand for "return to Rome" as a basic requisite for Christian reunion.

Such an uncompromising demand would of course amount to a renunciation of previous assurances by noted Catholic ecumenists that Christian unity does not presuppose a "return to Rome." It was understandable therefore that there should be a certain amount of nervous apprehension on the part of Roman Catholics at Uppsala on the opening day of this most representative Christian gathering in 900 years.

Actually, the Pope's new "creed" did not prove to be a bombshell. It has not stirred up any considerable controversy. Nor is it likely that it will do so in view of the fact that the Assembly's chief concern is not ecclesiology but the relation between the church and the world.

FOCUS ON WORLD

The program of the Assembly focuses on problems such as war and hunger rather than on papal infallibility. Moreover, the prevailing reaction of the delegates seems to be that Pope Paul, in spite of the timing of his remarks, was not directing them to the Uppsala meeting but toward certain Catholic progressives.

Some delegates suspect that he had the authors of the Dutch Catechism in mind. In short, the prevailing impression among the delegates seems to be that they regret the very conservative tone of the statement but consider the whole episode quite outside the scope of Assembly concerns.

At the press conference on July 3rd, Albert van den Heuvel, director of the Department of Communication of the World

Council of Churches, volunteered a few observations on the Pope's statement of June 30th. He prefaced his remarks with a reminder to the press that he was not speaking officially for the World Council but only for himself and a few colleagues on the WCC staff.

POPE'S COMMENT

His points were (1) that the Pope's statement was not pointed toward the Uppsala Assembly, (2) that it was not a solemn definition of doctrine but a statement open to discussion, (3) that the pronouncement was lacking in collegiality since it bore no evidence that the Pope had issued it after consultation with the bishops, (4) that it presents certain particular doctrines of the Roman Catholic Church as being of equal authority with the Nicene Creed, (5) that it purports to meet the problems of our time but fails to do so satisfactorily, e.g. racial justice, (6) that the Pope's conviction regarding papal infallibility is respected by all World Council theologians but not shared by all.

Anglican Bishop J. Brooke Mosley, chairman of the Press and Broadcasting Committee, was presiding at the press conference when Albert van den Heuvel volunteered his observations on the papal statement. The bishop had not been forewarned by Dr. van den Heuvel that he planned to comment on the statement and after the press conference, the bishop politely informed Dr. van den Heuvel that his procedure was improper.

Journalists with whom I discussed the incident welcomed the frankness displayed by Dr. van den Heuvel but some felt that he did involve the World Council in his remarks to a degree because he said he was speaking on behalf of several staff members.

PRESS RELEASE

In a press release distributed on July 4th, Dr. Eugene Carson Blake, general secretary of the World Council, stated that he had been asked to comment on the Pope's statement, especially in relation to his allusion to "the one flock and one shepherd." Dr. Blake saw in this allusion no demand for all separated brethren to "return" to Rome, at

least the demand was not explicit in the text. But the World Council official did say that "the one flock and one shepherd" concept is implicit in Roman Catholic ecclesiology, even though it has been modified by a number of Vatican Council documents.

Asked why the Pope made the statement at a time so close to the opening of the Uppsala Assembly, Dr. Blake suggested that he might have made it to discourage romantic ecumenism which imagines that mere friendly tolerance will bring about Christian unity. He suggested, on the other hand, that the Pope might have had in mind not the Catholic ecumenists but Catholic progressives who, in the Pope's estimation, had gone well beyond the limits of the Council's Constitution on the Church in the Modern World and had radically modified the traditional teaching of the Church.

In discussing the "one flock and one shepherd" concept, Dr. Blake hinted that there is in the Catholic Church an interpretation that is a permissible alternative to the conservative position. He referred interested persons to the talk given by Father Roberto Tucci to the Assembly on July 6th. In his address, Father Tucci said that Christian unity will not mean a return of the separated brethren. Catholic theologians, he declared, are now beginning to admit that Christian unity should respect the autonomy of sister Churches.

In fact, the documents of Vatican II, according to Father Tucci, no longer speak of "return" but of "restoration of unity" and of the "conciliation of all Christians." These expressions "imply a dynamic concept of the joint movement toward unity whereby our common search will enable us to grow together toward the plenitude of the Church of Christ."

The theme of the Assembly is "Behold, I make all things new." The attention of the delegates is therefore not focussed on classical controversies on church government but on the church's obligation to meet the agonizing problems of the modern world. It is this, not papal infallibility, that has the center of the stage at Uppsala.

Anglican Archbishop Michael Ramsey of Canterbury, second from left; and Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, lead procession into Uppsala Cathedral for opening session of the Fourth Assembly of the World Council of Churches in Sweden.



Delegates Plot Ecumenical Course

UPPSALA, Sweden—Some 800 delegates representing 230 Protestant, Anglican, Orthodox and Old Catholic Churches are meeting here this month to plot a course of ecumenism which the World Council of Churches will follow for the next six years.

More than 2,250 men and women from all parts of the world and representing varied Church affiliations converged on this ancient university city for the general assembly which runs through July 19.

During this period, the delegates are looking into many matters that not long ago were considered beyond the province of organized religion.

DISCUSSION TOPICS

They also deliberate on other topics which fall into the exclusive domain of the Church, including dogma, Bible translation and study and theology.

Representatives of many non-member Churches, including the Roman Catholic Church, attend the sessions as official observers, special guests and even in the capacity of principal speakers.

This year, representatives of Orthodox Churches outnumber any other confessional "family" at the parley.

NEW DELHI

The last general assembly was held in New Delhi, India, in 1961.

This year's assembly is the largest in the history of the council and will operate under the theme: "Behold, I Make All Things New."

During the assembly, the delegates are separated into a number of work and study groups which come to grips with a long list of touchy problems facing the Church in the modern world.

PROBLEM LIST

These problems include the position Christians should take in relation to revolution, the Church attitude on sexual relations before and within marriage, the Christians' responsibility in a world in which two-thirds of the population is hungry or under-nourished, and ways for the Church to demonstrate the unity they have already brought about.

Particular emphasis is placed by the general assembly on the youth of today with considerable discussion expected to revolve on the best method for the Church to communicate with young people.

Other explosive issues debated by the delegates include the Christian responsibility to help the economics of poor nations, how to preach the word of God to hungry people, to citizens of new nations in turmoil and to the people of Vietnam.

DISCUSS WAR

War and violence also is expected to come under discussion when the delegates look into the question of "How the destructive conflict between the generations can be translated into productive tensions?"

With such an exhaustive agenda, the general assembly is almost certainly going to see some stormy debates between opposing forces.

AGENDA

Formally, the agenda of the assembly has been divided

'Re-Try' Galileo Church Might

BONN—The Church may revise its censure of 17th-century Italian scientist Galileo Galilei, who was accused of heresy for his theories in astronomy, Franziskus Cardinal Koenig of Vienna told more than 20 Nobel Prize winners in Lindau, on Lake Constance.

He said "the Church might set up a special commission to 're-try' Galileo."

Clarification of the Galileo case "could heal one of the deepest wounds between religion and science," Cardinal Koenig said. He added "steps to achieve a clear and open solution are already under way."

Cardinal Koenig was the first clergyman to address this traditional meeting of the Nobel prize winners, but gave the mem-

bers no advance notice as to what his speech would contain.

There was no reason, the cardinal said, why theologians should not join forces with scientists whose "misgivings about political developments are generally known."

GALILEO'S TEACHINGS

Galileo, who lived from 1564 to 1642, spent many of his years in skillfully upholding the teachings of Copernicus, a 16th Century scientist who taught that the sun was the center around which the planets moved.

Galileo, by his use of the telescope for astronomical observations, upheld the Copernican theory and refuted Aristotle (384-322 B.C.) who had taught that the Earth was the center of the Universe.

into these six areas. The Holy Spirit and the Catholicity of the Church; Renewal in Mission; World Economic and Social Development; Towards Justice and Peace in International Affairs; The Worship of God in a Secular Age; Towards a New Style of Living.

Dr. Martin Luther King, Jr., assassinated Negro Civil Rights leader, was to have preached the sermon at the opening service.

Replacing him was The Rev. D.T. Niles of Ceylon, chairman of the East Asia Christian Conference.

ASSEMBLY HOPES

Dr. Eugene Carson Blake, general secretary of the World Council, said he hopes the general assembly will "be used by God to enlighten, empower and renew His whole Church."

He said this could be accomplished "through our common worship, our common study of the Bible and our

common wrestling with man's most important question and concerns."

Workshops and committee meetings and daily plenary sessions are slated for each working day.

DO MUCH

"There is much to be done as you can see by the program," a council spokesman explained. "The assembly will seek to point the direction in which the ecumenical movement should proceed during the next six years."

"World Council policy and its program will beset on the basis of recommendations from 30 committees."

"The whole world will be the richer or the poorer for what is done at the general assembly," one expert said. "Problems can be solved if they have the right spirit and work hard."

"But these same problems can be magnified and new ones created if there is no cooperation and little work," he warned.

15 Catholics Observe WCC

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UPPSALA, Sweden—Fourteen years ago when the World Council of Churches held its general assembly in Evanston, Ill., officials of the Chicago Archdiocese forbade Catholics to attend.

When the council opened fourth general assembly here July 4, there were 15 Roman Catholic observers on hand—invited by the council and sent to the meetings with the full backing and blessing of Pope Paul VI.

Along with that, a Roman Catholic clergyman and a laywoman addressed plenary sessions of the general assembly and six Catholic clergymen—including one bishop—will attend the general assembly as guests of the council's leadership.

CHANGING CLIMATE

Such is the changing climate in the field of Christian unity, a change attributable in great measure to Vatican Council II and the implementation of its decrees by the Pontiff.

Catholic participation in the general assembly here is not precedent-setting, however. Official Catholic observers attended the third general assembly of the council in India in 1961.

The Rev. Dr. Carson Blake, council general secretary, recently characterized the change in climate between the council member denominations and the Roman Catholic Church as miraculous.

'SEEN MIRACLES'

"We've seen miracles in the last five years," he said in an interview. "There is no reason why we shouldn't see more."

Despite that, Dr. Blake and others in the council as well as the Vatican agree that full membership in the council for the Catholic Church is still some time off.

Most of those Catholics attending as observers, guests or speakers will find many familiar faces in the assembly.

Many of the Catholic clergy and laity who are attending the assembly in one capacity or another have worked closely with leaders of other Christian faiths on matters ranging from aid to developing nations and missionary work to theology and Bible translation.

Attending the assembly will be ranking members of such Vatican secretariats as those dealing with Christian unity, non-believers and justice and peace.

FROM VATICAN

At least one representative of a sacred congregation of the Roman Curia will attend as a special guest—Mon-signor Charles Moeller, undersecretary of the Congregation for the Doctrine of the Faith.

The Rev. Roberto Fucci, editor of the Jesuit Rome periodical "Civil ta Cattolica, and Barbara Ward, (Lady Jackson), an economist, will address the general assembly.

The Roman Catholic observers will not be restricted to the role which their title implies.

Under the rules of the general assembly, Roman Catholic observers and those from other Churches which do not hold membership in the council, are allowed to speak in official assembly sessions, but they do not have a right to vote.

"I must say that the World Council leadership has gone out of its way to make our attendance as Roman Catholic observers something more just a case of letting us come into their meetings and suck our thumbs all day," one observer explained. "Nor will any of the observers try to be too mouthy."

"If we have something constructive to say, I am sure it will be said. But by the same token, we are there to observe and learn and for the most part that is exactly what we will do."

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Summer Looks Sunnier



WELL, "HELLO, Dolly," sings Dunay Suleiman, right, as Lorraine "Dolly" DuWhite, balances on her knee during a rehearsal for a talent show which included members of the Marymount Up-Ward Bound program.

Various groups in the Broward and Palm Beach Counties area — including government-sponsored and volunteers—are active this summer providing recreational facilities and instruction in such hobbies as sewing, painting, reading and acting for Negroes and migrants. The volunteers are from the

Catholic, Protestant and Jewish faiths. Many of them are loosely organized, but spirited. They give help. And they admit that they need help.

The following round-up of activities is provided by The Voice to place the facts before the public.

One-to-One Ratio Secret of Volunteers

POMPANO BEACH — There's a section of homes here where the law "comes in twice a year—and that's only after they have been called four or five times and somebody's been killed," according to local residents.

But now—with the help of the Economic Opportunity Coordinating Group and lay volunteers from local Catholic and Protestant Churches and Jewish Synagogues—help, on a people-to-people basis, has come to the Negro Carver Homes area.

There's a one-bedroom apartment where classes in sewing and painting and reading are conducted and there's a large warehouse—donated by the owner—where children of all ages can gather for recreation.

THE PROBLEMS

That's where the problems come in, however.

It's hard to play baseball without a glove and bat. It's hard to play cards without a deck.

It's hard to play basketball without a basketball.

That's the situation. The warehouse has been donated. One local paving company has volunteered to resurface the parking lot so that a basketball court and a volleyball area can be set up.

But without the necessary equipment, the games are impossible.

"There must be people in this area who have mitts and balls and games tucked away in the attic never to be used again," EOCG staff member Mike Nichols explained. "And if they would drag them out and give them to us, we would see that they did get used."

A first-hand look at the situation shows that they certainly would get used.

At the present time the recreation center which services several hundred persons has the following equipment:

- Three ping pong balls.
- Three baseball mitts.
- One baseball.
- One volleyball.
- One deck of cards.
- One incomplete set of poker chips.

And the only reason they have the volleyball is because the pastor of St. Clement parish in Ft. Lauderdale loaned them two rubber balls, a volleyball and two upright poles to hold a volleyball net for the summer.

They need equipment.

HAVE NO GRANT

"We don't have any grant to run this place," Nichols

said. "We pay the two permanent staff members with the money we get from the two pinball machines and the jukebox. We don't want money. We want balls, and bats and mitts."

It's one thing to get these children into the recreation center, according to Nichols, "But the only way to keep them here is give them things to do."

Some of the teenagers who show up at the warehouse during the afternoon are the same ones who used to spend their innumerable free hours tossing pop bottles at passing cars and maybe stealing a few small items

that nobody knows about, Nichols said.

Now there's some hope for these kids, Nichols said. "But as long as we've got them off the streets, we'd like to keep them here."

And, he maintained, the only way to keep them inside the recreation center where there are "worthwhile" things to do, is to make sure they have equipment.

Persons who have equipment they would like to donate to the recreation project in the Northwest section can call the Pompano bureau of the Office of Economic Opportunity for information, Nichols added.

Marymount Makes Teens 'Up-Ward Bound'

BOCA RATON—Too often the teenage girl whose parents are seasonal farm workers knows little more than the type of work which her parents do. She has, despite a high school education, little to look forward to.

For 50 girls from Broward and Palm Beach Counties, however, that is no longer true. They've seen the advantages which higher education, academic and professional skills can provide, "and we're going to try," said one of the girls enrolled in Up-Ward Bound program at Marymount College here.

The girls, all of whom will be high school juniors or seniors in September, are experiencing first-hand life on a college campus. "And, we're studying too, you'd better believe we're studying," said one pert miss.

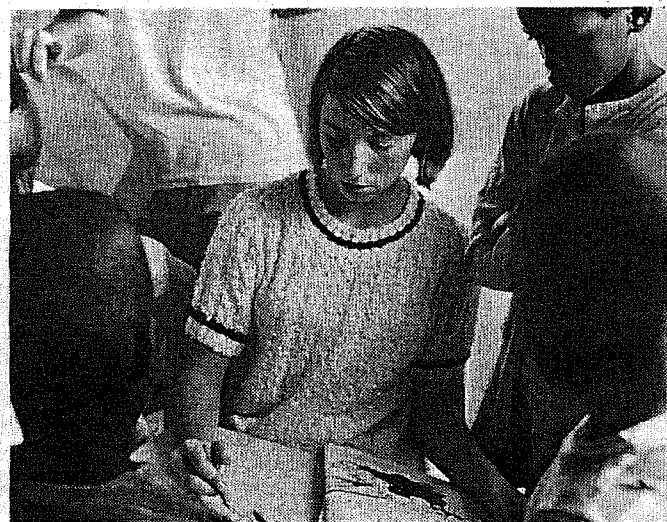
The students live on the Marymount campus during the summer program and each day for them is filled with classes in communications, reading, library sciences, history, current events, art, drama, music, study skills, typing and physical education.

Their instructors in the program, which is sponsored by the Office of Economic Opportunity, are members of the Marymount faculty, as well as other skilled professionals and educators from the area.

"Our primary objective is to encourage the students to complete high school and then to go on to further their education, either in colleges or in some type of professional training," explained Up-Ward Bound director, Sister Kathleen, R.S.H.M., a member of the Marymount faculty.



HAND-LETTERED sign may be crooked, but it gets the point across and leads the way to a people-to-people program in Pompano Beach.



A TASTE of attention—for many of these Negro youngsters the first they have ever known—is given by teenager Carol Metzger, St. Clement parish.



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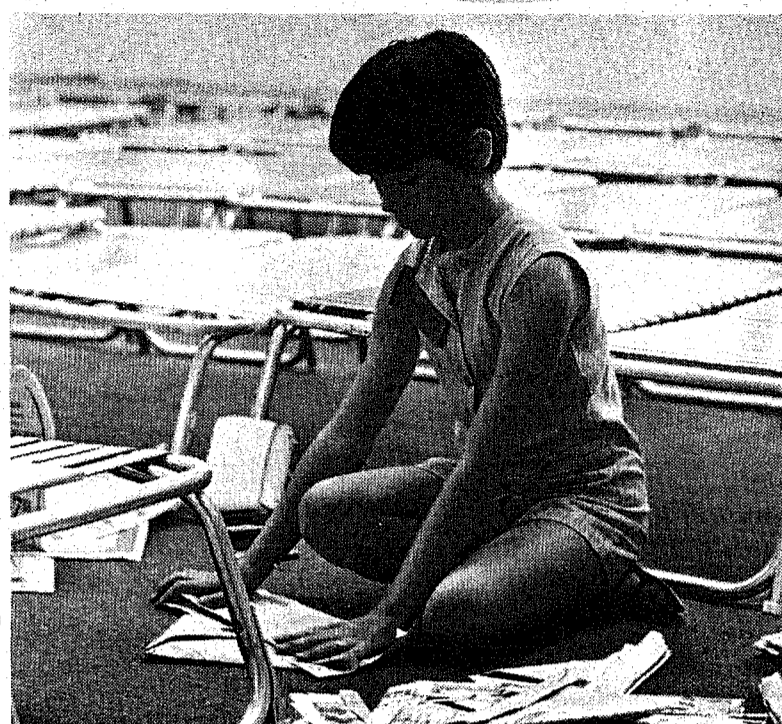


Summer Looks Sunnier



INTO EACH summer day filled with playing games, and running and jumping, and even a quick cat nap a big thirst must come. That's why they have water fountains at Nativity center.

JUST ASK Lynn Smith what the well-dressed summer day-care camper should be wearing this year and without hesitation the volunteer assistant at the Nativity School center will tell you "Paper Hats, of course."



High School offered the assistance of a member of their community, Brother Paul Fitzpatrick, S.M.; several local schools donated the use of their busses; and Protestant, Catholic and Jewish lay women volunteered to staff the school.

"As a result of the generosity of a great many people, we're able to offer this service to many working mothers in the Dania-Hollywood area who really need it," Father explained.

"And we're growing in enrollment all the time," added Brother Fitzpatrick. "Last week we had more than 90 students."

But, agree the Center's patrons of all denominations, numbers aren't important. The principle thing is that children who would otherwise be lost in the freedom of summer are busy, learning and enjoying themselves.

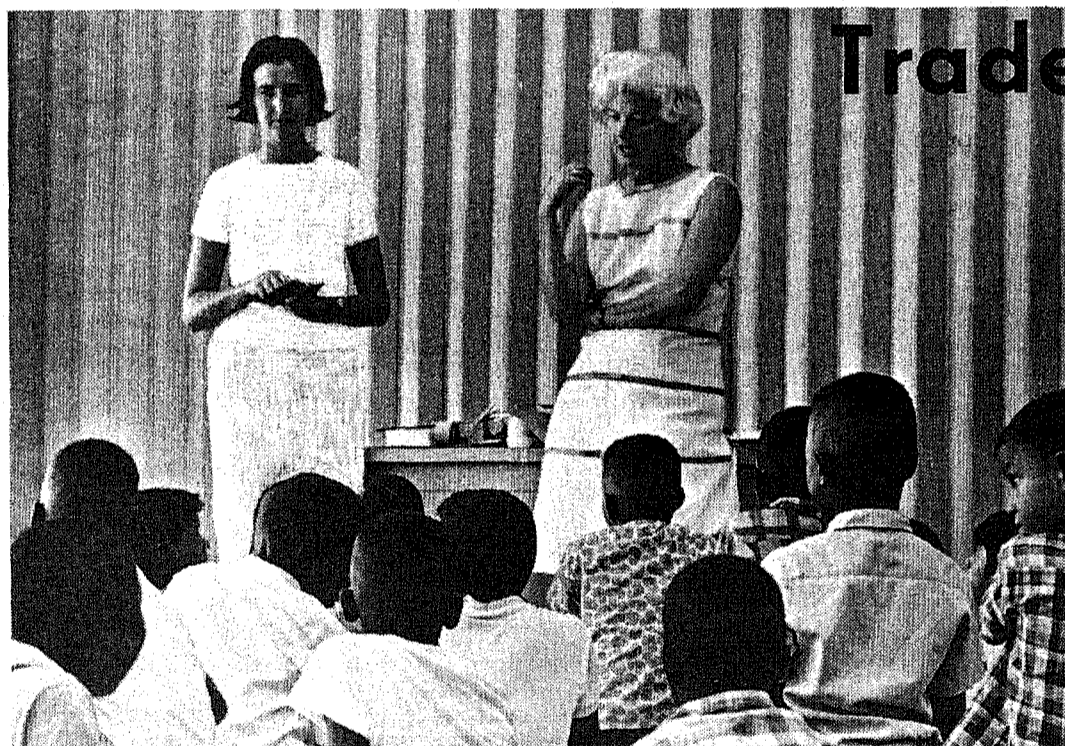
HOLLYWOOD — "It's ecumenical alright," the priest observed picking up a paper sailor hat and smiling at the youthful faces around him. "It's ecumenical."

Father Rene Gracida, pastor of Nativity parish here, was visiting his school, which has been turned into a summertime day-care center.

Originally planned by the parishioners as a summer program the center seemed doomed even before it got started when the Immaculate Haert of Mary Sisters who staff the parish school were assigned to attend summer classes in the North, and other experienced persons to staff the program were not available.

At that point, the National Council of Jewish Women of Hollywood, learned of the program and volunteered to aid, explained Father Gracida.

The Marianist Brothers who staff the near-by Chaminade



Trade Vacation For School

DEERFIELD BEACH — When you're describing Religious there are a great many adjectives that can be used. But there's one that seems especially appropriate to Sister Simone, R.S.H.M. — "persuasive."

Let's face it, in order to get more than 150 children between the ages of seven and 13 to give up their summer vacation to go to school you have to be convincing. And it takes more than just a little dedication and zeal to talk individuals and organizations into providing the money necessary to foot the summer school's expenses. But Sister Simone managed to do both.

As a result, many of the children of "seasonally employed" workers from northern Broward and southern Palm Beach counties are enrolled in a summertime educational and cultural enrichment program sponsored by Marymount College, Boca Raton.

While the program has achieved an almost overwhelming acceptance from the children enrolled in the summer classes, it is highlighted by the

enthusiasm of the teachers and assistants who conduct the school, noted Sister Simone.

"There is a deep sense of personal involvement on the part of the staff that you would just not find in many paying programs," she said of her staff members, many of whom are volunteers. "They take their work and their contact with the students very seriously."

Moreover the staff members, including Religious of the Sacred Heart of Mary, retired school teachers from the area, and high school and college students from as far away as St. Louis, Chicago and New York, don't consider their day's work done when classes end.

Staff members frequently visit the homes of their students during the evening and on week-ends are constantly involved in planning special activities, said Sister.

While the staff hopes to make the educational and cultural enrichment program the key to a brighter future for their students they are forming the key from their own sense of enthusiasm and involvement, she added.

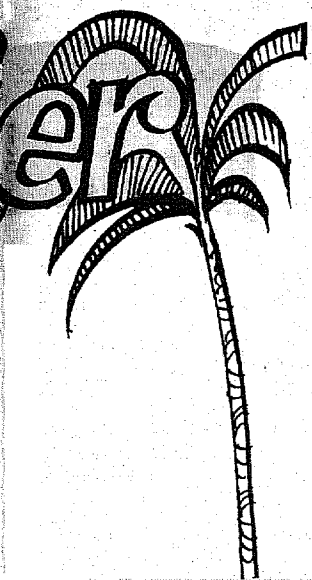
SETTING THE mood for a art class by discussing with their students the "sounds you hear all around you," are Sister Damien, R.S.H.M. left, from New York, and Mrs. Edward Howard.



"NOW THAT spells 'KNOW' You spell it with me," urges Sister Brigid, R.S.H.M., during a combination spelling remedial reading class at St. Ambrose School.



"HOW MANY songs do we know now?" asks 18-year-old Betsy Hanger, a student at Sara Lawrence College, who teaches seven classes of music each day at St. Ambrose. This is the second summer which Betsy, whose home is St. Louis, Mo., has volunteered to help in the summer school project.



Seminarians Toss Kids Into Swim of Things



DEERFIELD BEACH—When you're a 17-year old Negro boy whose sport is basketball and you're hoping to get a college athletic scholarship you don't worry too much about descriptions like "seminarian."

So to Nathan Cheaton, "guys" like Jerry Mehlich, Bill Fisher, Gerry Grogan and Jim Kreitner are just "those men." But "those men" are something special because, in a way, they are helping to protect the lives of nearly 200 children in the Deerfield Beach area.

"Those men," however, are philosophy and theology students at the Seminary of St. Vincent de Paul, currently involved in a summer-long program of swimming instructions.

Before the seminarians began their summer program, many of the youths in the Broward County neighborhood might not have survived a fall into the deep-water of a canal or lake. "But now a lot of them are doing real well, they could get themselves out if they had to," reports Nathan.

BY POPULAR DEMAND

In its fourth week, the program is so popular with the children of the Deerfield neighborhood that the seminarians had to hold "classes as usual" on the Fourth of July.

Before the end of the summer, more than 200 children will have received at least two weeks of instructions, as well as a chance to beat the summertime heat, and the seminarians will have logged a good many miles as bus drivers.

Twice each morning a seminarian-bus driver makes his rounds through the Negro community of Deerfield picking up classes of approximately 30 Negro students and delivers his passengers to the Marymount College swimming pool in Boca Raton.

Working together, the seminarians attempt to provide swimming lessons for the young non-swimmers, while their older brothers and sisters are occupied with relay races, diving and just plain messing around in the deeper end of the Olympic size pool.

"It's tiring," admitted one future priest. "But we don't mind. We have 60 kids in that pool during the course of the two morning sessions and there are only four of us, so that's a lot of kids, especially when you consider the number who can't swim when they first come out."

Signing-up almost 200 youngsters for any kind of program could become quite a problem, especially when you've just moved into the

neighborhood, but the seminarians found an easy solution to the dilemma.

You begin with one small group of children from the neighborhood and tell them what you are planning, explained Bill Fisher, the burned food cook extraordinary of the seminarians' summer home.

"You give them each a permission form and a couple of extras for their brothers and sisters and friends, and pretty soon a lot of kids start coming to the house, and you're in business," he continued.

HOMES VISITED

Visits were also made to the homes of many of the children applying for the program in order to obtain their parents' permission.

At a time when many people are involved in programs of social action, the future priests have only three simple objectives, explained Fisher.

"I PROMISE I won't let go," says seminarian Jerry Mehlich as he urges a young non-swimmer to "kick, kick"

"We want to teach as many children as possible to swim," said Bill. "In addition we only want to learn so that we will have a little practical experience, and, as priests, will be able to impart it to our people. And we want to be accepted by the people of the community as interested persons and representatives of the Catholic Church."

"We realize, of course, that we won't be able to accomplish much during the short time that we will be here," noted Jerry Grogan. "But we hope to be able to continue the program, or something like it, during the school year, as well as each summer."

"And," he continued, "the cooperation we have received has been just great

from Marymount, from the City of Deerfield Beach and the City Manager, Robert J. Wayne, and the Economic Opportunities Coordinating Group. But we most appreciate the help of the people of the local community, they've been wonderful."

"It's going to be quite a summer," admits Jerry Mehlich. "We generally get up at 7 in the morning, and don't turn in until around 11 each night. We have a couple of special projects that we hope to get going during the evening, so we're going to be busy. But we're learning, and, hopefully, we will be accepted."

"And that's the important thing," he added.

Laborers Learn English



LESSONS IN carpentry are given by seminarian John Gubbins, left, one of the instructors in the adult education program at Marymount College.

BOCA RATON—When you're thirty-plus-years-old with a limited education and the only work you've ever really known is seasonal farm labor it's more than just a little difficult to go back to school to learn English and mathematics, even if it will help you "get ahead."

But more than 125 adults are currently attending regular classes in English—which for most of them is a foreign language—as well as basic mathematics.

In addition, however, the men receive training in carpentry, and masonry, and lessons in ewing and basic nurses training are offered for the women.

The project, which is sponsored by the Office of Economic Opportunity and utilizes facilities at Marymount, and other nearby institutions, is designed to provide an opening for a better future for the "students" by giving them talents and skills which will enable them to obtain permanent employment, or improve their living conditions within the migrant stream explained director, Frank Sheehan.



ON THE job training for seasonal workers learning carpentry is given by instructor George Sullivan, left, at a work site which, when completed, will be part of a training center for exceptional children.

Brothers:

From College To Public Parks

HOLLYWOOD—It's a long way from the quiet University of Dayton campus — where Marianist Brothers' scholastics attend classes, study and pray to the crowded playgrounds and noisy public parks of Broward County.

But that's where four Marianist scholastics (students preparing for the Brotherhood) find themselves this summer — as assistant recreation directors,

and, hopefully, friends of hundreds of youths.

Another, Brother Paul Fitzpatrick, S.M., is serving as the director of a special summer day-care center at Nativity school in Hollywood.

"With classes and studies during the school year, we don't really have much of an opportunity to get out and do the work for which we are retraining — the 'giving' for which we

have become brothers," explained Brother Thomas Rogers, S.M., who hails from Fort Lauderdale.

"And so we were anxious to volunteer for summer work which would afford us an opportunity to help and serve others," added the University of Dayton sophomore Brother during a break in his activities at Washington Park in Hollywood.

THE REAL HEROES OF PEACE MOVEMENT

By MSGR. GEORGE G. HIGGINS

Some three years ago I attended a New York seminar on the subject of world peace, at which William C. Foster, Director of the U.S. Arms Control and Disarmament Agency, gave a progress report on East-West efforts to halt the arms race.

Mr. Foster made it very clear that there was no hope of reaching agreement on arms control with the Soviet Union and the other major powers except after prolonged a painstaking negotiations, which might have to go on for a matter of years.

He struck me as being a man of extraordinary patience and perseverance. I marvelled at his willingness to shun the limelight and to concentrate, day after day and year after year, on the nitty gritty details of disarmament and arms control.

I had almost forgotten about Mr. Foster and about the lackadaisical response of our New York seminar to his progress report on the work of his agency until it was announced a few weeks ago that the General Assembly of the United Nations had voted overwhelmingly in favor of a far-reaching treaty on the non-proliferation of nuclear weapons.

The purposes of this historic treaty are as follows: To commit

the non-nuclear nations not to produce or receive atomic weapons in the future; to assure these nations fair and equal access to the peaceful benefits of the atom; and finally, to commit the nuclear powers to move forward toward effective measures of arms control and disarmament.

On July 1 representatives of some 50 nations signed the treaty at a White House ceremony which I was lucky enough to be able to attend.

Very appropriately, Mr. Foster—the perfect prototype of the dedicated, persistent, self effacing peacemaker—was seated in a place of honor at the head table, next to Secretary Rusk and once removed on either side from President Johnson and Soviet Ambassador Dobrynin.

It was only then, as I saw Mr. Foster in this impressive setting, that it dawned on me that while many other Americans (including some of the churchmen who had listened to him with such lack of enthusiasm at our New York seminar) had been hitting the headlines with dramatic public statements calling for instant peace, this man, for three long years, had been closeted, month after dreary month, in a conference room in Geneva, Switzerland, patiently working behind the scenes and completely out of the limelight on the almost in-

initely complex details of the treaty to which he was now privileged to sign his name as one of the official U.S. signatories.

As I watched Mr. Foster sign the nonproliferation treaty in the East Room of the White House two weeks ago I thought of him, with profound esteem, as a man who, for years, has been doing a supreme and largely unheralded work of love for mankind.

In the words of the Pastoral Constitution, may God give him and his counterparts in other nations "the strength to go forward perseveringly and to follow through courageously on his work of building peace with vigor."

Other men, working for the same cause in a more spectacular way, will continue to receive the lion's share of publicity. So be it.

In my judgement, however, the real heroes of the peace movement are the William Fosters of this world who are willing to devote all of their time and energy and talents to the cause of peace, not in dramatic fits and starts, but around the clock, year after year, with the realistic understanding that while their efforts will not eliminate war in one fell swoop, hopefully they will bring us just a little bit closer, one step at a time, to the cherished goal of international peace.

BELOW OLYMPUS By Interlandi



DATELINE © 1968, LOS ANGELES TIMES

"I understood it was spared after a spirited, but belated, letter-writing campaign."

American Businessmen Show They're Human

By FATHER JOHN B. SHEERIN

A favorite sport of French intellectuals is criticism of American business.

They cherish an old stereotype of the American businessman as an utterly ruthless monster who is interested in squeezing the last ounce of profit out of every transaction.

They know the capitalist as he appeared in 19th century French literature, a heartless wretch who had absolutely no concern for the welfare of his local or national community. He was out for himself and the devil take the hindmost.

So the literary Frenchman tends to go back to the aftermath of the Industrial Revolution for his idea of capitalism and blithely identifies the laissez faire capitalist with the present day American businessman.

Some years ago, Jacques Maritain tried to correct this distorted picture of the American businessman by telling his countrymen, in his "Reflections on America," that the American capitalist is not quite that bad.

He said that any European who would spend some time in America would find the businessman a fairly decent human being, with a sense of fairness and human com-

passion.

Early America was influenced by the Gospel and according to the French philosopher, a certain amount of Gospel compassion has entered the American bloodstream—even the veins of the American businessman.

NEW YORK ROTARY CLUB

At the present time, American business is trying to do a lot for the poor in the ghettos.

I remember being at a meeting of the New York Rotary Club not so long ago when a speaker asked if anyone present would promise to give a job to a Negro youth during the summer. I was astounded at the number of volunteers. In fact, some executives promised five or 10 jobs.

In most cases, it meant taking on youths who had no training and very little education.

Some businessmen suddenly developed a concern for the good of the community because they had been frightened by looking out the windows last summer and seeing their neighborhoods in flames. But I think most have developed a neighborly concern out of genuine compassion.

The theatre in the Ford Foundation Building on 42nd Street in New York

City was the scene of a very important meeting three weeks ago.

The Advertising Council was opening the most massive drive in its history to help solve the urban problem. It was a drive designed to encourage private citizens and business corporations to take an active part in meeting the crisis of the poor head on.

John W. Gardner, chairman of the Urban Coalition, joined with business and religious leaders to launch four advertising campaigns that will be seen and heard nationwide in newspapers, magazines, outdoor posters, and on radio and television programs.

Albert Cole of the Advertising Council estimated that more than \$25 million worth of space and time will be contributed by the media in the next 12 months: "This advertising may well reach and influence more millions of Americans for the better than all the demonstrations we have seen in the past year."

Here were scores of the top people in advertising getting together to discuss their plans for the campaigns with an almost evangelical fervor.

The French intellectual probably would have objected to the TV and movie cameras at work on the scene, but he could

not have mistaken the genuineness of the neighborly concern evidenced by these advertising people.

I was particularly interested in Religion in American Life's "Emergency Summer Campaign." This organization which once featured ads and TV spots urging Sunday church attendance now focuses, with the help of the J. Walter Thompson Company, on ads dealing with open housing, job opportunities for underprivileged, the need for involvement in the problems of the poor.

"Join for Youth" had an interesting ad addressed to businessmen headlined, "All the time you spend yakking about 'the youth problem' you could be doing something about it."

In smaller letters, the ad asked employers to hire young people, help create jobs for them, teach new skills, encourage schools to stay open this summer and help develop recreational activities and entertainment.

"When a riot starts, business stops." Self-interest undoubtedly motivates some community-oriented businessmen but at the same time, I feel sure that many are motivated by a finer and deeper concern than self-interest.

Church Restricts Women, Group Told

CHICAGO—(RNS)—Discrimination against women in the Roman Catholic Church is "probably worse than in most other institutions of our society," Dr. Elizabeth Farians of the National Organization for Women told a meeting here.

In the Church, Dr. Farians noted, unlike most other institutions, discrimination against women "is by positive law."

She was the chairman of a workshop panel on women's rights at the second annual convention of the National Association of Laymen.

"There are at least 20 canons in the Code of Canon Law which not only restrict women but which also insult and degrade them," Dr. Farians said. "These canons range all the way

from classifying women with the minors and the insane to excluding them from priesthood."

Women cannot approach the altar, she pointed out, lest they "desecrate it," nor can they serve as lectors during the Catholic Mass or be ordained deacons.

Dr. Farians noted that bias against women is shown by disregard for their opinions or competence. For example, she said, "just recently an all-male team of clergymen was appointed by the Vatican to investigate a problem of women religious in California."

This remark referred to the dispute between Francis Cardinal McIntyre, Archbishop of Los Angeles, and the Sisters of the Immaculate Heart of Mary.

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RELIGIOUS EDUCATION'S BIG CHANGE

The following article was written by the Rev. Mr. Gerard La Cerra, a seminarian who is serving during the summer months as a deacon in St. Juliana's Parish, West Palm Beach.

There is a big change taking place today in religious education which has left many of us somewhat confused and puzzled.

Children come home from religion classes and quite often parents wonder if their children are learning the same religion they did or sometimes they even ask if they are learning religion at all.

The confusion is most understandable. The children talk about movies, happenings, experience days, role playing and so forth. This is certainly a far cry from our religion classes when we studied and learned the catechism.

The aim of modern catechesis can be quite easily stated. Catechesis endeavors to form youngsters into well-informed and good-living Christians. This is of course the same aim that has been sought after since the coming of Christ. There is, though, a difference today, say from

10 years ago, concerning how to achieve this end.

Formerly it was thought that if children learned about something when the situation arose they would recall the answer and apply it. In effect we ended up by giving our children a supply of ready-made answers.

While this in itself is not wrong, as we view the world about us today we can see that in our religious formation of children something must be lacking, that we have not been as successful as we might hope to be.

For example only 60% of our Catholics in this country attend mass regularly. Almost one out of every three marriages in Florida ends in divorce.

Juvenile delinquency and crime rates continue to climb annually. There is rampant discrimination and hatred in our midst. Being faced with facts like this and more has caused a re-thinking of our religious formation process.

Today the emphasis is on helping the student experience a sense of value in his life, to help the student interiorize and live the Christian life.

In order to do this we must enter into the realm where the student lives. We must enter into the life of the student and direct him to the seeing of Christ, speaking to him today not only through the Church teachings and Sacraments but also, and very importantly, through the events and people in his life.

This of course is not an easy process but it is a necessary and worthwhile one. All too often we hear adolescents and adults say that religion really has no meaning for their life. Today catechesis counters this by demonstrating how religion has everything to do with their life, that religion is not like another subject which can be studied and then set aside but rather that religion is concerned with life and that the only way really to live life and experience its joy and meaning is an accordance with Christ.

The method in all of this is basically simple. Instead of beginning with theological answers and formulations, you begin with life itself. You examine life with the students drawing from it the basic human values and meaning.

In doing this you are "fun-

ing in" the students to their life, making them aware of the deeper meaning of things. The next step is to use our divine interpretation of life, Sacred Scripture, in order to enable the student to see the deeper Christian meaning which is being conveyed to us by Christ.

From this point on you can and should give a systematic explanation of the theme or value under consideration. This formal catechesis however, is the last, not the first, step of the process. To begin here is to remove our message from the actual life of the child.

The over-riding value of this process is that it helps the student discover God acting here and now in his life. It brings the student face to face with the fact that God is not some abstract character you just study about but someone who is really involved in our life, not someone to fear but rather a loving Father who continually through our life offers us the opportunity to follow Him down the path of life until finally we will be united eternally with Him.

So then, when little Jimmy or Cindy comes home and talks about what happened in religion class, don't despair but keep in mind that like Avis the catechist is only trying harder. Trying harder to make Jimmy and Cindy a better well-informed and good-living Christian.

Pope Comments On 'Faith' Credo

VATICAN CITY—(RNS)—The "Credo of the People of God," presented by Pope Paul VI at ceremonies ending the 1967-68 Year of Faith, was the subject of public comment here by a number of theologians and Church officials, including the Pope himself.

Referring to the new Credo in his weekly general audience, the Pope said that currently the Church offers "a great mission to teachers, theologians and preachers—that of penetrating, purifying and expressing in terms that are new, beautiful, original and understandable the immutable treasures of Revelation."

A similar note was sounded, together with a strong affirmation that theologians are subject to hierarchical authority, in a panel discussion broadcast by Vatican Radio and devoted to the Pope's Credo.

Father Maurice Flick of the Pontifical Gregorian University said that the chief function of theologians is "technical research on the Word of God, which also means a continual confrontation with doubts revealed by man."

"This confrontation also has the aim of finding dogmatic formulae which are more in keeping with the contemporary mentality," he said. "The final judgment on the ideas and conjectures of theologians rests with the Church's magisterium, (teaching authority). This does not suffocate freedom of research, which has always had ample space, as the Pope himself said when he stressed the legitimate diversity of the theological patrimony."

The Pope and Father Flick

both described the present time as one of "agitation" dangerous to faith and referred to the Church as a source of stability and certainty.

"The Christian who does not accept it as his duty to become a son of God, brother of Christ and a member of the Church should disappear," the Pope said. "Unfaithfulness, mediocrity and wavering, hypocritical behavior should be removed from the figure of the modern believer."

Some maintain that such an ideal is impossible in the conditions prevailing today, the Pope said. To such claims he replied: "In the sea of treachery and agitation of our modern world, the faithful have one fixed and supreme orientation — Jesus Christ."

Father Flick said that "for some time the Catholic world has been passing through a period of agitation due to the spreading of ideas and theological assumptions which are far removed from what the Church has taught us up to now, even through the solemn teachings of the Vatican Council.

"The theological values of the document read by Paul VI on June 30 recall to mind certain definitions, even though the Pope said, 'We are not speaking of solemn dogmatic definition.'

"Many of the truths contained in the document have in fact already been defined by councils or taught through the magisterium of the Church. And even when the Pope does not speak infallibly, he is the head of the whole Church and the faithful must accept his teaching if they wish to be certain of not deviating from the truth."

Prayer Of The Faithful SIXTH SUNDAY AFTER PENTECOST July 14, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Through the sacraments of Baptism and the Eucharist, Christ meets man's most basic needs; in gratitude let us seek to alleviate the needs of one another.

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

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For the Organization of American States, that the agreements reached in San Salvador last week may help it to promote peaceful social and economic growth in our hemisphere, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For the peace negotiators in Paris, that with the guidance of the Holy Spirit they may find new ways to accelerate the working out of a just and early peace in Vietnam, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For our men and women serving in Vietnam, Korea, and other places around the world, that they may soon be able to return safely to their homes and families, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For all baptized Christians, that they may see in their baptism a greater basis for unity than all else that tends to separate them, we pray to the Lord.

LECTOR: (6) For N. & N., member of our parish who died last week, and for all members of our parish who are seriously ill, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) For all of us in the assembly of the People of God, that through our privilege of sharing in this sacrifice-banquet we may understand more perfectly the full dimensions of Christ's love for us, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Hear and grant our petitions, O Lord; may the concern for the needs of others which we have manifested through these petitions carry over in the acts of our daily lives this week. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, forever and ever.

PEOPLE: Amen.

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MISSAL GUIDE

JULY 14— Mass of the Sixth Sunday after Pentecost. Gloria, Creed, Preface of the Trinity.

JULY 15— Mass of St. Henry, Emperor, Confessor. Gloria, Common Preface.

JULY 16— Mass of the Sixth Sunday after Pentecost. No Gloria or Creed, Common Preface.

JULY 17— Mass of the Sixth Sunday after Pentecost. No Gloria or Creed, Common Preface.

JULY 18— Mass of St. Camillus de Lellis, Confessor. Gloria, Common Preface.

JULY 19— Mass of St. Vincent de Paul, Confessor. Gloria, Common Preface.

JULY 20— Mass of St. Jerome Emilian, Confessor. Gloria, Common Preface.

JULY 21— Mass of the Seventh Sunday after Pentecost. Gloria, Creed, Preface of the Trinity.

Forty Hours Devotions

Week of July 14
St. Gregory-Fort Lauderdale.

Week of July 21

Holy Name-West Palm Beach.

St. Philip-Bunche Park.
Week of July 28
St. Christopher-Hobe Sound

Bishop Praised

ST. PAUL—(NC)—The priests' senate of the St. Paul-Minneapolis archdiocese has commended Bishop Leo F. Dworschak of Fargo, N.D., for his support of a former priest who is now teaching at the University of North Dakota.

Bishop Dworschak agreed to have the Fargo diocese underwrite two-thirds of Dr. George Frein's salary in the department of religion at the state university. The financial arrangement is in accordance with the present policy of having different religious bodies underwrite the salaries of instructors in the university's department of religion.

Dr. Frein, formerly a priest of the St. Louis archdiocese has married since leaving the active ministry.

Bishop Dworschak issued a statement when Dr. Frein was hired saying: "If the Church writes these men off as defectors, we will be hard-pressed to close the 'credibility gap' which is one of the crises of our time. They have been mothered and taught by the Church. There is still the willingness to serve."

FEEL GOOD TODAY

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

This column's happiest readers are the men, women and children who know they're needed. The days we're busiest helping others are the happiest days of our lives. . . . Who needs you most? Surprisingly, God needs you — for instance, to help an abandoned orphan become a God-loving, responsible adult. Lepers need you (there are still 15-million lepers in the world), blind children need you, and so do we. . . . Here in New York we are your agents, telling you where the Holy Father says your help is needed, and channeling your help promptly and safely to the people in need. . . . Want to feel good right now? Do without something you want but do not need, and send the money instead for one of the needs below. You'll feel good, especially if your gift is big enough to mean a sacrifice to you. This is your chance to do something meaningful for the world — it's God's world — while you're still alive.

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Child's Development Stymied By Feeling Of Insecurity



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.

Guiding the intellectual development of a child is another area in which parents want to do their best, but are unfamiliar with the correct methods.

Even those who avidly read the Ann Landers' and Dr. Joyce Brothers' columns often find themselves faced with contradictory advice or a complete lack of information on the subject. Such is the case of motivating the under-achiever.

From reports of extensive statistical research, we find that the potential for learning is high in many of our high school dropouts. We have also found that children who make low scores on tests and come from poor mental and physical environments respond tremendously to the introduction of good all around care. In a report of the Journal of Pediatrics studies show that 30 to 50 percent of school children in the United States are performing at a level far below that which should correspond to their intellectual capability. One boy with an I.Q. of 196 was reported to psychologists as a school failure.

The reasons for underachievement are numerous—problems in the home, pressures in school, feelings of inadequacy, lack of ambition, physical ailments and a dislike of school.

But the factors must be taken into consideration when one realizes that reports on the lives of 450 famous men and women from history show that the main factors which helped them were a reasonably high I.Q., persistence, and a willingness to work hard.

We must remember that the basic needs of a child are love and security, firm discipline, parental acceptance at all times, a gradual independence, good moral guidance, a sensible attitude toward sex, and constant encouragement rather than discouragement.

In order to fulfill these needs, the parents must avoid constant nagging and reprimands, excessive strictness, or on the other hand a lack of discipline and a substitution of sarcasm or sermons. The parent must also accept the true potential of the child and try to keep from setting goals too high.

INSECURITY FACTOR

Insecurity is a strong cause of underachievement in the school-age child. However, the parent must be careful not to shield the child from normal stress. If he does not learn to handle it as a youngster, he will be unable to cope with stress later in his life when this ability is most important.

Even if a child achieves only a small portion of what his parents expected, he should be encouraged. Success breeds success. For example, it is wise to wait until a child is ready to learn before pushing him into the swim of knowledge.

On the other hand, the child should be helped to learn before he begins to go to school. This does not necessarily mean he needs instruction in reading or math, but instead, he should be given the proper play equipment and allowed to discover that learning to play imaginatively is learning.

Spools, bricks and blocks of wood challenge the child to create interesting shapes and layouts. The pattern of learning is established long before the child starts school and it is up to the parents to set a good pattern of learning habits.

The most important thing that a parent can teach a pre-school child is the ability to pay attention and to engage in purposeful activity.

EARLY LEARNING

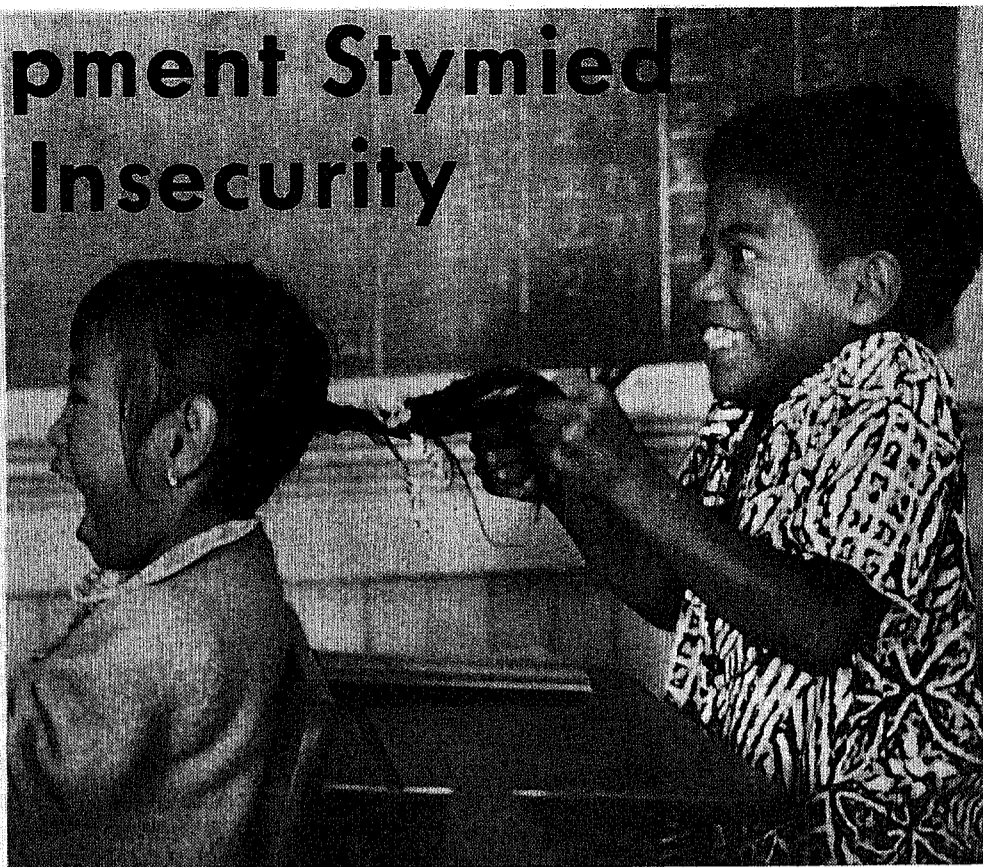
Research has shown that failure to stimulate a child's desire to learn at an early age may result in permanent impairment of learning ability and the development of native intelligence.

For example, a year-old baby of average intelligence is ready to begin to appreciate the rhythm of nursery rhymes and soon learns to understand what is being read to him. If a child of three or four years shows himself ready to begin to read, then the parent should assist him.

In order to set a routine for the child's education, it is a good idea to make sure that there is a quiet room available for study where there is no television and no other distractions.

The first order of the day when the child returns from school is homework. He should be guided to it and firmly told that it should be completed before there will be time for outside play or watching television. If there is no suitable place at home to study, then the child should become acquainted with the school library.

Although it is sometimes difficult to find the time, working with the P.T.A. and in various classroom



Insecurity Is Strong Cause of Underachievement In School-Age Child

projects is a good way to show the child parental interest.

And most important, if the quality of the child's school work is deteriorating, check into it immediately, before the temptation to blame on the school and the teacher or wait until the last marking period becomes too strong.

Stress Academic Freedom

VATICAN CITY—(RNS)—A set of new directives and guidelines emphasizing academic freedom for Catholic theologians and graduate students in the theological sciences was published by the Vatican.

Gabriel Cardinal Garrone, prefect of the Congregation for Catholic Education, stressed that the new guidelines apply only to Catholic universities and faculties of ecclesiastical institutes affiliated with the Congregation and empowered by the Congregation to grant ecclesiastical degrees.

The new regulations were called "tentative" by Cardinal Carrone who said that a "long period of experimentation" would be needed before they took their final form.

In particular they recognize academic freedom as a basic necessity in theological research and assure this right "to all persons involved in the university community."

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THE VOICE

Miami, Florida

July 12, 1968

The Electronic Arts

'Rosemary's Baby' New Case Of Film Sickness

NEW YORK—(CPF) — "Rosemary's Baby" is about a pair of young newlyweds (Mia Farrow and John Cassavetes) who move into an old apartment house that turns out to be the headquarters of a group of devil-worshippers.

Satan has decided, according to these people, that it is time for the Devil to have a son, and—unbeknownst to Rosemary (Miss Farrow)—her husband makes a pact with the devil-worshippers, giving Satan the use of her body in exchange for success in his career as an actor.

In an erotically-staged parody of religious ceremonies and persons, the drugged half-conscious Rosemary is forced to have intercourse with Satan, and there is no mistake about the religious allegory when the devil-worshippers greet her with cries of "Hail, Rosemary" and when one of them informs her that she was chosen from among all women for the honor of bearing Satan's child.

NCOMP condemned "Rosemary's Baby" for "the perverted use which the film makes a fundamental Christian beliefs, especially in the events surrounding the birth of Christ, and its mockery of religious persons and practices." (NCOMP added that several prolonged scenes of nudity would themselves have brought the film a "Condemned" ratings.)

This film, based on a best-selling novel by Ira Levin, is reportedly doing well at the box-office in its showings to date, with the "Condemned" rating "not seeming to hurt biz in the least," according to the show-business weekly, "Variety."

But in Burlington, Vt., Bishop Robert F. Joyce, in a front-page notice in the official diocesan newspaper, asked Catholics to avoid "Rosemary's Baby" as "unusually undesirable and unsatisfactory fare." "As an act of decency and an act of faith, I ask our people and all people not to show, advertise or attend this picture," Bishop Joyce said.

In an accompanying story, however, it was stressed that "for a mature Catholic to see the film would not neces-

sarily mean that he had sinned."

Moirra Walsh, a long-time consultant for the Catholic film office, said in her "America" magazine film column that she thought the "condemned" rating represented to her "a subjective, narrowly sectarian approach" toward the film, but she said later in an interview that she was more concerned that the secular film critics have all but ignored the theological implications of the film.

Most secular critics have praised "Rosemary's Baby" as a Hitchcock-type thriller, since much of the film deals with Rosemary's uncertainty during her pregnancy as to whether the orgy with Satan was real or merely a bad dream. (At the film's end she is allowed to look at her hellish offspring and, after her initial shock, surprisingly begins to gently rock the black draped crib.)

"The film does deserve more serious treatment that it got from the secular critics," Miss Walsh said. "It's a kind of irresponsible movie, in fact—if you don't take it as anything more than a Hitchcock-type movie."

"As for the 'condemned' rating, the film apparently disturbed a lot of rather intelligent consultants for the film office, and these people found it quite distasteful."

"My question is, what effect will the 'C' have on people who do not find it dis-

tasteful?"

This last was a reference to some viewers who were so caught up with the "suspense" of the film that they completely missed all or most of the elements of the film that NCOMP regarded as "defamatory."

As an example, after the birth of Satan's child the devil-worshippers have gathered in an apartment to pay homage. The doorbell rings, and when the door is opened an Oriental-looking man enters with a gift for the newborn child. But the scene occurs while Rosemary, who has broken into the satanists' gathering, is approaching the crib with a long bread-knife.

Many viewers, caught up with the suspense of the moment, undoubtedly missed the parody on the gifts of the Magi.

One secular critic who did not miss the theological implications of "Rosemary's Baby" was Charles Champlin of "The Los Angeles Times," who listed the various arguments being presented on behalf of the film and then proceeded to tear them down.

The main theological arguments on behalf of the film are that (1) it does present evil and Satan as real, something unusual for a modern-day film; (2) since Satan is envious of God and envy begets imitation, the parallels between the events of "Rosemary's Baby" and the Im-



DEVIL-WORSHIPPERS watch Rosemary (MIA FARROW) stare at "the child of Satan."

maculate Conception and Incarnation are to be expected, and (3) the film can be seen as a comment on the loss of faith and spirituality in a materialistic society. (At one point in the film Rosemary admits that she is a lapsed Catholic and at another she is seen thumbing through the famous issue of "Time" which had for its cover the question, "Is God Dead?")

Champlin nevertheless found it "a most desperately sick and obscene motion picture. . . And the horror is that it presumes we are too in-

different to perceive what its horrors really are."

Champlin said the film "implies a kind of semi-atheism in which only Satan has survived, and. . . the film does not simply argue that evil exists; it argues, grinning, that evil triumphs."

In a review of "Rosemary's Baby," the official paper of the Los Angeles Archdiocese, "The Tidings," referred to the assassination of Robert F. Kennedy, saying the film glorifies the "sheer hate and violence"

that led to the Senator's murder.

"As surely as bullets penetrated the body of Senator Kennedy, so too just as surely movie's terrible evil penetrates the core of America's spirit," said the review, which also called attention to the fact that director Roman Polanski is from a Communist-controlled country, Poland, "where adherence to religion is a handicap and where the road to success is such a public industry as movies requires a certain compatibility with the official policy of atheism."

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Kids Write the Darndest Things On Dracula And Other Subjects

POMPANO BEACH—The man who wrote "Kids Say the Darndest Things" evidently had never read any children's book reports.

The act of committing their comments to paper and ink produces shorter and more logical statements than their verbal quips—sometimes.

And then again: On "Dracula" — "This book is about dracula. Count Dracula is tall and has piercing red eyes, sharp canine teeth."

On "Frankenstein" — "It was a very good book. I might read it again. Some people are Frankenstein and the Baron."

These reviews are from the fifth grade class at St. Elizabeth elementary school here.

In addition to their sharp eye for detail and good solid writing, the youngsters displayed an amazing grasp of modern psychology. For instance:

On "Frankenstein" — "This book is about a man who seeks his sister and instead goes to madness and creates a deadly monster I like very much."

On "Caddie Woodlawn" the story of a pioneer girl— "You would not even think she was a girl. Her father wanted her to be brown and strong because her little sister Mary died because she was so little and frail. He is proud of his 11-year-old tomboy daughter. Caddie couldn't cook or sew, but she could sure plow!"

On "Adolph Hitler" by William Shirer — "It was about when Hitler died, became dictator and his childhood. Hitler had his first fight when he was 11. He argued with his dad."

On "The White House" by Earl Schenck Miers — "I like this story because it tells



about the rooms and the bedroom of Lincoln and his sitting room and how it all began."

The ten-year-old book critics also seem to have an amazing talent for reducing life to the essentials. For example:

On "Let Them Sing" by Brother Roberto, C.S.C., — "It was about a six-year-old boy that became a composer and listened to many composers. He got married and after a few years, he retired. Then he died a few years after."

On "the First Book of Presidents" by Harold Coy— "About the presidents from George Washington to President Johnson. It tells when they died, born, married, if so and children."

On "The Sword that Sang to Mary" by Brother Gerard Hagemann, C.S.C., — "I like this book because of the way he led his life. He promised not to waste a minute. He lived to be 83, worked a miracle and wrote 110 books."

The significance and sequence of historical events must have fascinated them. As proof:

On "The Star-Spangled Banner" by Natalie Miller— "It's about Francis Scott Key when he wrote the Star-Spangled Banner in 1777. It is the national anthem.

On March 3, 1931, President Herbert Hoover signed the simple bill that made the Star-Spangled Banner our official national anthem."

On "Joan of Arc" by Nancy Wilson Koss— "Joan was a regular farm girl. She was brought up in a not-so-rich parents. Her Voices (from God) told her she had a mission. To go save France. Bring food to Orleans. Joan cut her hair and dressed up like a boy. Everyone said she was a witch and she had some special kind of powers. Then she crowned the Prince at Reims. And then she was captured by the English and became ill. They burned her at the stake because she wouldn't say she didn't believe in her voices."

It's a wonder, after reading the young critics comments, that authors have the courage to take pen in hand and try to write for them, because there's certainly no telling what youngsters will read into or out of a book.

It's What's Happening

Ralph Renick, Voice columnist and vice-president in charge of news for WTVJ-TV in Miami, will be the guest speaker at the meeting of the St. James parish CYO, Sunday, July 14, at 7:15 p.m. Teenagers and their parents from the area are invited to attend the meeting, which will be held in the Parish Hall, between NW 5 and NW 6 Avenues on 131 St.

James Wilhem has been elected Chief Squire of Our Lady of Good Counsel Circle, Coral Gables, of the Columbian Squires.

Lucky Gio's Got Skill Too, Could Make It With Pros

Don Giordano's football career has been a puzzle to many experts.

The former University of Florida defensive tackle has been kidded for many years about his waist's being wider than his shoulders and his tooth-pick thin legs.

However, he fooled these-called "no-it-alls."

At Archbishop Curley High he started for three years and was selected to the All-State team. At Florida he lettered three times and was a starter for the last two seasons.

The kid who wasn't supposed to be—became.

And Saturday he embarks on his next supposedly unattainable task—a pro football career. Don signed a free agent contract with the St. Louis Cardinals of the National Football league off weeks ago and the camp starts Saturday.

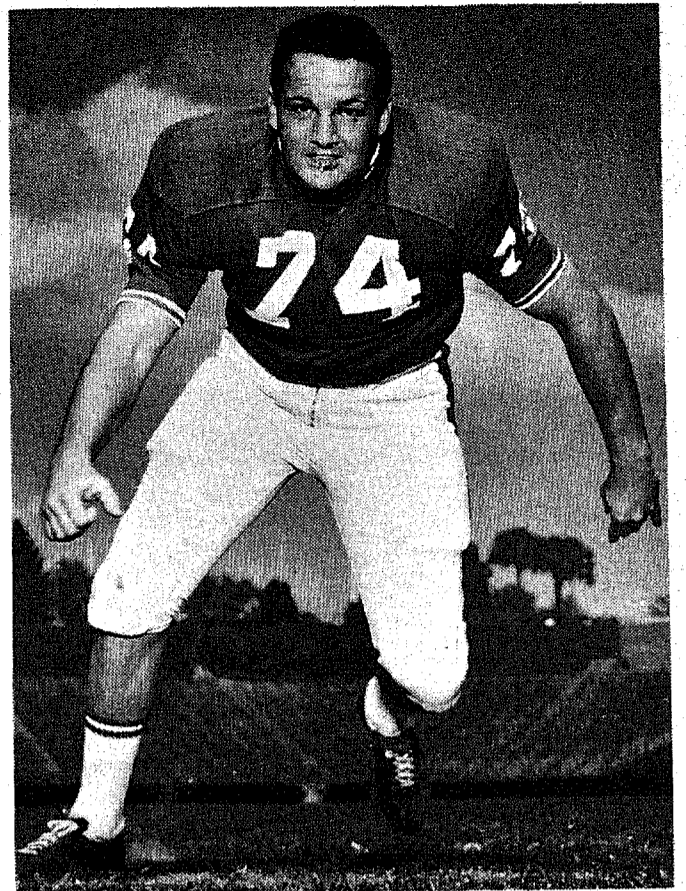
Giordano after a great junior year was billed as the Gators' premier defensive lineman in 1967.

Gio—as his friends call him—went through an up and down senior year for the Gators. His best came against Vanderbilt—when he intercepted a pass and had seven unassisted tackles—and Miami—when Florida held the Hurricanes to 183 yards in total offense.

He was selected for the North-South Shrine game in Miami. "I went into the game weighing about 255 pounds," laughed Gio.

"Yeah," said brother Woody, a defensive back for Miami, "you looked like a frog jumping around in puddles."

"I guess I didn't do real



Don Giordano

well," said Gio. "It was raining and most of the guys who were going to be drafted had already been contacted. The scouts told me I was too short. I'm barely 6 feet."

During Florida's past spring practice a St. Louis Cardinal scout came to look at films of last season. He wanted to know who No. 74 was. The number belonged to Don Giordano. They came to terms.

"It was real funny," said Gio. "Here this guy comes and watches me in films and I get a \$1,000 bonus and a \$14,000 contract if I make it as free agent.

"I got another break," he smiled, "because they signed me so late I missed the rookie camp they had. I could have been cut right there."

"I'll have five other rookies to battle with," he says, "but for the first time in my life I'm actually working out with weights and running seriously."

"Sure I know its going to be rough," says Don, "but this is a chance of a lifetime."

"I'm not kidding when I say I think I can make it," he continued, "But I'm going up there scared, too."

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Optimism Marks Plans For Miami's New ABA Team

There's a strange amount of optimism among the backers of the new Miami-area team in the American Basketball Association.

It's strange to see anyone have any optimism about big-time basketball for South Florida after the way fans have supported the roundball sport in the past few years. Aside from the climactic high school basketball games of the last season or two, crowds of more than 2,000 have been a rarity.

The University of Miami Hurricanes have gone downhill steadily in their attendance, although UM has had winning teams. Attendance last winter at the Miami Beach Convention Hall and Auditorium averaged less than 1,500 fans (including UM students of which there are 12,000). When Florida A & M met the Hurricanes, the game was hailed as a great boost to interest in the sport when 2,300 showed up for the contest.

SUPER STARS

The St. Louis Hawks of the NBA brought in all of the league's super-stars—Wilt Chamberlain, Bill Russell, Elgin Baylor, Jerry West and the rest—and still was able to average just 4,500 (and a lot of that was of the free-bee nature).

So, how can Dr. Tom Carney, the Miamian who has provided most of the financing to bring the former Minnesota Muskies of the ABA to Miami, and his co-investors from the area view the future of the pro team with any degree of optimism?

Everything appears to be against the team doing any better, or even matching, last year's attendance at Minneapolis.

INTEREST LACK

Lack of basketball interest, a fledgling league, without any stars (maybe, though, Rick Barry next winter) and a financial strain that forced the club to sell off its best player, 6-9 center Mel Daniels, just before making the move to Miami, all figure as detriments to a successful operation.

On top of it all, is the heavy competition during the winter for the sporting dollar: the parimutuel operations of daily racing and the nighttime attractions of two dog tracks and two jai alai frontons.

Added again, is the Miami-area's well-known reputation of only supporting a winner. And without its top scorer and rebounder in Daniels, the new Miami team is faced with a difficult chance of repeating its second-place finish in the league's Eastern Division.

DRAFT PICKS

True, the team has signed its high draft picks in 6-8 Don Side of Oklahoma, 6-4 Dallas Thornton of Kentucky Wesleyan and 6-7 Dan Sparks of Weber (Utah) State. But, none of the rookies can be expected to take up the slack created by the loss of Daniels, a first-team all-league center and the rookie of the year last winter.

So...what induces the enthusiasm for making pro basketball succeed now or in the future?

Well, most of the blame for the lack of support in Minnesota was placed on lack of local ownership in the club, poor dates in the arena due to first pick going to the new

'Lend-A-Camera Project-Fun For Poor Youngsters

A baby is baptized, a family reunion-barbecue at the beach, a son's or daughter's first day at school, opening the presents under the Christmas tree — what do they all have in common?

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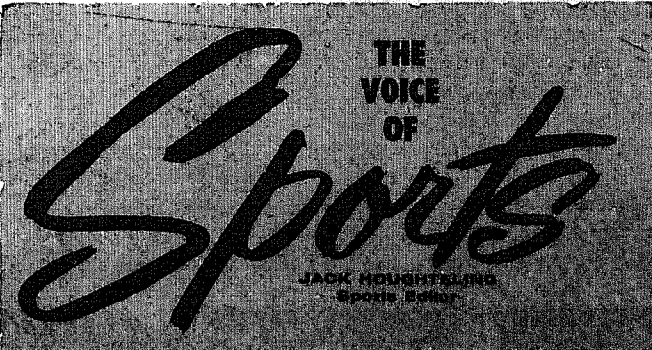
Sponsored by the Dade County Community Relations Board and its Executive Director, Robert Simms, Project Lend-A-Camera this summer will provide cameras, film and instructions for young Miamians.

However, points out Project Spokesman David Jenrette, the program needs the help of professional and amateur photographers in the

Miami area if it is to succeed. "While you may participate in the program as much as you like, from the full eight weeks to attending just one session, you must be willing to serve without pay as a photography instructor, judge or even buddy to an underprivileged boy or girl," said Jenrette.

The Miami project is based on the Lend-A-Camera plan tried successfully in four other U.S. cities, and similar programs will be in operation this summer in Washington, Philadelphia, Detroit, Atlanta, Los Angeles, New York and Chicago.

Further information concerning Project Lend-A-Camera may be obtained by calling David Jenrette at 667-5201 in Miami, or writing Box 374, Miami, Florida 33133.



hockey club of the NHL, and a new league in the midst of other major league sports attractions.

FAILURES

All of the reasons for the club's failure at Minnesota could apply to Miami, with the exception of the local ownership. But, how much of an attraction at the gate can local owners become? Not much.

To us, the main advantage that the club will have now over its Minnesota operation will be two superb promotion men, Julian Cole and Dennis Murphy.

Cole is a well-known local sports publicist, who handles among other activities Tropical Park race track and the Biscayne Kennel Club. Julian can publicize the club in a way that no one else possibly can.

AREA NEWCOMER

Murphy, a newcomer to the area, was originally the promotion director of the Denver Rockets last season and virtually had a "special night" for every game of the home season. He was successful enough to make the Denver team, despite a slow start, the second best attendance in the league.

The new Miami Floridians are building their future on the signing next spring of Neal Walk, the former Miami Beach High who became a U. of Florida All-American last season. Walk was the No. 1 rebounder and No. 10 scorer last year in major college ball.

The new Miami team will have a tough financial struggle getting him away from the NBA (the NBS signed all of their first-round draft picks available) when it comes to a money battle.

We hope Cole and Murphy can keep the team alive until then.

When the Miami Dolphins were admitted to the American Football League a little over three years ago, there were few local fans who dreamed that they would be seeing the Dolphins playing the likes of the Baltimore Colts of the NFL in the Orange Bowl.

Now, though, the game becomes a reality as the Colts, one of the local area's most popular teams, meet the Dolphins in the feature game of the local pre-season exhibition series.

The Dolphins will go against Baltimore and its fabled quarterback Johnny Unitas on the night of Saturday, Aug.

31. Already, the crowd expectations are for a record local AFL mark of 60,000.

NFL TEAMS

Although the Dolphins meet two other NFL teams in the Orange Bowl Stadium, the Philadelphia Eagles on Aug. 17 and the Atlanta Falcons on Sept. 7, it is the Baltimore Colts who are the eagerly-awaited opponent.

The proof of the Colts' Miami popularity comes from the Orange Bowl Festival's NFL Pro-Playoff game in which Baltimore has played twice, drawing 65,659 in 1966 against Dallas and 58,088 in 1967 against Philadelphia.

And, this year's game is certain to be highlighted by the passing duel between the long-time star of the Colts, Unitas, and the Dolphins' rising quarterback ace, Bob Griese.

'FINEST-EVER'

Unitas last year, despite 11-year of competition, came up with one of his finest-ever campaigns. He was No. 2 in the league in passing yardage, No. 1 in pass completion percentage and set his own all-time record for completing passes when he connected on 255 in leading the Colts to an 11-1-2 record.

The Dolphins' Griese came up with a brilliant rookie record as he completed 50.2 per cent of his tosses, completed 166 passes, despite missing almost three full games due to injuries, and tossed 15 TD passes.

The duel between the old master and the one who many experts pick to succeed him as football's greatest quarterback should be a dilly.

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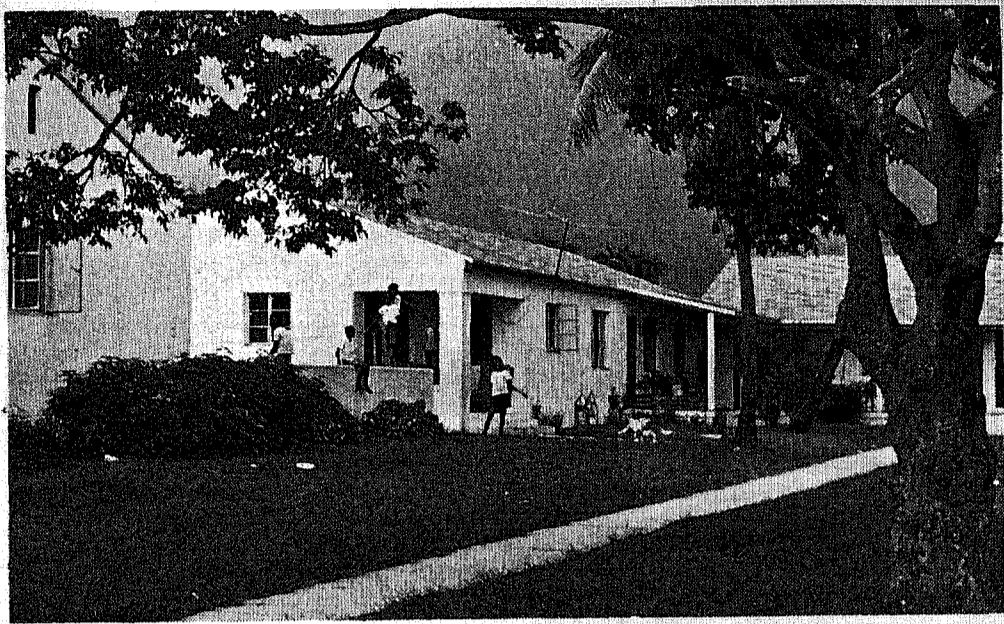
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Public Housing Projects 'Create Their Own Environment And Social Problems.'

Only one other rent supplement project in Dade is definitely assured. This is a small one of 46 units which will be the first project to be constructed by private enterprise on Dade's urban renewal tract in the Central Negro District. Rents here will be higher than in the 135th Street project because the units will be larger.

SOCIAL PROGRAM

Operating the project will be Ecumenical Developments, Inc., the first non-profit housing corporation to be set up in Dade County to take advantage of the new socially oriented federal housing programs. Represented on its board of directors are four churches in Miami's Central Negro District, including St. Francis Xavier.

Also scheduled to go up soon on the urban renewal tract are 100 units of public housing. They will be built by the public housing authority, which recently was transferred from the City of Miami to Metro's new Department of Housing and Urban Development. It is headed by Haley Sofge, former public housing director.

In a unique arrangement

worked out by Sofge, the 100 public housing units will be operated by Ecumenical Developments. This will give the non-profit corporation a project sufficiently large to justify the hiring of a social worker and the undertaking of other programs aimed at uplifting the tenants in both the public and private housing.

DEMOLISHED UNITS

So far in its eight-year history, Dade's urban renewal program has produced no housing and instead has compounded the housing problem of the poor by demolishing about 1,200 units in its Project One area, which runs from NW 14th to 22nd Streets, between

Third Ave. and north-south expressway.

Metro's HUD, which now includes the urban renewal agency, hopes to remedy the situation by devoting all of its first tract to housing for low and middle income families, built both by the public authority and private enterprise under several different programs. In the meantime, urban renewal is pushing south of 14th Street on its second project. It also has applications in for renewal projects in almost every other Negro ghetto in Dade County, but the federal government has not acted on them.

NEXT: What foundations plan to do.

Juanita Greene is an urban affairs writer in the Miami area. Over the years she has written considerably on the problem of housing the poor in Miami. Recently she received a Ford Foundation fellowship to study urban affairs at Northwestern University for an academic year. While there she did research on various programs and proposals to provide better housing in the central city for low and moderate income groups.

(Continued from Page 1)

motivate him.

The public housers believe it would be if Congress would allow them the funds to spend on socially uplifting programs for their tenants. Public housing opponents, however, think the housing subsidy could be better spent by mixing in the poor in private housing with the middle class and putting them in their own homes.

While it is difficult to get a lump sum figure on the amount of subsidy that goes into local public housing, it is reliably estimated to average about \$100 a month per family, which would come to about \$8.5 million a year.

HOUSING PROGRAMS

To meet some of the objectives of the private housing proponents, Congress has in the past six years passed new housing programs, most of them administered through the Federal Housing Administration. But up to now they have had little impact in South Florida, partly because they are new but more especially because they get too tied up in government red tape.

Next to poverty itself, bureaucratic red tape probably is most responsible for keeping the poor trapped in the slums. Many a good housing program passed by an enlightened Congress has been found virtually unworkable because of the barnacles it attracts on the way from Washington to the desk of a prospective builder.

In between is a large army of civil servants, most of

them bastioned behind desks in the Atlanta regional office of the U.S. Department of Housing and Urban Development, whose objective in life seems to be to find ways to keep people from doing things. Both public and private housers complain that nit-picking and over-cautiousness of these public servants runs up the cost of their projects. In one recent project, the builder complained that several cents in his square foot cost was due to the many trips he had to make to and from Atlanta.

STATUS QUO

While at the Washington level and the local level the drive may be for innovation, for building housing for the poor in new and different and better ways, the middle level bureaucrats have too much to gain from the status quo to want to change it. They defend it effectively behind a shield of civil service, which gives them immunity from dismissal.

Their presence has become more noticeable since the recent passage of legislation that gives private enterprise a greater role in programs for housing the poor.

The most promising of these is the rent supplement program. Under it, an apartment house owner who meets all federal regulations can rent some or all of his units to poor families. From the poor family he collects a sum equal to one fourth of its income for rent. Then from the government he collects the difference between this amount and the market rent for the apartment, on which a ceiling has been placed.

RENT PROGRAM

In Dade County today, however, only one rent supplement program is operating. Located at NW 135th St. and 30th Avenue, it has 65 units and about half the families qualify for rent supplement. They were selected by the owner and approved by the FHA. Rent ceilings for the subsidized families are \$105 for one bedroom apartments; \$120 for two bedroom and \$140 for three bedroom.

Eligible for rent supplement are the same families who are eligible for public housing.

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- III Finest facilities—Van Orsdel's beautiful chapels provide everything needed for comfort and reverent dignity. All chapels equipped with pews and kneeling rails.
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- VI Freedom of choice—every family may select a service price within their means—no one has to plead charity to purchase any of our funerals—no questions are asked—and we use no selling pressure!
- VII Complete funerals, quality for quality, cost less at Van Orsdel's—and have for over 25 years. All of our caskets are suitable for church funerals.
- VIII We offer all families a choice of over 60 different caskets, with the finest of funeral service and facilities . . . complete in every detail, from \$165-\$225-\$279. Standard Concrete Burial Vaults from \$115—Standard Concrete Burial Boxes \$55.

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Obispo Auxiliar Expresa Impresiones Sobre sus Nuevas Responsabilidades

Cuál fue su primera reacción cuando supo que el Santo Padre los había elevado a Obispos?

Las noticias de que el Santo Padre había pensado en mí para nombrarme Obispo Titular de Cenae y Auxiliar del Arzobispo Carroll vinieron como una gran impresión. A pesar de que en los últimos años he ocupado importantes posiciones en la Cancillería esto nunca me creó la ilusión de que llegaría a Obispo. Después de leer la carta del Delegado Apostólico, sencillamente fui a la Iglesia e imploré del Dios Todopoderoso su ayuda y me consagré una vez más a Nuestra Señora a quien ya había dedicado mi vida sacerdotal y a quien he renovado esa dedicación cada vez que he recibido un nuevo nombramiento.

Usted ha sido designado Auxiliar del Arzobispo Carroll. Cuál es la función de un obispo auxiliar?

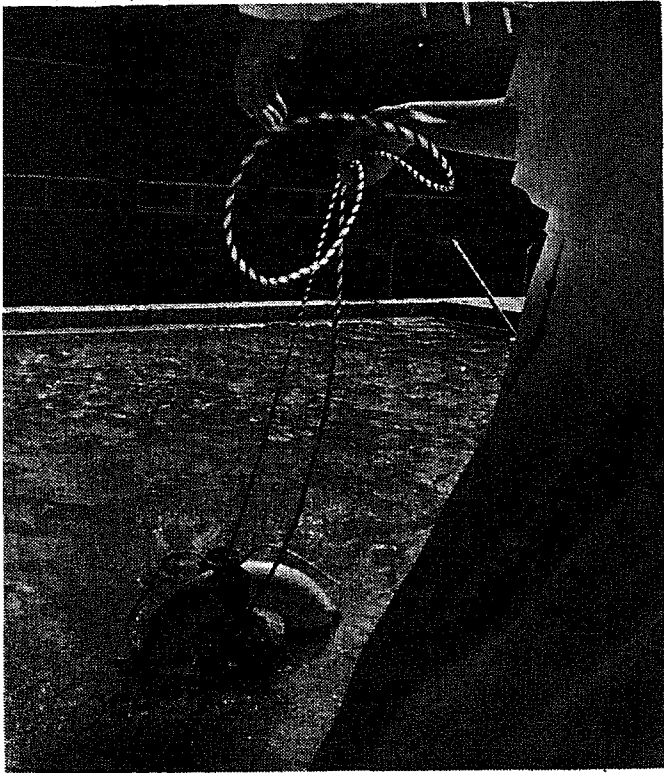
El Concilio Vaticano puso de manifiesto que los obispos auxiliares eran nombrados porque los Ordinarios de las Diócesis no podían personalmente llenar todas sus responsabilidades de Obispos de acuerdo con la demanda de ellos por el bienestar de las almas. Unas veces es debido a la vastedad de la diócesis o de su crecida población. Puede haber otras razones dictadas por los problemas particulares y las oportunidades que un área representa. El Obispo Auxiliar es simplemente eso, un ayudante. Y realiza aquellos trabajos que le son asignados por el ordinario de la diócesis. En este caso yo estoy completamente a la disposición del Arzobispo Carroll y espero poder aliviarle de las muchas cargas y responsabilidades que tiene, para que bajo su dirección la Iglesia del Sur de la Florida pueda desarrollarse cada vez más.

Usted ha sido designado también Obispo Titular de Cenae. Qué significa titular?

Un obispo titular es el que se designa para una sede que existió en el pasado pero no en la actualidad. Existe sólo en el título. De ahí el nombre obispo titular. Fueron diócesis en las que la Iglesia floreció en un tiempo pero que posteriormente fueron incorporadas a otras diócesis mayores. No he tenido tiempo de buscar donde radicó Cenae, pero creo que fue en algún lugar del África. Cuando tenga tiempo, más adelante, buscaré en el mapa dónde está Cenae.

El Vaticano II estudió profundamente el episcopado. Cuál cree que es la principal enseñanza del Concilio sobre el obispo de hoy?

Mientras los obispos han sido considerados siempre (Pasa a la página 25)



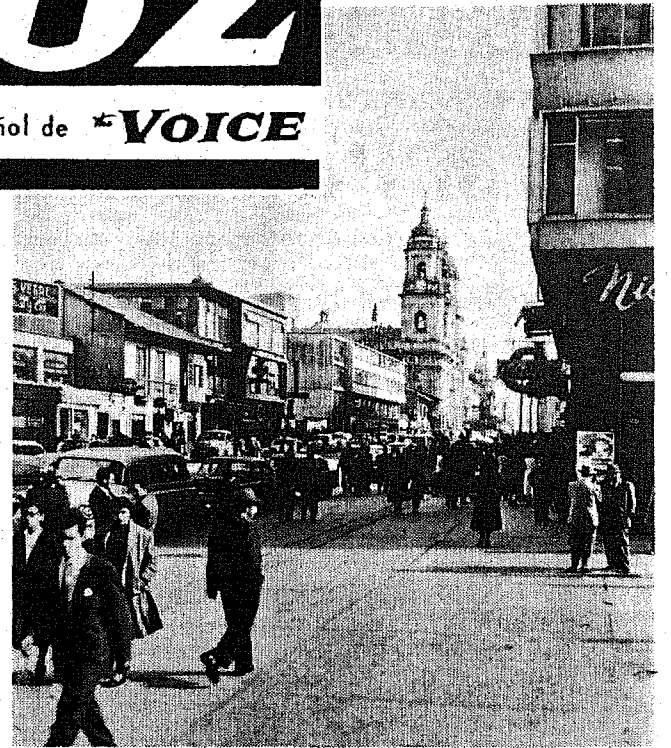
El verano está aquí en toda su intensidad y es tiempo de vacaciones, de esparcimiento, el la Florida el mar, la piscina, la natación, son los principales alicientes para mitigar el calor y disfrutar del calido sol. Los niños del Marian Center, la institución para niños con desajustes mentales de la Arquidiócesis de Miami, están disfrutando de esas vacaciones de sol y agua, bajo el cuidado de un grupo de religiosas y de jovencitas que voluntariamente cuidan de ellos.

Esta es la primera Parte de una versión al español de una entrevista concedida a The Voice por Mons. John J. Fitzpartick con ocasión de haber sido designado Obispo.

La VOZ

Suplemento en Español de *THE VOICE*

Bogotá se prepara para el Congreso Eucarístico Internacional y para dar la bienvenida al Papa Paulo VI, que por primera vez vendrá a tierras de Latinoamérica. En la foto un aspecto de la importante capital, que será sede del histórico evento.



En Bogotá Habrá Mensaje Del Papa a Latinoamérica

Bogotá—El Papa Paulo VI dirigirá a la Iglesia de América Latina desde esta ciudad, un MENSAJE ESPECIAL, el sábado 24 de agosto, con ocasión de la solemnisima apertura de la Segunda Conferencia General del Episcopado Latinoamericano.

Este anuncio fue hecho por el propio Presidente del CELAM, monseñor Avelar Brandao Vilela, arzobispo de Teresina en el Brasil, y uno de los tres Presidentes nombrados por Paulo VI para dirigir los trabajos de la Conferencia en Medellín.

El anuncio sobre el mensaje especial de Paulo VI está contenido en una reciente circular que el Presidente del Consejo Episcopal Latinoamericano envió a todos los obispos que tomarán parte en las deliberaciones de la próxima conferencia. Además de este anuncio, la circular contiene otros importantísimos temas como:

La apertura de la Conferencia.

Esta será inaugurada en la fecha antes indicada, en las horas de la mañana, en la Catedral Metropolitana de Bogotá y será el propio Paulo VI, quien

Se Reunirá el Papa Con Campesinos

Bogotá — El Papa Paulo VI sostendrá un encuentro con los campesinos latinoamericanos, el 23 de agosto próximo, en el campo San José, del municipio de Mosquera, distante catorce kilómetros de esta ciudad.

El encuentro ha sido programado dentro del "Día del Desarrollo" del 39 Congreso Eucarístico internacional a realizarse en esta ciudad del 18 al 25 de agosto próximo.

La concentración de campesinos ha sido organizada por el movimiento de "Acción Cultural Popular".

Paulo VI viajará a Bogotá el 22 de agosto y estará hasta el 24. No visitará otras ciudades colombianas ni otros países.

El programa oficial de la visita papal a Latinoamérica señalaba el encuentro de Paulo VI con los campesinos pero no especificaba el lugar exacto del mismo.

El campo San José cuenta con algunas dificultades pero ellas serán subsanadas pronto con la colaboración de algunos Ministerios, entidades del gobierno y municipios.

Se estima que se reunirán allí cerca de un millón de campesinos de Colombia y América.

La oficina coordinadora del encuentro ha iniciado una intensa campaña en los sectores rurales con el fin de que los campesinos tengan conciencia de que su participación será un acto de demostración de la voluntad que tiene el pueblo de hacer parte activa en las campañas de desarrollo.

como Presidente nato de la Conferencia inicie sus trabajos. Es absolutamente cierto que este acto del Romano Pontífice será uno de los más importantes y trascendentales de su viaje a Latinoamérica. Por primera vez, después del Concilio, el Papa tendrá oportunidad de encontrarse con un número tan grande de obispos de todo el mundo, y especialmente con la representación más grande de un continente. Representación que conlleva, por el significado y finalidades de la Conferencia, la presencia espiritual de más de 250 millones de cristianos latinoamericanos.

Aunque la Conferencia se inaugura el 24 de agosto, los trabajos formales solamente comenzarán el lunes 26, en la ciudad de Medellín, distante 550 kilómetros de Bogotá, y con una población de un poco más del millón de habitantes. Los trabajos ordinarios comenzarán con una solemnisima Misa Concelebrada al Espíritu Santo.

Los participantes en la Conferencia: obispos, delegados, expertos, peritos, observadores, invitados especiales de Europa y Estados Unidos, representantes de la Santa Sede y el personal auxiliar, serán trasladados a Medellín en 3 Jets de una aerolínea colombiana, en las primeras horas del lunes 26 de agosto.

Bendición de la Nueva Sede del CELAM

Otro de los anuncios oficiales de la Presidencia del celam es lo relacionado con la bendición del nuevo edificio para la sede permanente del CELAM, que será hecha por el propio Paulo VI: "Tengo la inmensa alegría de comunicar que el día 24 de agosto, después de la apertura solemne de la Segunda Conferencia, Paulo VI, habiendo aceptado benévola la invitación de la Presidencia del CELAM, bendecirá la nueva Sede del Consejo Episcopal Latinoamericano, construida con ayuda financiera de ADVENIAT y dotada con la cooperación del Latin American Bureau, la organización del Episcopado norteamericano para ayudar a la Iglesia latinoamericana, que en la actualidad dirige el Pbro. Louis Michael Colonnese.

Monseñor Avelar Brandao vuelve nuevamente a recalcar en su circular la trascendencia de la Conferencia: "Finalmente, deseamos una vez más señalar el carácter de extraordinaria trascendencia que tendrá la Segunda Conferencia del Episcopado Latinoamericano".

"Después de que las luces del Concilio, en un Pentecostés ansiosamente esperado, descendieron sobre la mente y el corazón de la Iglesia, produciendo impactos y reacciones, algunas veces inesperadas, suscitando iniciativas y experiencias originales, despertando energías apostólicas adormecidas y creando un nuevo clima de expectativas, reflexión y directrices pastorales, la convocatoria de la Segunda Conferencia General del Episcopado latinoamericano, hecha por el Santo Padre, representa una responsabilidad para América Latina, una necesidad comprobada para examinar nuestros problemas y una indicación precisa de las prioridades pastorales de la Iglesia en nuestro continente".

Entusiasmo Ante el Festival de San Juan Bosco

Por quinto año consecutivo el Festival de Verano de San Juan Bosco promete atraer otra vez la atención de la colonia latina de Miami.

El sábado y domingo, 26 y 27 de julio, tendrá lugar la ya tradicional tómbola, con juegos y entretenimientos para grandes y chicos,

este año por primera vez en los nuevos salones parroquiales.

Distintas comisiones parroquiales están trabajando ya en la organización del evento. Un restaurant con comidas típicas cubanas, españolas y latinoamericanas hará las delicias de los asistentes.

Estos festivales de verano han venido siendo uno de los más populares eventos de la colonia latina de Miami y a través de ellos se han recaudado los fondos necesarios para la adquisición y adaptación del antiguo garage de Flagler y la 13 que ya cuenta hoy con un templo de modernos interiores,

un amplio salón parroquial y una escuela de claras y ventiladas aulas.

La recaudación de este año estará destinada a la ampliación del ya existente Centro Juvenil de San Juan Bosco, dotándolo en un futuro de mayores facilidades para la formación espiritual, cultural y física de la juven-

tud de esa parroquia, según informa el Párroco, Padre Emilio Vallina.

Ya están a la venta las papeletas al precio de un dólar, las que darán oportunidad de participar en las competencias y concursos para la obtención de valiosos regalos.

Paulo VI Defiende Dogmas de la Iglesia

Al iniciar el sexto año de su ascensión al solio pontificio, el Papa Paulo VI defendió el dogma de la infalibilidad del Papa, la virginidad de María y otras enseñanzas que han sido puestas en duda por los católicos que se autodenominan liberales.

El Santo Padre censuró a estos católicos que muestran "entusiasmo por el cambio y las novedades" eclesiales y les dijo que prevalecerán las doctrinas tradicionales de la Iglesia.

Paulo VI se expresó en ese sentido al oficiar una misa ante 50 mil personas reunidas en la Plaza de San Pedro. El acto inició el sexto año de su reinado y puso punto final al Año de la Fe y a la conmemoración del día de San Pedro y San Pablo.

El Año de la Fe fue proclamado por el propio Paulo VI. Al llamarlo así anunció tres objetivos:

- el restablecimiento de una comprensión de Dios para el mundo moderno;
- la protección de la Iglesia contra los peligros internos; y
- la unidad cristiana.

El Santo Padre reafirmó también el celibato sacerdotal en un mensaje separado a los sacerdotes y leído durante el oficio al aire libre con asistencia de cardenales y prelados de todo el mundo.

Dijo a los sacerdotes que podrían encontrar "la razón principal y la fortaleza adecuada para el celibato" en el ejercicio pleno de la caridad.

Estudian Situación de Objeto de Conciencia

Madrid—El semanario madrileño de información religiosa Vida Nueva ha dicho que según sus noticias el Ministerio de Justicia tiene en estudio el problema de los llamados "objetos de conciencia" al servicio militar, que son especialmente miembros del grupo religioso "Testigos de Jehová".

Se calcula que por lo menos unos 70 hombres, que dicen pertenecer al grupo de Testigos de Jehová, están condenados a penas de varios años de prisión por haberse negado a prestar servicio de armas.

"Esto", subraya por su parte la revista jesuita Mundo Social, "constituye delito ante nuestro ordenamiento jurídico. Pero cumplida la sentencia se les vuelve a intimar la obligación de hacer el servicio y una nueva negativa les conduce a una nueva condena, y así indefinidamente. Hay hombres cuya sinceridad resulta patente por el mero hecho de haber sido capaces de destrozarse su vida y su juventud en aras de una heroica fidelidad a sus convicciones religiosas, y que cumplen ya su tercera o cuarta condena con penas que suman hasta catorce años de prisión".

Además de los mencionados Testigos de Jehová, el problema afecta a miembros de otros grupos religiosos. Recientemente una Corte Militar condenó a un soldado, Adventista del Séptimo Día.

Primado Argentino Condena Violencia

Buenos Aires (NA)—El arzobispo de Buenos Aires, cardenal Antonio Caggiano, manifestó aquí que se está haciendo la apología de la violencia, predicando la necesidad de la revolución social como una exigencia para la conquista urgente de la paz social.

El primado de la Iglesia argentina formuló tal advertencia en la homilía que pronunció en la Catedral Metropolitana en el Te Deum con que la cristiandad celebró aquí el Día del Papa. Agregó el purpurado que la propaganda revolucionaria cunde y que en ella infortunadamente toman parte católicos y sacerdotes también. "Se discute su licitud y hasta su necesidad, sin tener en cuenta las sabias advertencias del Pastor Supremo de la Iglesia, que desde Pio XII, Juan XXIII y Paulo VI, han indicado que el sendero de la violencia no es el que conduce a la conquista de la justicia social".

Resaltó que se está cometiendo el error de intentar una teología de la violencia para justificar la revolución social. "Es un hecho que hay quienes la justifican -reconoció- pero ellos son los que militan en el ámbito de la negación total de todos los valores espirituales, ubicándose en pleno materialismo".

Laicos Peruanos Piden Una Iglesia Pobre

Lima—Un grupo de 35 laicos peruanos ha dado a conocer su adhesión plena al movimiento renovador de las estructuras eclesiales que anima hoy a la Iglesia, añadiendo que perciben "claramente cómo la Iglesia, siguiendo por el cauce que abrió el Concilio, se empeña hoy en poner al día su pensamiento social".

"Pensamos—dicen en una declaración pública—en una Iglesia no sólo defensora de los pobres, sino pobre ella misma, como la abrumadora mayoría de sus hijos". Los laicos peruanos señalan asimismo que hay urgencia de que, en medio de las torturas de un mundo que se debate en la miseria, no brillen los esplendores suntuarios que un errado concepto de la dignidad jerárquica mira como signo necesario de la autoridad.

La declaración alude también a ciertos colegios que se escudan bajo el nombre de "católicos" y que "por sus lujosas instalaciones y por el espíritu de ostentación que estimulan, frecuentemente se tornan motivo de escándalo".

Aniversario de los Encuentros

Este fin de semana se cumple el primer aniversario del establecimiento de los Encuentros Conyugales en la Arquidiócesis de Miami.

En este primer año, nueve de esos encuentros en idioma español llevaron la eficacia de ese moderno método de apostolado familiar a más de ciento cincuenta parejas que hoy hablan entusiasmadas de los efectos que en su vida conyugal han operado los encuentros.

El primer encuentro se efectuó los días 14 y 15 de julio del pasado año, y para conmemorar ese aniversario, el Comité Coordinador Arquidiocesano del MFC ha organizado el décimo encuentro conyugal, que tendrá lugar mañana sábado y el domingo, días 13 y 14.

Poco después de haberse iniciado en español, los encuentros conyugales comenzaron a ofrecerse en idioma inglés, extendiendo su impacto de la colonia latina a la población católica del Sur de la Florida.

Bajo la dirección del Padre Angel Villaronga, y con la participación de otros sacerdotes y matrimonios dirigentes del MFC, los encuentros han contribuido grandemente a la obra de apostolado familiar en la Arquidiócesis de Miami en la búsqueda de una sociedad mejor a través de una familia más unida.

Colecta del Obolo Papal

La colecta anual del "Obolo de San Pedro" (Peter's Pence) cuyos frutos son enviados al Santo Padre para sus obras de caridad de alcance mundial, tendrá lugar el domingo, día 14, en todas las iglesias y capillas de la Arquidiócesis de Miami.

En una carta a los sacerdotes, religiosos y fieles del Sur de la Florida, el Arzobispo Coleman F. Carroll señaló que esta es "una colecta especial en el verdadero sentido, ya que es única en su clase. La experiencia ha demostrado que no estamos faltos de generosidad. Verdaderamente reconocemos esta colecta como un testimonio de lealtad y amor, una demostración de nuestro filial afecto por nuestro Santo Padre.

"Pero las necesidades del papado crecen continuamente para convertirse en las gigantescas necesidades del presente. Nuestra generosidad, por tanto, ha de crecer paralelamente," agregó el prelado.

El Arzobispo Carroll enfatizó que el Papa es ciertamente un padre espiritual de todos los católicos. En esto no cabe duda. Sin embargo, no podemos cometer el error de pensar en su condición de padre espiritual en términos tan limitados. Los dinámicos pontífices de nuestra era nos han demostrado cabalmente su deseo de ser padres de toda la humanidad.

"Hemos visto este deseo particularmente en sus desvelos por paz, amor y comprensión entre todos los hijos de Dios. Lo hemos testificado en las audiencias papales concedidas a gentes de todas las tierras y creencias. Hemos tenido pruebas más recientes en las visitas de Paulo VI a Tierra Santa, India y las Naciones Unidas. Lo sabemos en sus obras de caridad de alcance mundial. El puede realizar

esas obras de caridad y merced en favor de sus hijos necesitados, sólo porque otros hijos menos necesitados le ofrecen los medios materiales de hacerlo".



El Cardenal Enrique Pla y Deniel, Arzobispo de Toledo y Primado de España falleció en la histórica ciudad de Toledo a la edad de 91 años. En vida se caracterizó por su oposición al comunismo y al mismo tiempo su preocupación por la justicia social y la elevación de las clases necesitadas. Fue nombrado Príncipe de la Iglesia en 1946 por el Papa Pio XII.

Busco maestra que sepa hablar bien gramática española para conversar tres horas al día en Miami Beach. Necesario tener conocimiento del inglés. Escribame, dirección y teléfono. José Stock, 2730 Collins Avenue, M. Beach.

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Que al comenzar un nuevo año con un nuevo encuentro, el Movimiento Familiar Cristiano siga cosechando los frutos apostólicos alcanzados en este primer año de los encuentros y que se siga multiplicando el número de matrimonios que felizmente dan testimonio de una unidad del uno con el otro y de los dos con Cristo.

Aniversario del Diario Las Américas

Otro aniversario. Este el de un periódico que desde su fundación ha servido fielmente los valores fundamentales de la sociedad cristiana y democrática.

Este 4 de Julio, Diario Las Américas cumplió quince años de servicio a la creciente colonia latina de Miami. En una ciudad que cada vez se caracteriza más como puente entre dos culturas, como puerta entre las Américas, el Diario que dirige Horacio Aguirre ha mantenido siempre presentes en sus páginas los propósitos expresados en su lema: Por un mejor entendimiento entre las Américas. Por la Libertad, la cultura y la solidaridad hemisféricas.

Diario Las Américas es una publicación que se respeta a sí misma y respeta a sus lectores. En un momento en que los medios de comunicación social se dejan arrastrar por la chabacanería, el sensacionalismo y la pornografía, Diario Las Américas es una publicación digna de entrar en el hogar, una publicación siempre abierta a las mejores causas.

Misas Dominicales En Español

CATEDRAL DE MIAMI, Beach - 6 p.m.
2 Ave. y 75 St., NW.-7 p.m.
CORPUS CHRISTI, 3230 451 East 4 Ave., Hialeah - 12:55, 6:30 p.m.
NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m. Misión de San Judas, 4600 NE 2 Ave.-11 a.m.
SS. PETER and PAUL: 900 SW 26 Rd.-8:30 a.m., 1, 7 y 8 p.m.
ST. KIERAN Assumption Academy, 1517 Brickell Ave.-7, 10 a.m., 1, 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 SW 6:45 p.m.
LITTLE FLOWER, 1270 Anastasia, Coral Gables-9:15 a.m. y 12 M.
ST. FRANCIS DE SALES, 600 Lenox Ave., Miami 8:30, 11:45. Misión Labelle, 10 a.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.
ST. PHILLIP BENIZI Belle Glade- 12 M.
SANTA ANA Naranja - 12:30 a.m., 7 p.m.
ST. MARY Pahokee -9 a.m. y 6:30 p.m.
GUADALUPE Immokalee- 8:30, 11:45. Misión Labelle, 10 a.m.

CAMBIE PARA MAS FRESCURA,



AROMA Y SABOR
Tome **BUSTELO**
UN MUNDO DE AROMA Y SABROSURA

Quiere Suscribirse



¡Es muy Sencillo!

Llame a
Maria Alvarez
Al 754-2652
Ella es bilingüe,
Ella Habla Su Idioma...
...igual que **THE VOICE**



La Experiencia Construye; La Inexperiencia, No

Quizás en alguna ocasión pudiera pensarse que el apasionamiento del cubano en el exilio o el ser parte en el dramático caso de la Cuba que sufre podría afectar la evaluación que emite del régimen Castro comunista.

Pero es que el propio régimen rojo de la Habana se encarga constantemente de proclamar ante el mundo su incapacidad y la ruina que conlleva su desastrosa actuación.

La experiencia es una rara virtud que actúa como piedra angular en el desarrollo de las naciones. Y el régimen castro-comunista ha estado constantemente remando contra-corriente, tratando de obtener esa experiencia de la noche a la mañana, forzando a personas a hacer labores muy responsables sin el suficiente entrenamiento, o sin la debida preparación o sin los maestros apropiados.

De ahí sus constantes fracasos, la sub-economía con que tiene que operar el país y la ruina más desastrosa que ha traído sobre Cuba desde que la isla fue descubierta.

La experiencia construye. La inexperiencia destruye.

Últimas noticias llegadas desde la Habana indican que el castro-comunismo ahora va a iniciar un curso de 45 días para unos mil maestros llamados "populares". Según el anuncio de la radio roja, estos individuos reci-

rán clases de formación, orientación ideológica, educación física y "pionerismo". Es decir, más adoctrinamiento para que a través de ellos opere el nefasto lavado cerebral a la juventud cubana.

Y luce paradójico que aún cuando el régimen dice que durante los 45 días los maestros permanecerán en las aulas, también harán labores agrícolas en las tierras del cordón de la Habana.

Claro está que en 45 días no puede prepararse a un individuo para la difícil y noble tarea del verdadero maestro, pero realmente allí lo que preparan son mayores o capataces para imponer su veneno ateo y materialista a la juventud cubana.

El caso de los "maestros populares" se asemeja al de los llamados "jueces populares". Actualmente en Cuba teniendo 21 años de edad y un sexto grado de enseñanza, siendo comunista y pasando un cursillo de diez días de adoctrinamiento rojo ya se puede ser "juez popular".

El ejemplo de estos maestros y jueces improvisados es una prueba evidente de por qué el castro-comunismo ha llevado a Cuba a la ruina más absoluta.

Y es que la experiencia es una rara virtud que ni se compra, ni se improvisa, ni se adquiere por generación espontánea.

La Pesca y la Playa

Todos ustedes están viviendo una época de descanso después de nueve meses de arduos estudios.

Ahora bien, en este editorial en que siempre le damos un consejo para evitarle disgustos y sufrimientos, hoy queremos hablar de dos puntos esenciales que de no hacerse con corrección pueden ser de peligro para ustedes.

Estos puntos son la playa y la pesca. Algunos de los jovencitos que leen este artículo son amantes de la pesca. En ese entretenimiento invierten horas de diversión. Pero yo he visto jovencitos pescando en los puentes inclinándose tan peligrosamente fuera de ellos, que estaban a punto de caerse.

Lo mismo sucede con los que pescan en pequeños botes que se ponen de pie agitadamente cuando sienten que un pez ha picado su anzuelo. Todo esto puede traer por consecuencia que caigan al mar con el consabido peligro que ello significa. Lo mismo le sucede a los jóvenes que les gusta irse mar afuera y pescar, o los que bajan y bajan a las profundidades ya sea en las playas o en los peligrosos canales para realizar la conocida pesca submarina.

Nunca deben sobrepasar

searse proque el resultado generalmente es de mal para ustedes mismos.

Referente al otro punto, o sea, la playa, los jovencitos deben tener mucho cuidado en nadar dentro de los límites marcados por las autoridades a fin de evitar malos ratos.

No hay que provocar que el empleado salvavidas tenga que llamar la atención porque alguno se este alejando peligrosamente. Cuando vayan a las playas donde no hay salvavidas deben procurar siempre nadar donde hay otras personas a fin de poder auxiliarse mutuamente en caso necesario.

En el agua, no deben abusar de sus fuerzas y sobrepasarse en ejercicios que pueden resultar dañinos. Finalmente, es conveniente sugerirles que no pasen horas y horas dentro del agua porque estos largos baños no son convenientes.

Tienden a deshidratarlos y además les pueden producir peligrosos calambres en las piernas o en los brazos que les impidan nadar en un momento determinado. El nadar y el pescar son deportes muy saludables que se deben practicar correctamente porque el mar es un elemento siempre peligroso.

Convención Familiar

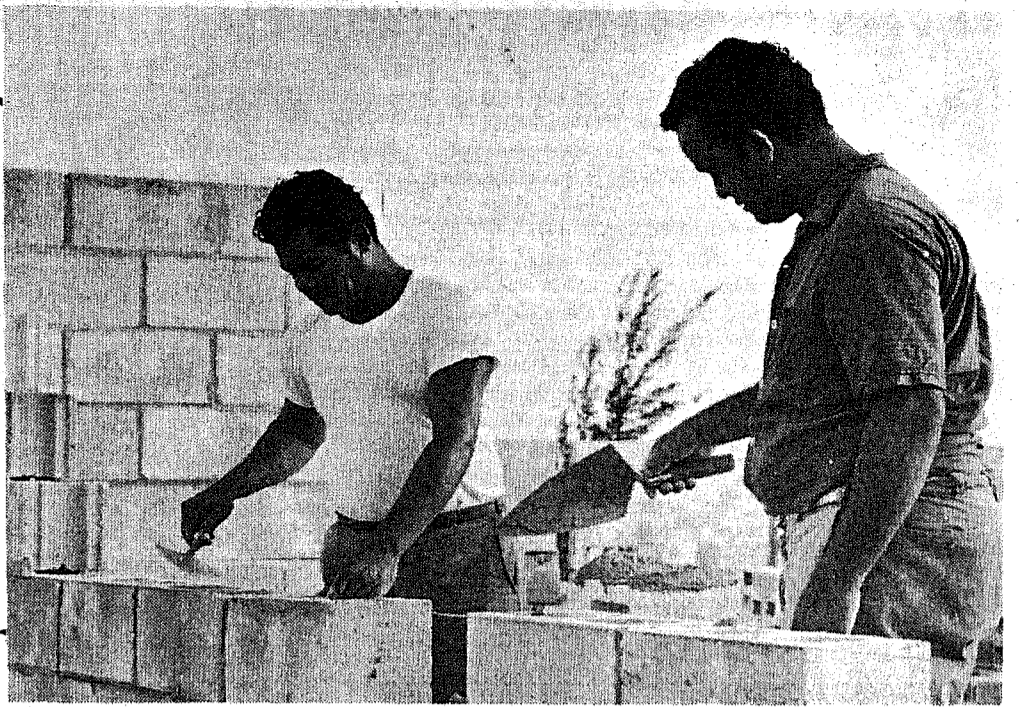
Se espera que varios centenares de familias participen en la Convención Regional del Sudeste de Estados Unidos del Christian Family Movement la que se celebrará en el Biscayne College los días 10 y 11 de agosto.

El Comité Coordinador Arquidiocesano del Movimiento Familiar Cristiano, rama latina, enviará una nutrida comisión de delegados a esa convención, según informaron sus pre-

sidentes, Francisco y Pucha Viannello.

Un Encuentro Conyugal en inglés precederá a la convención de dos días, la que incluirá sesiones de estudio sobre la dinámica de los encuentros conyugales, cursillos de cristiandad, educación sexual de los niños y vocaciones religiosas en la familia. La convención será oficialmente inaugurada por el Arzobispo Coleman F. Carroll con una misa a las 8 a.m. del sábado 10 de agosto.

Los trabajadores migratorios del área de Broward están recibiendo los beneficios de un programa auspiciado por el Marymount College y con la colaboración de seminaristas del Seminario Mayor de la Arquidiócesis están aprendiendo nuevos oficios que les abran nuevas y mas amplias oportunidades de una vida mas prospera.



Obispo Auxiliar Expresa Impresiones Sobre sus Nuevas Responsabilidades

(Viene de la página 23)

como sucesores de los apóstoles y por tanto aquéllos sobre los que recae la obligación de enseñar las doctrinas de Cristo, el Vaticano Segundo aparece aclarando que la obligación de los obispos de enseñar no viene de mandato de nuestro Santo Padre sino del hecho de su consagración episcopal. Si los obispos individualmente no disfrutaban la prerrogativa de la infalibilidad, el concilio señala, sin embargo, que ellos proclaman infaliblemente la doctrina de Cristo cuando están de acuerdo en una posición a ser sostenida definitiva, ya como cuerpo de obispos o colegialmente.

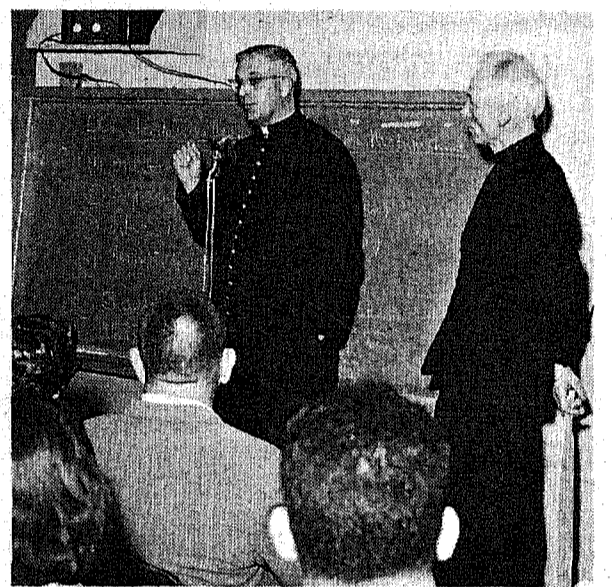
Esto pone sobre los obispos la obligación de enseñar no esperando por el Santo Padre para pronunciarse en cada problema que surja. De ahí que sea importante observar las declaraciones de las conferencias nacionales de obispos reunidas en todo el mundo.

Puede decirnos, Monseñor, cuando usted pensó por primera vez estudiar para sacerdote, pensó alguna vez en ser obispo?

Decidí estudiar para el sacerdocio cuando estaba en primer grado. Fue un deseo y una decisión de la que nunca me he lamentado. Ser sacerdote era para mí algo tan grande que nunca pensé siquiera en la posibilidad de ser obispo. Fui feliz como sacerdote y nunca tuve dudas sobre esa decisión.

Cuáles cree son los principales retos que encara la Iglesia en el Sur de la Florida?

Hay muchos retos y tareas a realizar por la Iglesia en el Sur de la Florida. El primero es el gran llamado dirigido a nosotros por el Concilio Vaticano para la implementación de sus decretos. Muchos esperan milagros de la noche a la mañana y que la Iglesia puede realizar grandes transformaciones en materia de horas. Esto por supuesto, es un pensamiento falso e imprudente. Tenemos que comprender primero lo que el concilio exactamente quiere y en qué dirección hemos de ir, para entonces tomar los pasos necesarios. Hemos comenzado, pero, como las otras diócesis del mundo, nos falta mucho por andar. Creo que estaremos implementando los dictados del Vaticano II por más de cincuenta años. Sus reformas y métodos de renovación son de tan amplio alcance que es imposible alcanzarlo todo en un momento. El segundo reto que hemos de enfrentar es el de tratar de construir una comunidad cristiana aquí en el Sur de la Florida, abarcando a todos los elementos divergentes y disímiles aquí presentes. Contamos con un crecido número de población procedente de otros estados del norte y del hemisferio que no están enraizados en la Florida. Tenemos también un gran número de latinos, no



El Obispo Designado Mons. John J. Fitzpatrick, como director del Apostolado en Español, participo en distintas actividades de las organizaciones hispanas. Aquí en un acto del Movimiento Familiar Cristiano, junto al Padre Pedro Richards, de Uruguay, uno de los asesores del Movimiento en Latinoamérica.

sólo de Cuba, sino también de otros países de Latinoamérica, así como una considerable población negra. Lograr que todas estas gentes se interesen las unas por las otras, comprendiéndose y confiando las unas en las otras, es una tarea inmensa. Cuando tengamos esa comprensión y preocupación mutuas, el construir una comunidad será fácil. La Florida es el segundo estado de la unión en crecimiento. Esto presenta una gran tarea a realizar en el campo de la educación. Necesitaremos más universidades, colegios y todos los medios modernos de enseñanza no sólo para los jóvenes sino también para los adultos. Hay muchos problemas a resolver y la colaboración de hombres de buena voluntad de todos los credos será muy necesaria, por lo que tenemos que enfatizar en el ecumenismo. Tenemos que atender las necesidades de los grandes contingentes procedentes de Latinoamérica y el gran número de trabajadores migratorios, cuyo problema muchas veces pasa inadvertido, pero que está siempre presente.

(Continuará a la Semana Próxima)

En Reunión Episcopal de Colombia

Laicos Pedirán que Iglesia Elimine Los Lujos Superfluos

LIMA—Eliminar los fastuosos palacios, las costosas vestimentas y las joyas en la jerarquía eclesiástica, son, entre otros, los pedidos que elevarán los responsables latinoamericanos de apostolado laico a la II Conferencia General del Episcopado Latinoamericano a realizarse en agosto próximo en Medellín.

Los laicos latinoamericanos acordaron formular esos pedidos después de cinco días de deliberaciones en el seminario que efectuaron para estudiar el Documento Básico de la cita episcopal latino-

americana que será inaugurada por el Papa Paulo VI en Bogotá. Los laicos se reunieron en Santa Inés, una localidad situada a pocos kilómetros de Lima.

En el seminario, los laicos latinoamericanos solicitaron un mayor diálogo con la jerarquía eclesiástica de cada país, la necesidad de una pastoral que tenga a la familia como núcleo central de la sociedad y, al mismo tiempo, reclamaron una acción inmediata de la jerarquía en los problemas que afectan a las naciones a través de una

verdadera promoción humana.

Piden asimismo un mayor diálogo entre los mismos laicos. Señalaron después los problemas que afectan a Latinoamérica y dieron ciertas soluciones que servirán de pauta en las discusiones posteriores, como la creación de estructuras que promuevan el desarrollo integral del hombre.

La Secretaria del Departamento de Apostolado de los Laicos del CELAM, Amparo Ferrer, dijo que "lo importante de este documento que

será discutido en la II Conferencia Episcopal es que los laicos lo han elaborado con entera libertad, mostrando opiniones reales y concretas."

El seminario de estudio del Documento Básico, efectuado por los laicos, contó con la participación de responsables de apostolado laico de México, Argentina, Uruguay, Chile, Paraguay y Perú. Ellos se abocaron al estudio de la realidad latinoamericana, reflexión teológica y perspectivas pastorales.

The Mental Delinquents Who Killed Presidents

Plot against Presidents, by John Mason Potter, Astor-Honor, June 14, 1968. 310 p. \$6.95. (I)

Four Presidents of the United States have been assassinated—Lincoln, Garfield, McKinley, and Kennedy.

Potter's book follows a familiar pattern: each president who was a victim of assassin placed in his historical perspective; the assassin is then introduced to the reader with remarkable biographical detail.

Potter has delved into the eccentric conduct and known idiosyncracies of John Wilkes Booth, Charles J. Guiteau, Leon Czolgosz, and Lee Harvey Oswald.

Other would-be assassins, such as Richard Lawrence, John Schrank, Giuseppe Zangara, and Oscar Collazo, are given briefer but thorough analysis.

All these mental delinquents are a psychiatrist's delight. With perhaps the exception of John Wilkes Booth, all were "loners".

They were short, thin, wiry men; not one was over 40 years of age. Lost in fantasy and unable to face reality, they convinced themselves that true public rec-

BOOKS IDEAS IN PRINT

ognition would come to them by killing a president.

Lawrence attempted to shoot Andrew Jackson. Booth shot Lincoln. Guiteau, disappointed on being denied an appointment from President Garfield, took his revenge in a Washington railroad station.

Czolgosz stalked McKinley and finally, in the presence of a large Buffalo crowd, shot the gentle Ohioan. John Schrank tried to kill Theodore Roosevelt during the campaign of 1912.

Zangara fired at Franklin Roosevelt and killed Mayor Cermak of Chicago instead.

Collazo and Lee Harvey Oswald brought tragedy to President Truman and the Kennedy family.

Potter Kennedy once remarked that it was a simple thing to kill a president. The tragedy is that

so much that is good is lost by the willful act of murder. So much is left to conjecture when the assassin is killed, as in the case of Booth and of Oswald.

Reams of articles are written speculating whether one man was involved or a group organized in plotting the elimination of a government. The author feels that in every case of assassination or attempted assassination the assassin acted alone.

Potter's book is well written, but marred by printing and spelling (editing?) errors. Errors are found on pages 66, 69, 100, 104, 106, 130; two on page 131, 149, 151, 155, 161, 170, 189, 208, 221, 239, 244, 246, 248, 253, 277.

Roscoe Conkling is called Conklin. Woodrow Wilson is credited with an electoral vote of 438 instead of 435.

President Hayes becomes Hays. Common words, such as pamphlet, occur, Deity, and siege, are misspelled. An index would be of great help to the reader, together with a more extensive bibliography. Mr. Potter deserves better treatment from the publisher. (67-30944)

Frank C. Brown

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

FRIDAY, JULY 12

9 a.m. (7) Just Across The Street (Unobjectionable for adults and adolescents)
9 a.m. (10) I Married A Woman (Unobjectionable for adults and adolescents)
5:30 p.m. (10) Tension At Table Rock (Unobjectionable for adults and adolescents)
7 p.m. (23) 79 AD (No Classification)
7:30 p.m. (10) The Last Sunset (Unobjectionable in part for all)
OBJECTION: The plot of this film is resolved by a heroically presented suicide on the part of the principal male character.
8:30 p.m. (6) Night Train To Milan (No classification)
9 p.m. (4 & 11) I Want To Live (Unobjectionable for adults)
11 p.m. (6) A Run For Your Money (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Primrose Path (Unobjectionable in part for all)

OBJECTION: Though prostitution and the attendant evils and antecedents are presented as unattractive, degrading and sordid, the film concerns itself with prostitution as background—setting and important subject material; and may, especially in the light of the dire familial circumstances depicted, tend to create fatalistic attitude and arouse some sympathetic reactions.

SATURDAY, JULY 13

2 p.m. (6) A Run For Your Money (Unobjectionable for adults and adolescents)
2 p.m. (11) In Person (No classification)
3:30 p.m. (4) Rebecca Of Sunnybrook Farm (Family)
4 p.m. (6) Night Train To Milan (No classification)
7 p.m. (6) A Run For Your Money (Unobjectionable for adults and adolescents)
7:30 p.m. (23) El Maestro (No classification)
9 p.m. (6) Night Train To Milan (No classification)
9 p.m. (23) Los Cobardes (No classification)
11 p.m. (10) The Naked Maja (Unobjectionable for adults)
11:45 p.m. (11) Valerie (Unobjectionable in part for all)

OBJECTION: Suggestive costuming, sadistic sequences; low moral tone.

SUNDAY, JULY 14

11:30 a.m. (7) The Bacchantes (No classification)
12:30 p.m. (10) Three Men On A Horse (Unobjectionable in part for all)
1 p.m. (4) Destry Rides Again (Unobjectionable for adults and adolescents)
1:30 p.m. (7) Fixed Bayonets (Family)
2 p.m. (6) Night Train To Milan (No classification)
2 p.m. (10) Watch On The Rhine (Unobjectionable for adults and adolescents)
3 p.m. (7) Mystery Submarine (Family)
5 p.m. (10) Treasure Of Sierra Madre (Unobjectionable for adults and adolescents)
6 p.m. (6) Night Train To Milan (No classification)

7 p.m. (23) Los Cobardes (No classification)
8 p.m. (6) The Desperate Hours (Unobjectionable for adults and adolescents)
8:30 p.m. (23) El Maestro (No classification)
9 p.m. (10) The Unforgiven (Unobjectionable for adults and adolescents)
9 p.m. (12) Dear Brigitte (Family)
11:15 p.m. (11) Rachel And The Stranger (Unobjectionable for adults and adolescents)
11:30 p.m. (5) Weapons For Vengeance (No classification)
11:30 p.m. (7) Kiss Them For Me (Unobjectionable in part for all)
OBJECTION: Suggestive costuming, dialogue and situations; reflects acceptability of divorce.
12:05 a.m. (10) The Unholy Wife (Unobjectionable for adults and adolescents)

MONDAY, JULY 15

9 a.m. (7) The Sellout (Unobjectionable for adults and adolescents)
9 a.m. (10) The Bank Dick (Unobjectionable for adults and adolescents)
5:30 p.m. (10) Timbuku (Family)
7 p.m. (23) The Golden Goddess Of Rio Beni (No classification)
8:30 p.m. (6) The Desperate Hours (Unobjectionable for adults and adolescents)
9 p.m. (23) This Sporting Life (Special classification)

OBSERVATION: This film portrays the tragic agony of a man and woman who are so stunted in their humanity by the brutality of the world that they are spiritually and emotionally incapable of a saving, authentic human love. Although no religious principle is invoked in the entire film, things that are wrong appear as much. There is remorse, struggle, resistance, repugnance. Our pity is around for agony that is very human and unfortunately not uncommon. Because of the genuine depth and value of this film the benefit of the doubt has been given to what occasionally appears to be not dramatically valid realism of treatment but a calculated pandering to prurient and even pervers interest.

THURSDAY, JULY 18

11 p.m. (6) Operation Snatch (No classification)
11 p.m. (23) I Wake Up Screaming (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Breakfast For Two (Family)
1 a.m. (10) Ride The Pink Horse (Unobjectionable for adults and adolescents)
TUESDAY, JULY 16
9 a.m. (7) Chicken Every Sunday (Unobjectionable for adults and adolescents)
9 a.m. (10) Close To My Heart (Unobjectionable for adults and adolescents)
5:30 p.m. (10) Along The Great Divide (Family)
7 p.m. (23) Rome—1585 (No classification)
8 p.m. (4) Wuthering Heights (Unobjectionable in part for all)
8:30 p.m. (5 & 7) Man's Favorite Sport

(Unobjectionable for adults)
8:30 p.m. (6) Operation Snatch (No classification)
11 p.m. (6) The Thirteenth Letter (Unobjectionable in part for all)
OBJECTION: Suggestive sequence.
11 p.m. (23) Moonlight (Unobjectionable in part for all)
11:15 p.m. (11) Having A Wonderful Time (Unobjectionable for adults and adolescents)
1 a.m. (10) There's That Woman Again (Unobjectionable for adults and adolescents)

WEDNESDAY, JULY 17

9 a.m. (7) Bagdad (Unobjectionable for adults and adolescents)
9 a.m. (10) Craig's Wife (Unobjectionable for adults and adolescents)
5:30 p.m. (10) Day Of The Outlaw (Unobjectionable for adults)
7 p.m. (23) White Slave Ship (Unobjectionable in part for all)
8:30 p.m. (6) The Thirteenth Letter (Unobjectionable in part for all)
OBJECTION: Suggestive sequence.
9 a.m. (10 & 12) Flaming Star (Family)
11 p.m. (6) Operation Snatch (No classification)
11 p.m. (23) My Darling Clementine (Unobjectionable for adults and adolescents)
11:15 p.m. (11) They Knew What They Wanted (Unobjectionable for adults and adolescents)
1 a.m. (10) Here Come The Co-Eds (Family)

9 a.m. (7) Abandoned (Unobjectionable for adults and adolescents)
9 a.m. (10) Three Sailors And A Girl (Unobjectionable in part for all)
OBJECTION: Suggestive costuming.
5:30 p.m. (10) Public Enemy (Unobjectionable in part for all)

OBJECTION: Low moral tone; suggestive sequence; excessive brutality.
7 p.m. (23) Valley Of The Doomed (No classification)
8:30 p.m. (6) Operation Snatch (No classification)
11 p.m. (6) The Thirteenth Letter (Unobjectionable in part for all)
OBJECTION: Suggestive sequence.
11 p.m. (23) Intrigue (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Men Against The Sky (Family)
1 a.m. (10) Coast Guard (Unobjectionable for adults and adolescents)

FRIDAY, JULY 19

9 a.m. (7) Cry Of The Hunted (Unobjectionable for adults and adolescents)
9 a.m. (10) The Doctor Takes A Wife (Unobjectionable for adults and adolescents)
5:30 p.m. (10) Passe From Hell (Unobjectionable for adults and adolescents)
7 p.m. (10) Romanoff And Juliet (Family)
7 p.m. (23) Revenge Of The Musketeers (No classification)
8:30 p.m. (6) The Thirteenth Letter (Unobjectionable in part for all)
OBJECTION: Suggestive sequence.
9 p.m. (4 & 11) Portrait Of A Mobster (Unobjectionable in part for all)

OBJECTION: Low moral tone.
11 p.m. (6) Operation Snatch (No classification)
11 p.m. (23) The Brain That Wouldn't Die (Unobjectionable in part for all)

OBJECTION: Suggestive costuming; sadism.
11:15 p.m. (11) Dangerous Mission (Family)
1 a.m. (10) Mission To Moscow (Unobjectionable for adults and adolescents)

SATURDAY, JULY 20

2 p.m. (6) Operation Snatch (No classification)
2 p.m. (10) Chain Lightning (Unobjectionable for adults and adolescents)
3:30 p.m. (4) Poor Little Rich Girl (Family)
4 p.m. (6) The Thirteenth Letter (Unobjectionable in part for all)
OBJECTION: Suggestive sequence.
7 p.m. (6) Operation Snatch (No classification)
7:30 p.m. (23) El Angel Desnudo.
9 p.m. (5 & 7) I'd Rather Be Rich (Unobjectionable for adults and adolescents)
9 p.m. (6) The Thirteenth Letter (Unobjectionable in part for all)

OBJECTION: Suggestive sequence.
9 p.m. (23) Mary Juvo La Culpa.
11 p.m. (10) The Children's Hour (Unobjectionable for adults)
11:15 p.m. (11) Man Of The West (Unobjectionable in part for all)
OBJECTION: The highly moral nature of this story is substantially marred by excessive brutality and unnecessary suggestiveness.

This Week's Film Ratings

Following are the titles and ratings of films reviewed this week by the National Catholic Office For Motion Pictures.

FAMILY

Heidi
Three Guns For Texas
UNOBJECTIONABLE FOR ADULTS

Green Berets
How Sweet It Is
Nazarin
Pretty Poison
Work Is A Four Letter Word
OBJECTIONABLE IN PART FOR ALL

The Last Shot You Hear
OBJECTION: Tends to create sympathy for murders
The Mini-Skit Mob
OBJECTION: Brutal and sadistic treatment.

Salt and Pepper
OBJECTION: A witless espionage spoof, this film relies for a large portion of its humor upon suggestive dialogue, lyrics, costuming and situations.

Villa Rides
OBJECTION: In developing its theme about the role of Pancho Villa in the Mexican Revolution, this film concentrates to excess upon violence and brutality.

CONDEMNED

The Man With The Balloons
OBJECTION: Nudity in treatment.

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TELEVISION (Sunday)

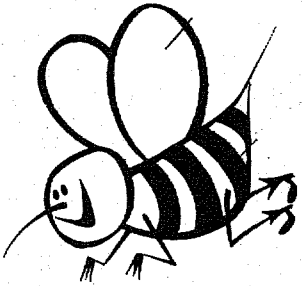
9 A.M.
TELEAMIGO—Ch. 7 WKCT Spanish language inspiration discourse.
THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.
11 A.M.
CHURCH AND THE WORLD TODAY Ch. 7 WKCT.
11:30 A.M.
MASS FOR SHUT-INS—Ch. 10 WLWB
(Tuesday)
9:30 P.M.
MAN-TO-MAN Ch. 2 WTBS Topic for discussion "Eschatology," a theological word that speaks of the doctrines of the ultimate end of the world. Panel includes Father David G. Russell, Rabbi Alfred Waxman and Rev. Robert W. Shaw. Moderator, the Rev. Luther Pierce.

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 First of a series on "Obscenity—An Enemy Of The Community."
7:05 A.M.
NBC RADIO CATHOLIC HOUR—WIOD 610 Kc. 73 F.M.
8 A.M.
THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach.
8:30 A.M.
THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda).
8:30 A.M.
UN DOMINGO FEUIZ—Spanish WFAB, 990 Kc.
8:35 A.M.
CATHOLIC NEWS—WGBS FM 96.3.
8:45 A.M.
THE HOUR OF ST. FRANCIS—WJCM, House For Sale.

9 A.M.
THE HOUR OF ST. FRANCIS—WJCM, Same as 8:45 a.m.
THE SACRED HEART PROGRAM—WGMA Hollywood.
9:05 A.M.
CATHOLIC NEWS—WIRK, 1290, West Palm Beach.
9:30 A.M.
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., fm. 95.5 mg. (Fort Pierce). First of a series on "obscurity—An Enemy Of The Community."
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.

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Sees Cooperation By 'Private' Schools Negro Priests Called 'Scarce'

NOTRE DAME, Ind. — (RNS)— A "healthy" shift from a narrow "parochial school" concept to a broader "private education" base is ground for optimism over the potentialities of future private and public school cooperation in education below the college level.

Father C. Albert Koob, executive secretary of the National Catholic Education at the University of Notre Dame.

If such cooperation is to increase, however, there must be "a common set of goals and objectives" for all educational enterprises in the country, public and private, he said. Once goals are established, the priest held, rational decisions can be made concerning the responsibilities of each sector within the over-all framework.

Father Koob proposed, for example, the assignment of full responsibility for vocational and technical education to the public sector, with a "shared time" approach in which the individual student would take some classes in a private school and some in a public school.

FURTHER EXPANSION
He called for further expansion of federal aid to education for both public and private sectors along the general lines established by the Elementary and Secondary Education Act of 1965. He proposed establishment

of a specific office for private school aid coordination in the U.S. Office of Education, and stronger programs in research and in the training of principals and other administrators for private schools.

Direct state assistance to private schools can be expanded beyond such minimal support as student health services, the NCEA executive declared. He called the "purchase-service" concept the "most hopeful" device for such expansion. Under that device, the state contracts to pay a private

agency to provide stated educational services for private schools. (This is similar to the "purchase of service" aid law recently enacted in Pennsylvania.)

Father Koob cautioned, however, that "no state today feels it has sufficient funds to support public education," let alone to take on further commitments to private education.

The Catholic educator saw promise in special educational programs for the disadvantaged in inner-city areas in which public and private agencies could co-

operate. He cited a new plan of the Diocese of Baltimore, under which certain parochial schools and classes are being closed to free their personnel and funds for pre-school and adult education in the slums.

Father Koob said the continued existence of private education cooperating with the public sector depends on general public support "of the concept of dualism in American education." He warned, however, that "we could cooperate to the point where we in the private sector would lose our identity."

Negro Priests Called 'Scarce'

ST. LOUIS —(NC) — The outlook for black diocesan priests in the St. Louis archdiocese was described as "very bleak" in a report on Negro vocations presented to the Archdiocesan Commission on Human Rights.

Father Robert F. Coerver, C. M., rector of Kenrick Theological Seminary, called the local situation of black vocations "very bleak," with no likelihood of a Negro diocesan priest here for up to 12 years.

Father Coerver said that

while many Negro boys have good intellectual capacities they have not been sufficiently educated in inner city parish schools. This, compounded by a different family and cultural background, adds to their struggle.

Father James C. Kern, vocation moderator for the archdiocese, rejected the concept of an all-Negro seminary or special qualifications for Negro students. He quoted Father Rollins Lambert, black militant priest from Chicago, that "to low standards for Negroes would tend to confirm the notion that Negroes are inherently inferior."

Father Anthony J. Falanga, C. M., professor of theology at Kenrick Seminary, said that the permanent diaconate "opens up tremendous possibilities," especially for Negro clergy.

Msgr. Patrick J. Molloy, pastor of Most Blessed Sacrament parish in a primarily Negro area traced the past performance of the U. S. church and black priests.

"Today, nearly half of all black priests in the U.S. are members of the Divine Word Missions because, as the men were graduated by the seminary and ordained, virtually no dioceses would accept them," Msgr. Molloy said.

Bishop Sheen Urges New Church Uses

PRATTSBURG, N.Y.— (RNS)— Bishop Fulton J. Sheen has urged here that Roman Catholic churches be used as "dispensaries," "cinemas," and "depots for food and clothing" in an effort to help the underprivileged.

The head of the Diocese of Rochester made his suggestion in a sermon at ceremonies marking the centennial of St. Patrick's Catholic church here.

It was the prelate's first public comment on the use of church property for neighborhood welfare since his Ash Wednesday announcement in February. At that time he said he had given parish property in downtown Rochester to the fed-

eral government with the provision that it would be used for housing the poor. Parish opposition forced him to rescind the action.

"Property is like hair on the head: No matter how many hairs we have, it hurts to have one pulled out," Bishop Sheen told the Prattsburg congregation. "We soon begin to talk of 'mine' and 'ours' in relationship to what is really God's, for the Church is God's house."

MANY CHANGES
Bishop Sheen predicted that there will be many changes in the Church in the next century and "there are many changes needed now which are difficult to initiate." He added:

"In our larger cities I

would like to see the Church dispossess herself of some of her real property by giving some church property to the poor for housing; I would also like to see something done to the almost-empty Christian churches in an area. (I know of one city ward where there are 17 churches and the total attendance on Sunday is minimal.)"

For these half-empty churches, Bishop Sheen suggested that they be used as: "Dispensaries to which hospitals could supply free science films and entertaining pictures, there would also be shown religious films, thus providing better food for the minds of the young, than that which they

gather on the streets."

Bishop Sheen also suggested that parish schools be turned into centers for teaching Christian formation, cooking, sewing, home-making, precious in the sight of God."

Parish Loans A Convent

CLEVELAND (RNS) — A parish in a racially-mixed neighborhood is lending its mortgage-free, 14-year-old convent to the community for a multi-service center.

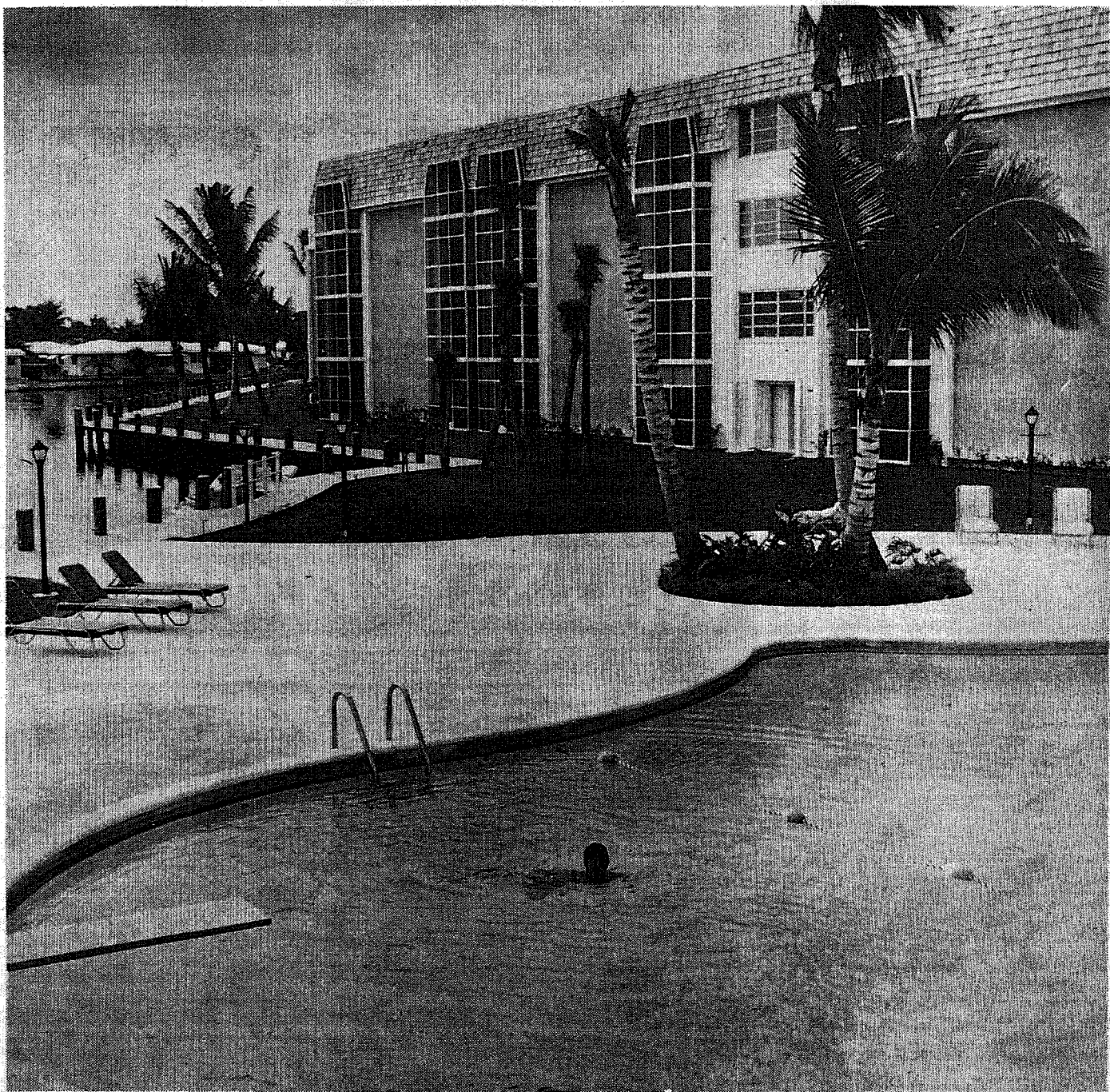
The new community center, which expects to open by Sept. 1, will be operated by the Greater Cleveland Neighborhood Centers Association.

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