

33 New Cardinals Invested; Vatican Units Established

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THE VOICE

VOL. XI No. 8

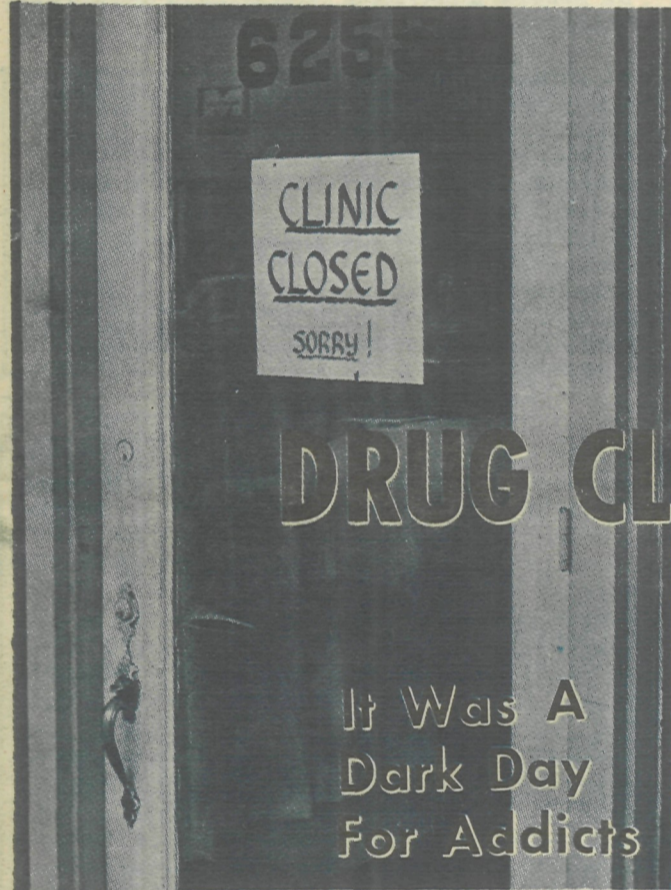
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MAY 2, 1969

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America's newest Cardinals meet in Rome with the Dome of St. Peter's in the background. From left to right, are Cardinals Terence J. Cooke of New York, John F. Dearden of Detroit, John J. Carberry of St. Louis and John J. Wright of Pittsburgh. Three of the Cardinals will return to their dioceses, but Cardinal Wright will soon receive a Vatican assignment.



DRUG CLINICS REOPEN

It Was A Dark Day For Addicts

Abortion Bill Passes House After Scuttle Effort Fails

What has been termed a "hastily and poorly written" new version of Florida's liberalized abortion bill was passed by the House of Representatives this week and sent to the Senate.

Meanwhile another version of the bill has been under dis-

cussion in the Senate where it gained approval of the Health, Welfare and Institutions Committee and has been referred by the Judiciary Committee to the Subcommittee on Jurisprudence headed by Sen. Robert Shevin of Miami who introduced the measure.

The House bill was passed by an extraordinary parliamentary procedure when early Wednesday, a motion to re-hear was tabled, which had the effect of adopting the bill.

Rebuttal was limited to approximately five minutes of debate by Rep. Don Reed of Boca Raton, who emphasized that since the bill allows any female to have an abortion who has been the victim of statutory rape, any girl under the age of 18 years who has had intercourse, would be permitted to have an abortion.

Reed, who had voted in favor of the measure on Monday in a maneuver to have the bill reconsidered, pointed out that the statutory rape provisions in the State of Florida require only that a girl be below the age of consent and be of chaste character.

Naturally, Reed declared, any girl who is attempting to meet the provisions of this bill and who wants to have an abortion will "claim that she is chaste."

Legislators opposed to the bill also sought adoption of an amendment that would permit abortion only in cases of forceable rape, but, because of the motion to table, were not able to propose the amendment.

Final vote on the bill, which Thomas N. Horkan, executive director of The Florida Catholic Conference, said contained misspelled words, grammatical mistakes and unusual language, was 61-47.

According to Horkan, the House bill was revised 24 hours prior to the meeting of the Committee on General Legislation held two weeks ago and members of the committee were not given the opportunity to fully consider it.

Debate was closed on the bill and a vote taken within two minutes of adjournment, Horkan declared, adding that the committee would not consider amendments to the bill because the Speakers' Ball was being held that night and the chairman stated, "We have been instructed to report out this bill."

At that time Rep. Reed claimed the motion was out of order, and that the vote was not correctly handled and required another committee vote.

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School Closings Continue In U.S.

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Uganda Readies For Pope Paul

NAMUGONGO, Uganda - (NC) - The brick church here honoring the Uganda Martyrs, which has attracted thousands of pilgrims since it was built in 1934, is being replaced by a new building in anticipation of Pope Paul VI's visit to Uganda in July.

The church, at the site of a new \$280,000 shrine to the 22 martyrs who were executed in 1886 and canonized in 1964, will be temporarily replaced by a mud-wall structure to provide a place of worship for local residents while the new shrine is being built. The Pope is expected to consecrate the site during his visit.

Old 'Rights' Blocs Sunk By Militants

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11 Observe Jubilees As Priests

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TEARS ROLL down the face of a 13-year-old South Vietnamese girl during her first day at a special village for orphaned and abandoned children. The girl was brought to the village because there wasn't enough food for all the children at home. Her mother hopes to visit her regularly. Her father is in the army.

Right-To-Life Group Formed; Fights Abortion

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End Blockade, Cuban Bishops Ask

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

Fla. Abortion Bill Passes, After House 'Table' Move

(Continued from Page 1)

On Monday, after a hot debate which lasted three hours, the House passed the liberalized abortion bill with a vote of 64-50 but deleted a provision which would have permitted abortion if the mental health of the mother was endangered.

Under the bill abortions would be allowed if in the opinion of three physicians the physical health of the mother would be impaired; the child could be born with serious physical or mental defects; or if the pregnancy results from rape or incest.

In addition the bill would require that such operations be performed in an accredited hospital and that the written request of the pregnant woman and her husband be obtained. In the event that the pregnant woman was under 18, parents or guardians would be required to give their consent. In all cases three physicians must certify that an abortion is recommended and justified.

Those violating the provisions of the proposed measure would be guilty of a felony and subject upon conviction to imprisonment of up to 20 years and a fine of \$10,000.

Leading the fight against the liberalized abortion bill were Rep. Don Reed, Boca Raton, the Republican floor leader; and Rep. James Sweeney, Deland, dean of the House.

Voting in favor of the measure were the following representatives:

Ted Alvarez, Jacksonville; William C. Andrews, Gainesville; Maxine Baker, Miami; William H. Bevis, Fort Meade; Richard A. Bird, Fort

Lauderdale; Cecil L. Bothwell, Jr., Orlando; Bob Brannen, Lakeland; George L. Caldwell, Fort Lauderdale; J. R. Clark, Lakeland; William R. Conway, Holly Hill; Granville H. Crabtree, Sarasota; John R. Culbreath, Brooksville; Talbot (Sandy) D'Alamberte, Miami; Paul W. Danahy, Tampa; Charles E. Davis, Jr., Vero Beach; R. Earl Dixon, Jacksonville; Murray H. Dubbin, Miami; Lewis S. Earle, Winter Park; Henton D. Elmore, Crestview; George Firestone, Miami; William H. Fleece, St. Petersburg; Jeff D. Gaudier, Miami; William L. Gibson, Miami.

Also William D. Gorman, Orlando; Robert Graham, Miami Lakes; Marshall Harris, Miami; Donald E. Heath, Nokomis; Robert C. Hector, Miami; Roy L. Hess, Pensacola; Richard S. Hodes, Tampa; William G. James, Delray Beach; Howell E. Lancaster, Trenton; Gerald Lewis, Miami; Clifford McNulty, Melbourne; John R. Middlemas, Panama City; Miley Miers, Tallahassee; Wayne Mixson, Marianna; Jack Murphy, Clearwater; J. Wertz Nease, Jacksonville; Donald G. Nichols, Jacksonville; Carl Ogden, Jacksonville; Richard Pettigrew, Miami; James Pratt, Palmetto; Henry J. Prominski, Pompano Beach.

And James L. Redman, Plant City; Donald H. Reed, Jr., Boca Raton; A. J. Robinson, St. Petersburg; Walter W. Sackett, Miami; T. Terrell Sessums, Tampa; Carl A. Singleton, Coral Gables; Ken Smith, Perry; Jim K. Tillman, Sarasota; Richard J. Tillman, Cape Kennedy; Tom Tobiasen, Pensacola; Donald L. Tucker, Tallahassee; Ralph D. Turlington, Gainesville; Ralph C. Tyre, Lake City; Gordon W. Tyrrell, Pensacola; Roger West, Jack-

sonville; Harry Westberry, Jacksonville; Roger Wilson, St. Petersburg; Louis Wolfson, Miami; R. D. Woodward, Jr., Quincy; and Quillian S. Yancey, Lakeland.

Not present were W. E. Fulford, Orlando; Joel K. Gustafson, Fort Lauderdale; E. L. Martinez, Tampa; Red Randell, Fort Myers; Frederick H. Schultz, Jacksonville; and Don H. Stafford, Largo.

Opposes Liberalized Abortion Bill

Right-To-Life Group Formed

By T. CONSTANCE COYNE
Voice Feature Editor

Florida's liberalized abortion bill came under strong fire today from the Dade County Right-To-Life Committee, a new group formed to oppose passage of the bill.

"The bill, as originally passed by the Florida House of Representatives, would allow the unborn child to be killed at any time up to the moment of birth," said Mrs. Murray Blair Wright, president of the committee.

"We believe that this action is unconstitutional as depriving a human being of life without due process of

Mine Injures U.S. Chaplain

DA NANG, Vietnam — (NC) — A U.S. Navy chaplain, Father (Lt.) Paul O'Rourke, S.S.C., is reported in satisfactory condition after being wounded when a troop carrier in which he was riding hit a land mine south of here.

Father O'Rourke, 34, who is assigned to an infantry battalion of the 7th Marine regiment formerly served as a missionary

law. This is contrary to all American legal and medical precedents," Mrs. Wright, the mother of eight children, explained.

In addition to Mrs. Wright, who has a law degree, three other prominent Dade County residents were elected officers of the committee. Rabbi Dr. Tibor H. Stern of Jacob Cohen Community Synagogue, Miami Beach, is vice-president.

Robert W. Brake, an attorney, will serve as secretary, and osteopathic surgeon Dr. Joseph J. Kalbac has been elected treasurer of the non-profit organization.

Rabbi Stern described the abortion measure as "contrary to the moral fibre of the United States."

Mrs. Thomas Palmer, one of the committee's directors, pointed out that "theological conviction is not the issue in this legislation. The question is whether or not we are going to say if someone is to live or die."

Seminary Asks Book Gifts

An appeal for books for the library of St. John Vianney Minor Seminary was issued this week to South Florida residents.

According to archdiocesan officials, additional volumes are urgently needed to meet the requirements of an accredited library.

All types of suitable books will be welcomed;

particularly novels, Spanish language books and reference books, which, it was pointed out, usually do not change.

Anyone wishing to donate books to the library may call the seminary office at 221-3233 in Miami and arrangements will be made for the books to be picked up at the convenience of the donor.

Push Fatima Beatifications

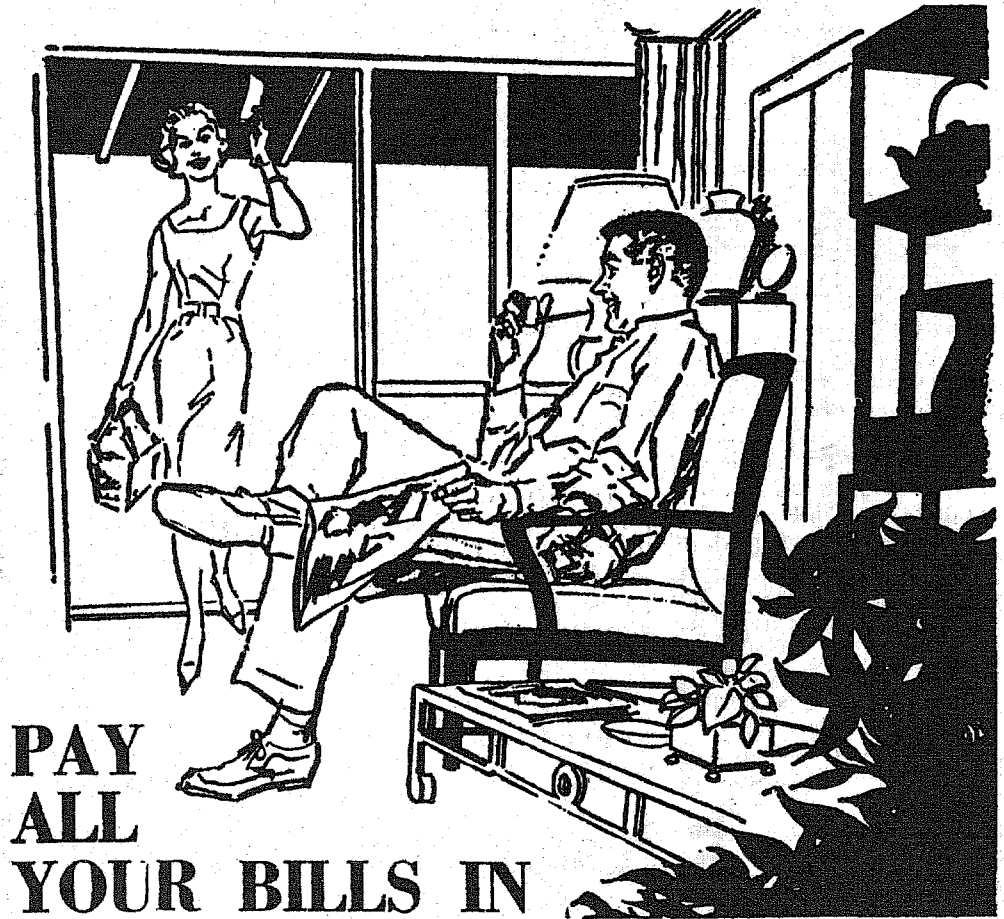
FATIMA, Portugal — (NC) — Further steps were taken toward the beatification of Francisco and Jacinta Marto, two of the children associated with the Fatima apparitions, on the 50th anniversary of Francisco's death.

The steps consisted of interviews with several witnesses testifying to the virtues of the two children.

It is hoped that the canonical proceedings toward beatification can soon move to Rome. A Church

tribunal has yet to decide on whether or not unapproved veneration has been given to the children.

Witnesses interviewed here include Dr. Jose Pereira Gens, director of the hospital at the sanctuary hospital at the sanctuary here, who witnessed the apparition of July 13, 1917; Maria dos Anjos, sister of the third of the Fatima children, Lucia, who is now a Carmelite nun; and Joao dos Santos Marto, brother of the two deceased children.



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This could turn out to be your longest Florida vacation. In fact, you might never leave. Florida's like that.



New Cardinals Invested; Units Formed

VATICAN CITY — (RNS) — The universality of the Church and particularly of the College of Cardinals was stressed by Pope Paul VI here during ceremonies in which he formally announced the appointment of 33 new cardinals.

The names of four Americans were among those read by the Pope during the "secret" (private) consistory here which preceded the public conferring of the red birettas and the concelebration of a Mass later in the week.

They were: John Cardinal Dearden, Archbishop of Detroit and president of the National Conference of Catholic Bishops; John Cardinal Wright, Bishop of Pittsburgh, who will become a member of the Roman Curia; Terence Cardinal Cooke, Archbishop of New York; and John Cardinal Carberry, Archbishop of St. Louis. Their elevation raises to 10 the number of U.S. cardinals.

The consistory increased the overall number of cardinals from 101 to 134. Of these, 84 are Europeans, 31

from North, or South America, 10 Asiatics, 7 Africans and two from Australia and New Zealand.

Italy, with 40, has the largest number of cardinals. Other countries with five or more include France (11), the U.S. (10), Spain (6), Germany and Brazil (5 each).

ASKS OPINION

When he had finished reading the names of his 33 nominees to the 53 existing cardinals who had gathered for the consistory, the Pope asked, in the traditional formula: "Quid vobis

videtur?" (How does it seem to you?)

Following the prescribed reply from the cardinals, "placet" (it is pleasing), the Pope sent three emissaries, Amleto Cardinal Cicognani, Giuseppe Cardinal Ferretto and Benedetto Cardinal Aloisi Masella to the three gathering places where the nominees awaited formal word of their nomination and acceptance. There the "biglietti" (letters of appointment) were presented to them and they were brought to join the other cardinals to hear the Pope's address.

The naming of the new cardinals, Pope Paul said, "is a new affirmation of the supra-national universality of the Church. He added: "The College of Cardinals, which is the body best qualified to help the Pope in the exercise of his mission, must reflect ever more brightly this preeminent characteristic of the Church. This is the reason for which we have increased their numbers so that they may be found in every nation of the world, whether of long Christian tradition or not."

During the private consistory, the Pope also an-

nounced the formation of a new theological commission which had been requested by the bishops of the world during their first international synod in Rome in October, 1967. The synod, according to earlier reports, will be international in membership and will have the function of keeping in touch with new theological developments around the world. Theologians of various schools, some of whom will be nominated by episcopal conferences, are expected to be members of the commission.

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THE VOICE

Civil Rights Groups Forced To Shut Doors

Militant blacks have forced at least two Greater Miami chapters of Negro civil rights organizations to the brink of oblivion. The Voice learned this week.

Spokesmen for both the National Association for the Advancement of Colored People (NAACP) and the Congress of Racial Equality (CORE) confirmed the situation.

Dr. John C. Brown, long-time coordinator in Miami for CORE, explained the situation of his group very simply:

"For many, many years some of our best CORE members in the Miami area were white people. When the militants seized control of the national organization, they changed the rules.

"They said we no longer could have white members. They told us white men and women could be 'friends of CORE' but we could not list

them any longer on our membership rolls.

"I conferred with my board members and other leaders in Miami and we decided we would not turn our backs on the white friends who had supported our efforts for so many years. Accordingly, CORE in Miami is now dead."

Dr. George A. Simpson, who took over the NAACP helm last year when the Rev. Theodore R. Gibson stepped out of the local chapter presidency, was somewhat less candid than Dr. Brown, but his comments added up to about the same story — no more NAACP in Miami.

Simpson said simply: "Other groups have taken over most of the functions which the NAACP performed at the local level for many years. The feeling now among the black race seems to be running in other directions than the course which

the NAACP pursued for many years."

He said "our membership is down to nearly nothing and dues collections are a thing of the past."

In the early days of the civil rights movement, beginning with the Supreme Court decision which ordered school integration 15 years ago, both CORE and the NAACP were regarded as extremely militant and now — on the Miami scene at least — they have been put more aggressive.



ROME BOUND last week were Archbishop Coleman F. Carroll, Msgr. James J. Walsh, Archdiocesan Director of Vocations; and Joseph M. Fitzgerald, K.S.G., past president of Serra International; who were among those attending the ceremonies of elevation for the newly-named Cardinals.

Deeds Superior To Talk, NCCM

ST. LOUIS — (NC)— A simmering mood at the 1969 biennial convention of the National Council of Catholic Men boiled over in the last session of the four-day meeting and delegates went home with some watered-down resolutions and with a suspicion that NCCM is preparing to develop more substance to its programs in the future.

A strong minority fight on resolutions indicated to many NCCM officials that action may soon replace talk in the nation-wide organization.

This was expressed in several of the talks presented to the convention.

William Maher, of the NCCM Washington staff, told delegates they must avoid "pointless risk," but not "moderate risk." Success, he said, is accomplished by those willing to take risks.

Richard H. Dement, also of the Washington staff, warned against being "hung up on structures for the sake of structure."

INSPIRATION

Delegates expressed satisfaction with convention workshops and said they helped inspire them to try new ideas when they return home.

Hugh Dolan, executive director of the El Paso, Texas, Diocesan Council of Catholic Men, told NC News Service he is satisfied if he can take home with him just two or three new ideas. Dolan was among those who is perfectly satisfied with NCCM.

Val W. Lammert, president of the St. Louis Archdiocesan Council of the Laity, was typical of those who want to see more action backing up the talk of NCCM.

He told NC News Service that more emphasis should be put on the parish level where "there is potential for growth." Lammert also expressed concern about the lack of men just out of college in NCCM. He said they are activists who could add a lot of spark to the organization.

Among those reelected to the NCCM board of directors during the sessions was James V. Dolan, Our Lady Queen of Martyrs parish, Fort Lauderdale.

Highlight of the convention was the appearance of Maurice Cardinal Roy of Quebec. He was introduced at the convention banquet by Martin H. Work, NCCM executive director, who called the Canadian prelate "the laymen's cardinal."

Cardinal Roy was applauded when he deviated from his prepared text and said, "Personally, I'm not concerned about what the laity will do, but rather I am concerned about what they might not do."

Delegates praised a message delivered by M. Henri Rollet of Paris, president of the International Federation of Catholic Men, who was a special guest at the convention.

His address was one of gratitude to the American people.

"Whatever lines of policy my country has taken," the French citizen said, "my countrymen are thankful that the soldiers from America have crossed the Atlantic

twice to liberate us. "We have not forgotten the sacrifices of the Americans," Rollet said. "I assure you of our gratitude," he added.

Schools Closings Continue In U.S.

WASHINGTON — (NC) — School closings and proposed cutbacks made news in two of the nation's largest dioceses, while extensive consolidation plans were detailed in two others.

John Cardinal Dearden of Detroit, acting on reports citing extreme costs to run parochial schools, announced that six Catholic high schools and nine elementary schools in the archdiocese must close in June.

Cardinal Dearden said it was with "extreme regret" he made the announcement affecting 1,600 high school and 1,800 grade school pupils in the 15 schools.

The Detroit archdiocese started the school year last fall with 349 elementary and high schools and will finish the year in June with 21 fewer schools. Four other schools have consolidated grades this year.

"Although efforts will be made to take some of the students at surviving (Catholic) schools in the area," an archdiocesan statement said, "most students are expected to be added to public

school lists in Detroit and suburbs."

MEANS EXHAUSTED

The decision to order the closings came after a report was submitted by Auxiliary Bishop Thomas J. Gumbleton, vicar general of the archdiocese.

Bishop Gumbleton said, "Everything possible that could be done has been done."

According to the statement, "Some 15 school originally on the 'closing list' were given temporary extensions of life as a result of extraordinary efforts by parishes."

In Chicago, meanwhile, the archdiocesan school board heard testimony from representatives of 13 schools considering some form of curtailment.

A school board spokesman said five of the elementary schools, with a total enrollment of 930, are seeking permission to close outright. Four of the schools want to close some classrooms while maintaining all eight grades; four others want to eliminate

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Priest For Miami See To Be Ordained In N.J.

The Rev. Mr. Daniel K. Dorrity will be ordained to the priesthood for the Archdiocese of Miami in his home parish Church of the Annunciation, Paramus, N.J., at 10 a.m., Saturday, May 3.

Auxiliary Bishop John J. Fitzpatrick will confer the Sacrament of Holy Orders on the first of 16 priests who will be ordained during the next month for service in South Florida.

A son of the late Mr. and Mrs. John W. Dorrity of Paramus, the ordinand received his early schooling at Blessed Sacrament, Avon Avenue, and South Side High School, Newark, N.J.

A native of Jersey City, N.J., he attended Seton Hall University, which awarded him a Bachelor of Science degree in accounting; and Pope John XXIII National Seminary, Boston.

For one and a half years he was a member of the U.S. Air Corps and in addition has spent some 25 years in the business world as an employe of the Hearst Corporation. Prior to entering the seminary he was supervisor of the Programs Budgets at



the Institute of International Education in New York City.

His first Solemn Mass after ordination will be celebrated at 2:30 p.m., Sunday, May 4 in the Church of the Annunciation.

Among relatives attending Father Dorrity's ordination and First Mass will be his brothers, John W., and Thomas F., both of Caldwell, N.J.; his sisters, Mrs. Peter R. Teufel, Nutley, N.J.; and Mrs. Booton Herndon, Charlottesville, Va.; an uncle and aunt, Mr. and Mrs. Joseph Dorrity; and cousins including Sister Ann Dorrity, S.C., stationed in the Diocese of Trenton.

Drug Clinics Reopened; Community Aid Is Offered

Two drug clinics operated by the Catholic Welfare Bureau of the Archdiocese of Miami this week were temporarily closed, then reopened at week's end after offers of community aid were extended.

On the horizon may be new sustenance, expansion and renewed vigor for the program which has opened the door of hope to swelling numbers of addicts.

The clinics were voluntarily closed this week because of an inadequate staff to process and to handle the growing number of cases.

Treatment at the clinics was also suspended due to adverse publicity stemming from erroneous and vague news stories which criticized the clinics.

MEETING HELD

On Tuesday of this week Dr. Ben Sheppard, executive director of the Catholic Welfare Bureau, and the man who founded and operated the clinics, met with the Greater Miami Urban Coalition.

Dr. Sheppard has been treating more than 300 addicts with methadone — a relatively harmless and inexpensive

drug — as a substitute for the expensive and dangerous heroin.

Continuation of the methadone treatments was recommended by the Coalition study group.

During the meeting, it was agreed that it is necessary to have a three-pronged attack on drug abuse:

- Favor the use of methadone.
- Establish in-patient clinics for hard core addicts.
- Step up education of children on the evils of milder drugs.

Ray Goode, Coalition director, said it was further recommended that the program eventually be placed under the auspices of the Department of Hospitals of Dade County.

Community leaders, agencies, psychologists, school counselors and social workers have offered their help to the program.

LAUDS SHEPPARD

Dade County Sheriff Wilson E. Purdy praised Dr. Sheppard for his efforts and for filling a void in the community.

Some five months ago, Dr. Sheppard inaugurated a

round-the-clock drug information 'hot line' to provide facts, referral and eventually, treatment.

Two clinics were set up, one at the Catholic Welfare Bureau, the other in the heart of one of Miami's ghettos.

To treat drug addicts, Dr. Sheppard dispensed prescriptions for substitute drugs.

From a few patients and small counseling sessions, Dr. Sheppard's program grew until he was dealing with more than 300 persons who, as a group, are addicted to a wide variety of drugs.

Dr. Sheppard, former juvenile judge, ex-medical examiner, pediatrician, attorney, and member of Dade County's Public School board, has worked with this great number of addicts practically single-handedly.

Dr. Sheppard feels that there is every indication that the substitution procedure has been successful in the program.

The community benefits from it, he says, because the drug supplier has lost a source of revenue and the incidence of crime is cut-down. The addict, in most cases, is able to resume gainful employment, he explains.

It Was A Gray Morning, A Morning Of Despair

By BOB CORCORAN

(Voice Staff Writer)

It was a gray morning for drug addicts — a morning of despair.

Rain pelted the sidewalk outside the clinic, in the shadow of the expressway in Miami's northwest section.

Rain streamed down the glass door through which the hand-lettered sign read: "CLINIC CLOSED, SORRY."

Many of the drug addicts had heard that it was true. But they came anyway, disbelieving that their clinic could be closed.

"It's like being out in the cold, freezing for four or five days and coming home and the door is locked," said an addict who called himself, Richard.

"This clinic has done nothing but good," a gaunt, lean, bearded youth said. "Watch the crime rate go up," Richard whispered emotionally.

"Just follow the courts. The clinic helped a lot of people, I know it did. If you help even five out of 500, man, it's worth it."

"Just watch the courts, I might be back in there myself," he said with a whine in his voice.

He turned and abruptly walked away, bellbottom pants flopping over wet shoes; a soaking-wet shirt covering a four-inch-wide belt.

They came by bus, by car, and by motorcycle.

They came in sloppy dress, with disheveled hair, stubby faces.

They also arrived dressed neatly, with shirt and tie, complaining they had to see the doctor before they went to work. They just had to see him.

As several addicts gathered around a large desk in the main room of the clinic, at 6252 NW 7th Ave., the thin addict with the beard phoned a friend from a cubby hole office.

"Yeah, at least 50 or 60 have gotten jobs....I can't go back to work, I'm going to get sick....It means back to the streets and cop junk," he told his friend.

"I mean, he (Dr. Sheppard) stays up all night after a day's work to help us. He's

a good man....He's been a doctor, a judge.....," he said.

"Let's have a picket line outside," a square shouldered Negro youth told the group.

"Hey man, that's all we need to have the cops pick us all up," another dungaree-jacketed youngster responded.

"That's Miami, man," a dejected, hollow-checked face said.

"Miami's not so bad, not every city has a Dr. Sheppard," a wry-lipped mouth shot back.

The clinic door swung open again. A neatly dressed, good looking boy walked directly to Sister Marie Loretta's office.

She told him the same thing that she and other staff members had repeated so many times throughout the day.

"No, Dr. Sheppard won't be in today. The clinic is closed temporarily."

He didn't want to take no for an answer. He said

he had to get to see Dr. Sheppard. No, he didn't think he could make it through the day at work. He left.

They came, husbands and wives with babies in their arms. Thin, despair in their eyes. Some couples were both addicts. Other spouses were along with their addicted marriage partners, trying to help them find a new life.

A serious-looking blond youth stared toward the floor and his fringed, wet moccasins. "I really had an inner feeling," he said, addressing no one in particular, "that in about one more month, I'd be off everything. If this is reality, why not escape from it?"

Many of the addicts stayed around for a short time after hearing the bad news.

Staff members explained that those in the program often come in just to talk things out among themselves, or with the staff, try-

ing to get to the roots of their behavior.

Across the street, two men

in trench coats huddled in the doorway of a bar to get out

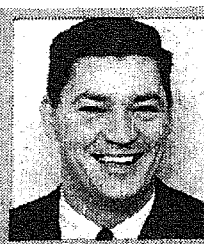
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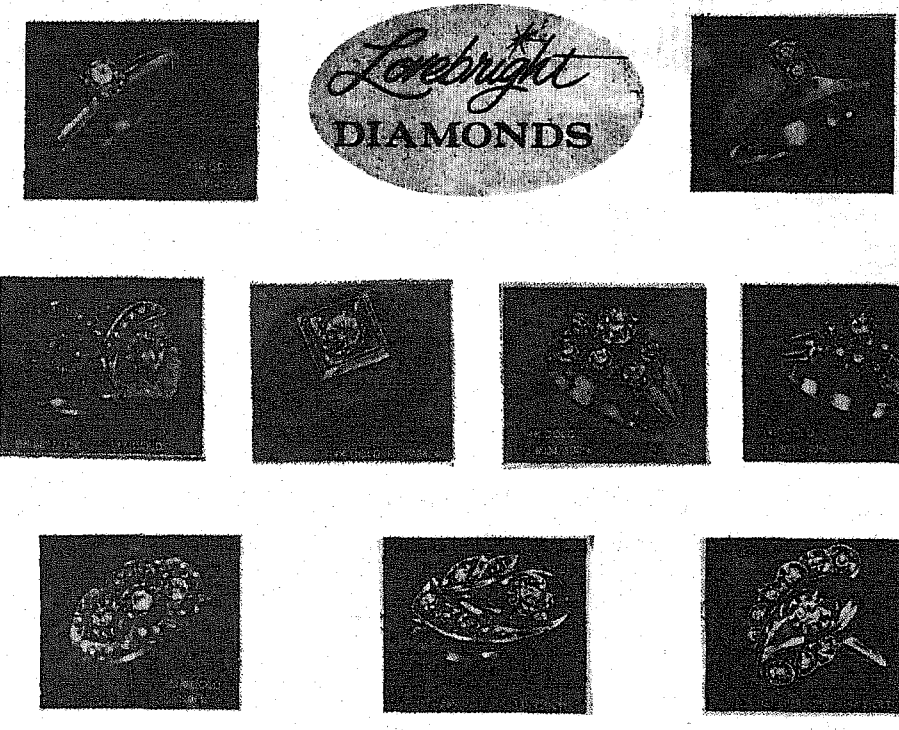


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RADIO

11 Priests Observe Jubilees

Eleven priests in the Archdiocese of Miami observed the anniversaries of their ordination to the priesthood during Mass concelebrated with Archbishop Coleman F. Carroll in the Cathedral.

Observing golden jubilees were Father George Ziemer, Fort Lauderdale; and Father Modesto Galofre. Father Paul C. Heenan, who is also observing his golden anniversary this year, was not present.

Priests observing their silver jubilees were Msgr. James J. Walsh, pastor, St. Patrick Church, Miami Beach, Archdiocesan Director of Vocations; Father Michael Licari, administrator, St. Kevin Church; Father Brian Redington, administrator, Ascension Church, Boca Raton; Father Dominic J. Berra, O.S.A., Biscayne College; Father George Croft, O.M.I., Cardinal Newman High School, West Palm Beach; Father John F. Kiernan, S.S.J., pastor, Holy Redeemer Church; Father Charles Mallen, C.S.S.R., Our Lady of Perpetual Help Church, Opa Locka; Father John Sweeney, S.J., pastor, Gesu Church; and Father Thaddeus Augustyn, Riviera Beach.

Auxiliary Bishop John J. Fitzpatrick and Bishop Pat-



PRIEST-JUBILARIANS who concelebrated Mass with Archbishop Coleman F. Carroll in observance of their 50th and 25th anniversaries are shown at the Cathedral with the Archbishop and Auxiliary Bishop John J. Fitzpatrick, center. At left are Father Thaddeus Augustyn, Father John Sweeney, S. J., Father George Croft, O.M.I.,

rick Shanley, O.C.D. participated in the Mass from the sanctuary and a large delegation of secular and religious clergy as well as nuns and laity from South Florida were also present.

Expressing his personal congratulations and those of Bishop Fitzpatrick and all the priests in the Archdiocese to the priest jubilarians, Archbishop Carroll said, "I imagine that all the priests here today have the same measure of joy that must be in their (the jubilarians') hearts.

"If we lived but for one day in the priesthood and

offered but one Holy Sacrifice of the Mass we would have reason to rejoice and be happy for all eternity. Their hearts must of necessity be filled with great joy," the Archbishop reiterated, adding that the "hardships, the difficulties, the trials and tribulations are nothing compared to the joys that have come to them as they dispensed the sacraments of God."

Father Francis McKeown, pastor, St. Pius X Church, Fort Lauderdale, who is a priest of 39 years, reminded jubilarians that they are aware of what sacrifice is.

Father Dominic Berra, O.S.A., Msgr. James J. Walsh, and Father Modesto Galofre, S. P. At right are Father George Ziemer, Father John Kiernan, S. S. J., Father Michael Licari, Father Brian Redington, and Father Charles Mallen, C. S. S. R.

"The priesthood means sacrifice," he said. "I might say that those who demand things for the priesthood that are not for men of God do not understand the meaning of sacrifice. Sacrifice means to give one's self for Jesus Christ."

He noted that the joys which a priest experiences in administering the sacraments are far greater than the despairs which he may have known. He recalled

the hymn, "Mine Eyes Have Seen the Glory of the Coming of the Lord," and termed its theme picaresque by comparison to the glories of the priesthood.

"We have not seen our Lord," he declared, "But we have held Him in our hands many times."

"This evening, Father McKeown told jubilarians, "when you have the proper fatigue at the end of a day of rejoicing, look into the

sunset and see Jesus Christ, Your Brother, your Fellow Priest, waving His hand to you and smiling at you with the face of joy.

"Ask Him to give you more of this sacrifice, more of this priesthood, and glory in His service, glory in His company in the end."

Jubilarians were guests of honor during a luncheon for clergy served in the Archdiocesan Hall following the Mass.



FATHER MCKEOWN

Open 5th Home For Retarded

Brothers of the Good Shepherd, who operate Camillus House for indigent men in downtown Miami, have recently opened their fifth home for the mentally retarded in Bernalillo, New Mexico, about 20 miles from Albuquerque.

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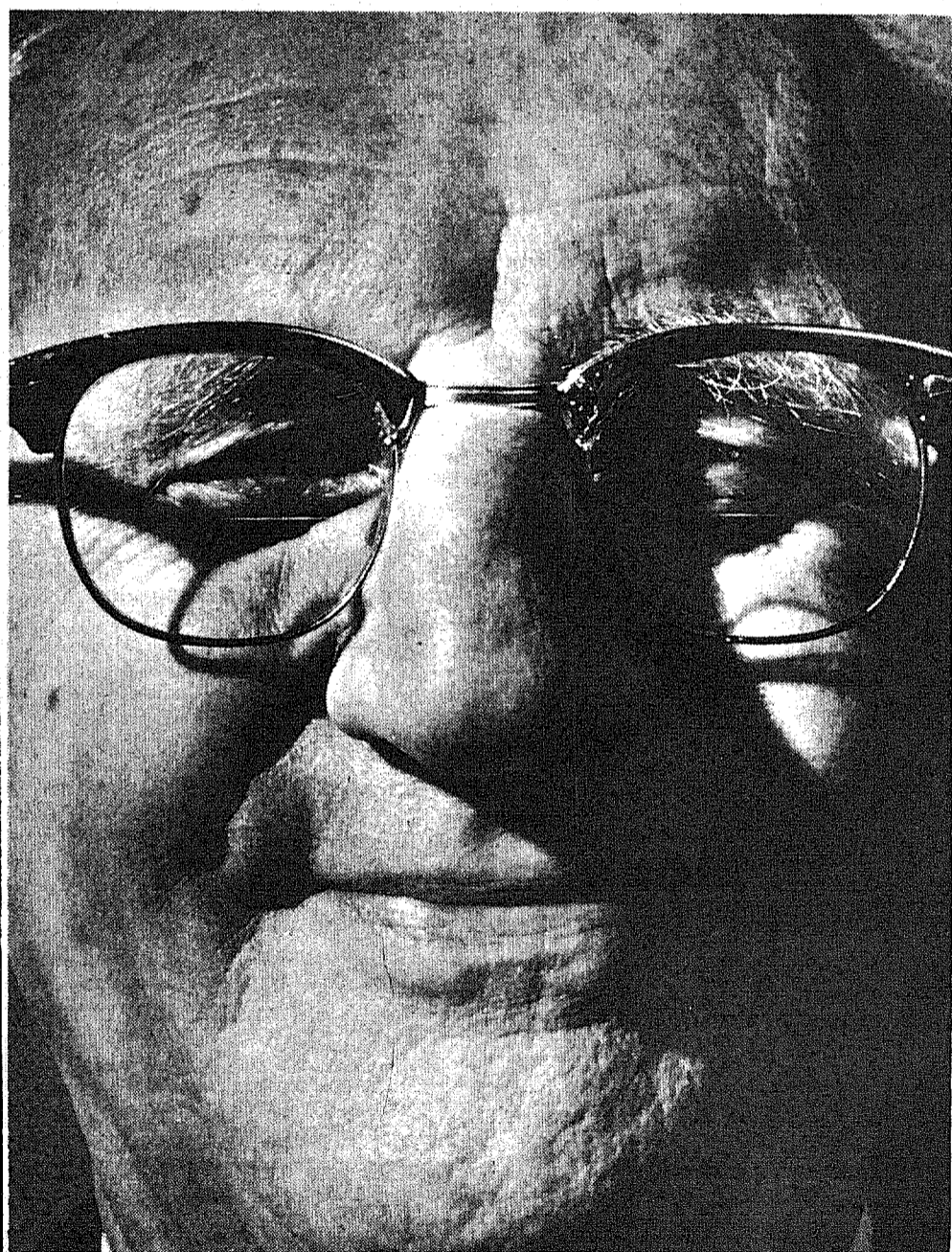
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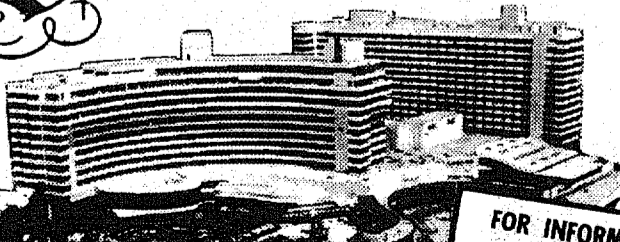
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Addict Clinic Needs Help Of Community

Any child with a Halloween lantern knows how light can be used to highlight or distort a subject. Depending upon the light the same subject can be made beautiful or ugly.

The Miami Herald knowingly and willingly has cast an ugly light on the dedicated work of Dr. Ben Sheppard with hard core drug addicts. For the past five months Dr. Sheppard has made visible the compassion and resources of Catholic Charities to men and women who have otherwise been abandoned by society.

One would have expected that the mighty Herald would have sought support for a man who is single-handedly fighting a social epidemic; instead they cast a shadow of suspicion on his work.

Fortunately for the hundreds of drug addicts who desperately want rehabilitation, numerous community leaders have come to the support of Dr. Sheppard and his clinic. Of course, these statements of support will not completely undo the harm done by the Herald's headlines and column inches. Nonetheless the clinic will see the light of day once the clouds of dust have settled.

Dr. Sheppard is the first to ask for assistance. He rightly asks the community where their help has been in the past. He sees the need to expand and perfect the program. Obviously one man can only do so much.

Dade Fair Housing Act Spells Justice

The Dade County Commission will soon consider a local open housing ordinance. The ordinance would outlaw discrimination based on race, creed or color in the sale of homes and the renting of apartments. It would attempt to persuade people to treat others fairly.

There is, of course, a federal fair housing law already on the books. Unfortunately though, the law fails to make adequate provision for local enforcement and redress.

A family who alleges discrimination under the Federal law can initiate a suit in Federal court. The difficulty here is that those who are most likely to victims of discrimination are often not able to afford their own lawyer.

According to the Federal fair housing law a person who has been treated unjustly because of creed or color can refer the matter to the regional office of HUD. This is of little benefit to South Floridians since the regional office is in Atlanta.

When Congress passed their fair housing law they failed to make sufficient funds available for enforcement. The need is greater than the resources.

All of this merely highlights the need for local fair housing ordinances.

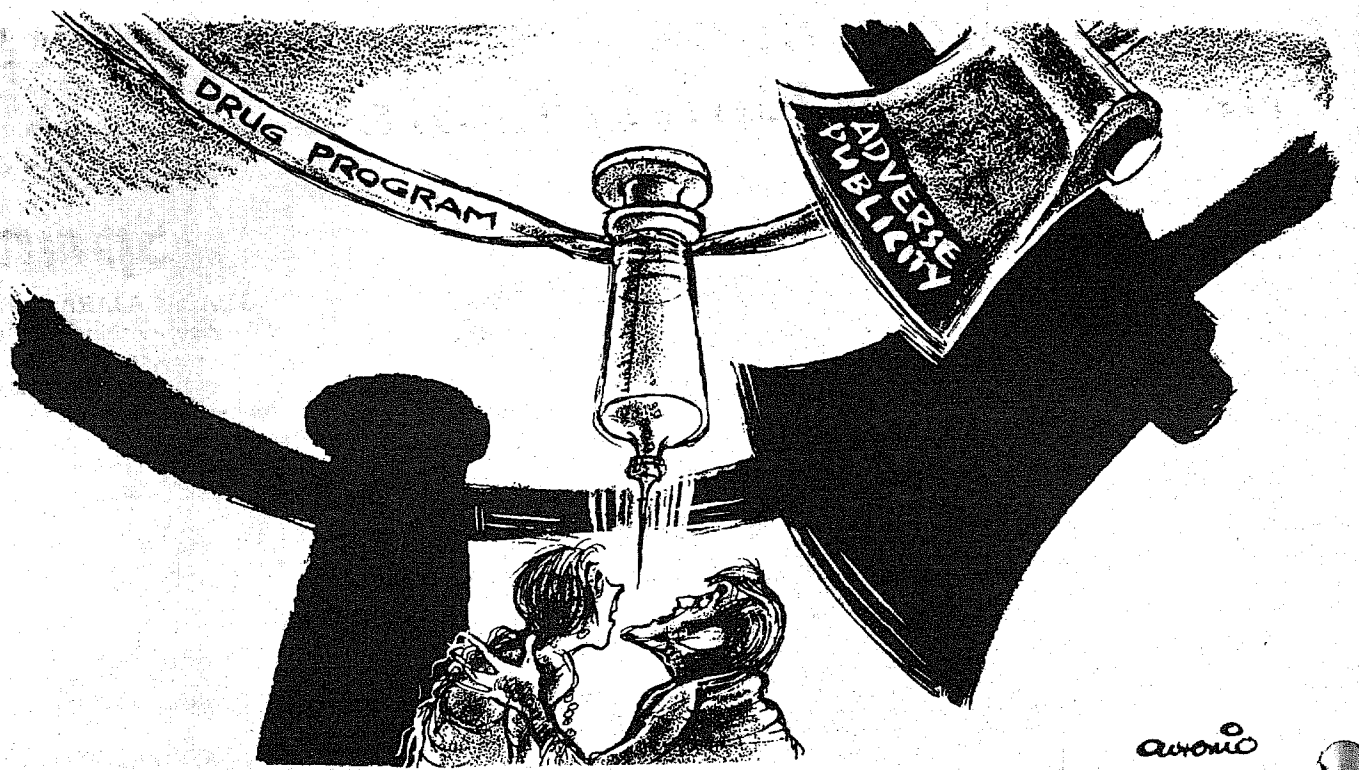
Hopefully the Dade County ordinance will give some agency authority to mediate disputes involving alleged discrimination in buying or renting homes and apartments. Often court action can be avoided and justice truly secured if lines of communication are opened and understanding is fostered. Court action should be the last resort.

Either a new body should be funded for the work of mediation or an existing agency like the Community Relations Board or little HUD should be charged with this responsibility.

When mediation fails, the law should provide for swift strong court action. Our county can not afford injustice; it costs the human spirit too much.

The ordinance should provide strong criminal penalties for practicing discrimination in housing. People who fail to respond to fairness and human decency sometimes understand the threat of jail and fines.

Provisions for mediation, swift court action and strong penalties within a local fair housing ordinance will bring us one step closer to justice for all men, regardless of creed or color or race or national origin.



TRUTH OF THE MATTER

The Reason For Devotion To Mary: To Increase Our Loyalty 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. "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 deplore 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.

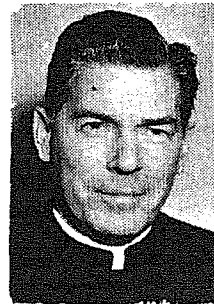
It is interesting to note that the saint most often spoken of as an "extremist" in favor of honoring Mary has some rough words of caution about false devotion to her. St. Louis de Montfort spoke about the matter of giving bad example to others by using devotion to Mary to conceal their vices and neglect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



WALSH

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Priestly-Life Study Reported Advancing

WASHINGTON — (NC) — John Cardinal Krol of Philadelphia, chairman of the Committee on Pastoral Research and Practices of the National Conference of Catholic Bishops, reported on a special meeting held to review the progress of the study on Priestly Life and Ministry being made under the auspices of his committee.

The meeting dealt principally with the special studies being made by the Sociological-Psychological Subcommittee.

Cardinal Krol noted that contracts for the studies have been signed with Loyola University of Chicago and the National Opinion Research Center of the University of Chicago.

Father Andrew Greeley of NORC, a member of the Sociological-Psychological Subcommittee, and a "Voice" columnist, reported to the meeting that a preliminary phase of the NORC sociological survey is already under way; that the questionnaire should be ready by September, and that some initial returns should be available by the time that the bishops hold their November meeting.

Father Eugene Kennedy, M.M., of the Maryknoll Seminary, Glen Ellyn, Ill., also a member of the subcommittee, said work is also progressing on the psychological study. An interview outline should be ready this summer, he said, after which work in the field will begin at once.

The study is being conducted by the Sociological-Psychological Subcommittee, but other subcommittees making up the study group will contribute to the questionnaire. In this way the role and the work of the priest will be examined under various aspects.

It was emphasized that participation in the survey is entirely voluntary. Priests in every diocese of the country will be included in the study.

Father Greeley said NORC will submit an extensive technical report on the sociological study, and also a non-technical monograph. The latter, he said, will explain and interpret the findings for persons who

have no technical training in sociological research. He also said that if an individual bishop so desires, provision could be made to include in the survey all the clergy within a diocese. In this way, the bishop could receive at a relatively low cost a broad reading of clerical potential within the diocese.

It was agreed at the meeting that a letter would be sent to the priests of the country by the entire study group, explaining the purpose of the sociological-psychological survey and how it will be conducted.

Cardinal Krol explained that much of the meeting was spent discussing the relationship of the sociological-psychological studies to those of other subcommittees.

First Lumen Christi Award Conferred On Nun Educator

Sister Mary Dorothy, O.P., president, Barry College, is the first recipient of the Lumen Christi award of the Archdiocese of Miami Catholic Teachers Guild.

The Adrian Dominican nun, who accepted the plaque from Guild president, Carl Rhetta, during a brunch last Sunday morning in the Archdiocesan hall, was cited by the organization as "an educator of widespread acclaim whose exceptional career is surpassed only by a life of dedicated service to humanity in the highest tradition of Christian philosophy."

The occasion marked the second time in as many months that Barry's president has been honored for her outstanding work in education. Last month she was named a "Community Headliner" by Theta Sigma Phi, national fraternity for professional women in journalism and communications.

Their annual Communion Sunday was observed by members of the Guild during 11 a.m. Mass celebrated by Msgr. William F. McKeever, Archdiocesan Superintendent of Schools and Guild chaplain, in the Cathedral.

URGES GUIDANCE

In his homily, Father William Hennessey urged the teachers to become "vocation directors" in the field of education to encourage youth to enter the teaching profession.

He recalled that over the main door of a very old seminary in Ireland is inscribed, "Come my little ones and I will teach you the fear of the Lord," and explained that "fear of the Lord" does not mean fear as we know it today but "simply the value of truth, respect of age, reverence, obedience and, in particular, reverence for authority."

"I think this is what the Church has always meant by that expression," the supervising principal of Msgr. Pace High School, said, emphasizing that "the teacher in 1969 is a great bulwark in today's society for teaching man the 'Fear of the Lord.'"

Father Hennessey defined



LUMEN CHRISTI award of the Catholic Teacher's Guild is presented to Sister M. Dorothy, O.P., by Carl Rhetta, president of the organization.

the vocation of a teacher as a "frightening" one in a chaotic society and in an age when newspapers are constantly reporting campus riots, and unrest among students.

"It is our job to do for parents what, many times, they cannot do for themselves," he continued. "Yet many times we look upon this honored profession as a job we must perform. We have been called by God just as truly as those are called to religious life, married life, or the single state," he added. "There is no greater profession known to man than that of teaching," he said, noting that every individual can recall former teachers for whom they had great reverence and who are responsible in great measure for what the individual is today.

He urged that serious consideration, time and energy

be expended by the teachers in encouraging young men and women to become teachers. "There is a great deal we can do for our community in encouraging the young to enter a way of life that has as its motto leading men to the truth," he said. "What else are we supposed to do to try and pour the oil of moderation on the troubled waters of the community if not to encourage young persons to be teachers?" Father Hennessey asked.

Voice Of Ralph Renick

Old Guadalajara Springs To Life



GUADALAJARA — One of the cheapest things in Mexico is a tooth-pulling. Dentists have no compunction about trying to get customers. Advertised on a billboard near the central marketplace: "Clinica Dental Jalisco: Extractions - 90¢, Fillings - \$1.60, Yellow gold fillings - \$5.60, X-rays - 80¢, and teeth cleaning - \$2.40. Open 9 a.m. to 9 p.m."

The sign of course is printed in Spanish and the prices are listed in pesos, but the message is clear in any language — dentistry is not the highest-paid profession in Mexico.

MILE HIGH

Guadalajara, a high altitude (5,200 ft.) low humidity (in the thirties) city, is a six-hour drive northwest from Mexico City. The population growth nearly parallels Greater Miami's. In 1940, 225,000 people lived in Guadalajara. The census stood at 392,000 10 years later. By 1960 it zoomed to 738,000. The million mark was hit in 1964. The present 3,000 new residents-a-month growth will bring the city to a million and a half population next year.

Those people responsible for the abominable planning and zoning pattern in South Florida communities could take a lesson from their counterparts in Guadalajara. Main through fares have been made so wide that only the outer lanes are needed for use now. The center section has been cleared but won't be paved until needed years hence.

Mexico's hero displayed on the boulevard is Father

Miguel Hildage y Costilla. This priest, profoundly influenced by the doctrines of the French Revolution, gave the "shout" (grito) of revolt in the town of Dolores on Sept. 16, 1810. That marked the beginning of the revolution which brought independence to Mexico. Sept. 16 is the country's equilateral of our July 4.

It was Father Hildage who abolished slavery in his nation some 50 years before Lincoln did in the United States.

Mexico remembers well its history of violent internal upheavals. Miami Mayor Steve Clark led a delegation of Miami visitors to meet with the Governor of Jalisco, Francisco Medina Ascencio. As we ascended the stairs of the Government Palace we were engulfed by a fiercely realistic mural covering the walls and ceiling.

Father Hildago was the central figure, angrily thrust-

ing his arm forward to lead the peasant uprising. On all sides were scenes of dead warriors, flowing blood, barbed wire and symbols of hate and greed. It was a panorama of social upheaval—of Mexico's history.

This was representative of the Mexico of yesterday. Today, government is responsive to social and economic needs. Jalisco spends 48 per cent of its budget on education. A new classroom is built every 48 hours in Guadalajara.

The old stereotyped image of Mexico is no longer "telling it like it is." The burro, sombrero, cactus are still there, but imagination, talent and dedication have brought to the country a spirit of industrious enterprise which even causes underpaid dentists to want to advertise.

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Around The Archdiocese

Activities Bloom In May

Annunciation

Mrs. A. Fiorillo has been installed as president of the Altar and Rosary Society. Other officers recently installed by Father Ronald Pusak are Mrs. Julian Miller, vice president; Mrs. Raymond Hebert, recording secretary; Mrs. Thomas Horton, corresponding secretary; and Mrs. Charles Etcher, treasurer.

Opa Locka

A Mother and Daughter Communion breakfast sponsored by the Women's Guild will be held in the parish hall of Our Lady of Perpetual Help Church following the 8:30 a.m. Mass, Sunday, May 18.

Devotions to Our Lady of Fatima at 7:45 p.m., Tuesday, May 6 in Our Lady of Perpetual Help Church will honor St. Joseph the Worker.

St. John Fisher

Mrs. W.L. Thier was installed as president of the Women's Guild during Mass last Sunday in the parish church. Other new officers are Mrs. V.J. Welp, vice president; Mrs. W.J. Burns, secretary; and Mrs. F. Lash, treasurer.

Beaupre Shrine Pilgrimage Set

Second annual St. Anne de Beaupre Shrine Pilgrimage will leave Miami Beach on Monday, May 26 and return Friday, June 6.

The 12-day bus trip will include stopovers at Savannah, Washington, D.C., Montreal, Quebec and Shenandoah Valley. Pilgrims will visit the National Shrine of the Immaculate Conception in the nation's capital and St. Joseph Shrine, Montreal, as well as the famous St. Ann de Beaupre Shrine.

Complete information is available by contacting Ed Nash, care of St. Patrick Church, Miami Beach.

- Epiphany -

Catholic Women's Club will install officers following the 11 a.m. Mass, Thursday, May 15. A luncheon will be served at the Coral Gables Country Club.

Villa Maria

Mrs. Elmer Johnson will be installed as president of the Auxiliary during a brunch at 11 a.m., Thursday, May 8 at the Statler Hilton Plaza Hotel, Miami Beach. Other officers are Mrs. Richard Infante, Mrs. Jay Weber, and Mrs. Harold Stokes, vice presidents; Mrs. John Hurtak, recording secretary; and Nell Torpey, corresponding secretary. Entertainment will be provided by Marie Balaban, soloist.

Migrant Council Sponsors Bazaar

HOLLYWOOD - A "Half Way House" for migrants will benefit from the proceeds of the fourth annual Charity Day Bazaar sponsored by the Broward Migrant Council, Wednesday, May 7 at the Hollywood Mall. Mrs. Stephen Fazekas serves as general chairman for the bazaar, which begins at 9:30 a.m. and continues until 9:30 p.m.

Migrant workers who are ill or in desperate need are cared for at the "Half Way" house located in Pompano Beach.

Broward

Officers for Branch No. 353, Catholic Knights of St. George, will be installed at 5 p.m., Thursday, May 8 in the state office, 2120 W. Broward Blvd., Fort Lauderdale.

Baby shower for the benefit of the Catholic Service Bureau will be sponsored by Pro Parvulis Guild at 8 p.m., Thursday, May 8 at Sierra Inn, Fort Lauderdale.

Spanish Center

Members of the women's auxiliary will sponsor their annual benefit luncheon at noon, Saturday, May 3 at the DuPont Plaza Hotel.

Memorare

The society for Catholic widows and widowers in South Dade County will meet at 8 p.m., Friday, May 9 in St. Brendan parish hall, 8725 SW 32 St.

Villa Maria

New officers will be installed during 11 a.m. brunch, Thursday, May 8 at the Hilton Plaza Hotel, Miami Beach.

St. Sebastian

New officers of the Council of Catholic Women will be installed during 9:30 a.m. breakfast, Friday, May 2 in the penthouse of Schrafft's Hotel, Fort Lauderdale. James V. Dolan will be the guest speaker.

St. Charles

Women's club members will sponsor a bake sale, Wednesday, May 7 at the Hollywood Mall beginning at 9:30 a.m.

CDA

Annual breakfast of combined Miami Courts will begin at 10 a.m., Saturday, May 3 at the Top O' The Columbus Hotel. Corporate Communion will be observed during 9 a.m. Mass in Gesu Church.

Holy Family

Mrs. Richard Webbe has been installed as president of the Woman's Club. Other new officers are Mrs. William Kramer and Mrs. Eli Workman, vice presidents; Mrs. Lonnie Reeder, secretary; and Mrs. Gordon Grigsby, treasurer.

Marianettes

Mrs. Josephine Magaldo is the new president of the K. of C. Auxiliary for the Marian Council. Other officers are Mrs. Virginia Serio, vice president; Mrs. Kathy Norris, recording secretary; Mrs. Helen Tomko, corresponding secretary; and Mrs. Linda Jones, treasurer.

Dr. McGinnis To Chair Meet

Dr. Henry A. McGinnis, dean of the Barry College School of Social Work, is serving as the 1969 chairman of the Florida Health and Welfare Annual Conference, May 14-17 at the Hollywood Beach Hotel, Hollywood.

"Private Enterprise and Social Welfare" will be the theme of the conference, at which the keynote speaker will be Joseph H. Meyers, Deputy Administrator, Department of Health, Education and Welfare, Social and Rehabilitation Services.



FLORIDA SUPERINTENDENTS of Catholic schools met this week in Miami to discuss subjects of mutual concern. Shown are Father Frank Mouch, Diocese of St. Petersburg; Msgr. Mortimer Danaher, Diocese of St. Augustine; Msgr. William F. McKeever, Archdiocese of Miami; and Richard Corrado, Diocese of Orlando.

St. Bartholomew

A day of reflection under the auspices of the women's club will be held from 9:30 a.m. to 4 p.m., Tuesday, May 6 at the Dominican Retreat House, Kendall. Reservations may be made by calling 989-5299.

St. Brendan

Mrs. John Lesman is the new president of the woman's Club. Other officers recently installed are Mrs. Jaime Borelli, vice president; Mrs. William Dietz, recording secretary; Mrs. Charles Kinsman, corresponding secretary; and Mrs. Dave Nash, treasurer.

Group Protests Drive-In Movie

Residents of Model City have asked Metro commissioners to stop the showing of "adult" movies at the 22nd Ave drive-in theater until the screen is properly fenced in.

According to the James E. Scott Community Improvement Association, which sought the aid of the Model City Governing Board, small children and teenagers can view the movies from nearby porches and the windows of their homes.

Parents who live in the Scott housing projects protested last weekend over the showing of the film, "The Hooked Generation."

St. Elizabeth

Buffet supper and dance will be held Saturday, May 3 in the parish hall. Proceeds will be donated to the building fund.

St. Vincent

Ninth annual installation luncheon of Our Lady's Guild will be held Saturday, May 3 at Red Fox Inn, Coral Springs. Mrs. Ronald McQueen is the new president; Mrs. Mary Samsel, vice president; Mrs. Alphonse Haas, recording secretary; Mrs. Charles Sogan, treasurer; and Mrs. Elizabeth Ennis, corresponding secretary. Guest speaker will be Sister Ann Butler, R.C., Cenacle Retreat House, Lantana.

4 Elected To Honor Society

Four candidates for degrees at Barry College have been elected to Kappa Gamma Pi, National Catholic College Women's Honor Society.

Included are Mrs. Adele O'Sullivan, English major, Miami Beach; Miss Ivania Pozo, Spanish major, Miami; Miss Michele Ann Hartmus, Home Economics major; and Miss Agnes D. Conlin, Business major; both of Miami Shores.

All were inducted during ceremonies held Wednesday on the college campus.



St. Clare

Father and Son Communion breakfast will follow the 8:15 a.m. Mass, Sunday, May 4, at the K. of C. Hall, Riviera Beach. Tickets may be obtained by calling 848-6359 or 848-7880.

St. James

A benefit card party sponsored by the Rosary Makers begins at 7:30 p.m., Monday, May 5 at First Federal Savings & Loan Assn., 900 NE 125 St., North Miami.

Patrician Club

New officers will be installed at 1:30 p.m., Tuesday, May 13 in the club rooms, 3737 Meridian Ave., Miami Beach. Musical entertainment will be provided.

Sultanas

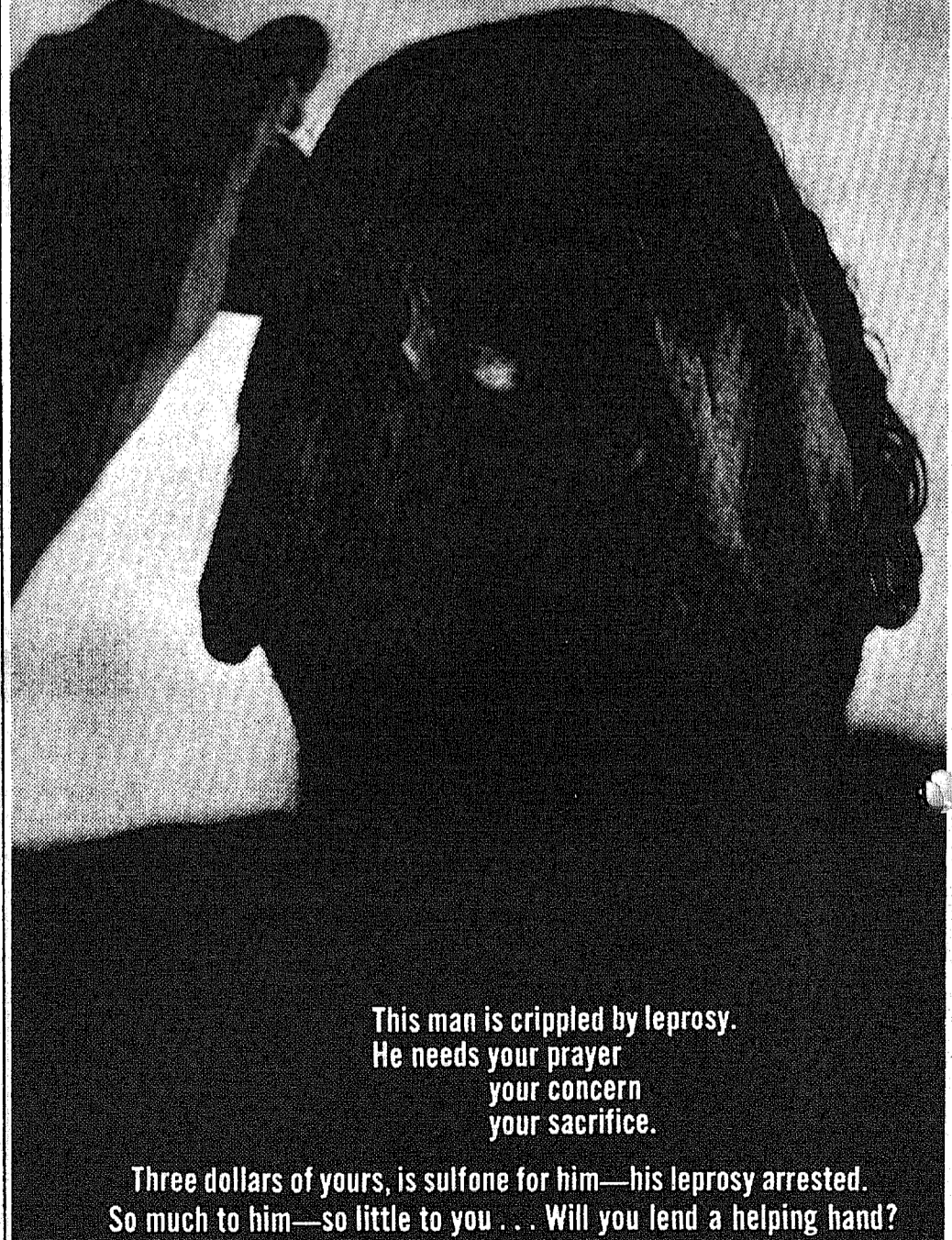
Marian Center will benefit from a fashion show and luncheon which will be sponsored by the club on Saturday, May 10 at Miami Springs Villas.

KC State Meet Opens May 24

The 65th annual Florida State Council convention of the Knights of Columbus will be held May 24-27 at the Robert Meyer Hotel, Jacksonville.

Mass concelebrated by Florida's Bishops will open the sessions at 8:30 a.m., Sunday, May 25 at Immaculate Conception Church.

HE NEEDS YOU



This man is crippled by leprosy. He needs your prayer
your concern
your sacrifice.

Three dollars of yours, is sulfone for him—his leprosy arrested. So much to him—so little to you... Will you lend a helping hand?

SALVATION AND SERVICE ARE THE WORK OF

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SEND YOUR GIFT TO

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Miami, Florida 33138

New Venezuelan Government: A Step To Peace?

By AMBROSE DEPAOLI

When Rafael Caldera took office as President of Venezuela on March 11, he promised his country social and political peace, and the first step he took in that direction was a presidential decree which legalized the Venezuelan Communist Party (PCV), which had been proscribed since 1962.

There is more of the symbolic in this act than of the new and dramatic. Communists have been active for some time in the labor movements and the universities. In the last elections, which brought Caldera and the Social-Christian (COPEI) Party to power, the Communists campaigned under the banner of a political group called Union Para Avanzar (UPA) and polled some 100,000 votes earning a representation in Congress. Now they can legally act as a political entity on their own.

The symbolic value of this gesture was to prove to all Venezuelans — including the guerrillas — the good faith and determination of the government in pursuing its announced policy of pacification.

BREAK GROUND

The real task of pacification involves dialogue with a prism-like revolutionary conglomerate which reflects varying shades of thought and loyalties. It means breaking ground where it has not been broken before.

The Communist movement in Venezuela has suffered the blight of schism — parallel to that which Communism has been suffering on a world-wide scale — only in miniature. Initially they were united in espousing revolution, armed fighting against the established order. Lack of success on this front, plus the discrepancy between Russia and China, brought about the first rupture. The violent and the non-violent factions merged. The latter is the present PCV. They foresaw that their only hope to succeed, or at least influence, the political and social structure of the country was to take their place in the normal political life of the republic. They manifested this to the satisfaction of the government in the last elections when they campaigned as UPA.

The others — the violent ones, or, as they prefer to be called, the revolutionaries — however, could not contain the shock waves from the original schism. They split into various groups: pro-Castro, pro-Mao and, if reports from Spain are correct, a movement advocating a "national" type Communism.

SELF-EXPLAINED

These forces bear names which are self-explanatory: FALN (Armed Forces of National Liberation), MIR (Movement of Revolutionary Left), FLN (Front of National Liberation). These in turn are divided into hard-liners and soft-liners. As if this were not enough, the guerrilla bands which make up the particular groups are rather autonomous — operating as they wish, when they wish — harassing military posts, farmers and making occasional forays into cities, robbing banks.

The total number of guerrillas is estimated to be between 100 and 200, but when they make their occasional "visits" to the cities, they can count on sympathizers, a fact which, no doubt, explains why these bands can come and go with relative ease in cities like Caracas.

A conciliatory hand has been extended to these guerrilla fighters by the government. They have been promised full integration into society, documents necessary for travel should they wish to leave the country and a guarantee that they need not give up their political views. Only one thing is required: that they lay down their arms.

SPLINTERED

Who speaks for these groups, so splintered and autonomous? Spokesmen for MIR have admitted that they cannot speak for their colleagues fighting in the mountains. Douglas Bravo, the most famous of the guerrilla leaders, speaks only for his group and for the leaders of other groups who side with him.

Some of the guerrilla groups have accepted the offer of the government, but with caution. The pro-Castro group has rejected it, but they are suspicious, seeing a possible trap to capture them and thus end their fight. They have formulated their own conditions for a complete and honorable cessation of hostilities. These include: amnesty for all civilian and military political prisoners; legalization of all revolutionary parties; permission to allow all political exiles to return; the removal of all military and civilian intelligence services, and the U.S. military mission training them, and a reform of the social structure.

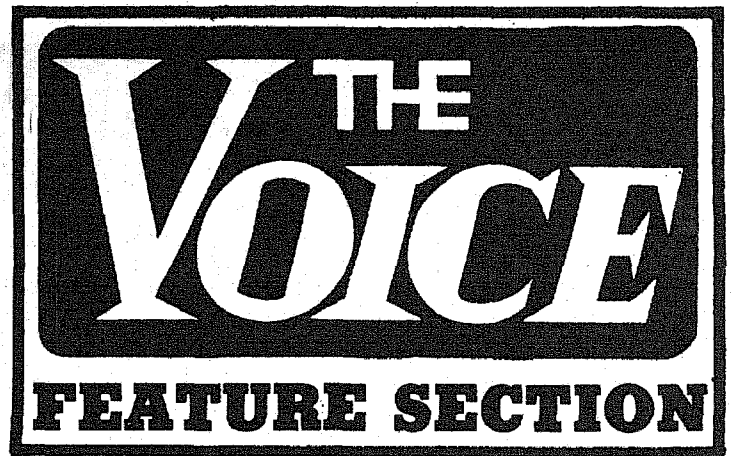
Just how far these conditions will be pushed by the guerrillas is hard to say. Likewise, it is hard to say to what extent the government can go to fulfil these conditions, without feeling insecure and risking the welfare of the citizens of Venezuela.

PRISONERS

The authorities have already freed certain political prisoners and have given the green light for certain exiles to return. Further amnesties are being considered. The banned MIR could be readmitted to political life, should it manifest a desire to do so.

Pacification is something which each and every Venezuelan desires. This has been amply manifested

(Continued on Page 16)



Say to those whose hearts are frightened: Be strong, fear not! Here is your God, He comes with vindication; with divine recompense He comes to save you. Then will the eyes of the blind be opened, the ears of the deaf be cleared. *Isaia 35:4-5*

Clergy In Politics

Should Know
Right Answers
Or Stay Quiet



By FATHER

ANDREW M. GREELEY

William V. O'Brien, professor of government at Georgetown, has written an extremely interesting book called "War and/or Survival" which, if it is read, will offend many of the enthusiastic Catholic supporters of simplistic approaches to the problem of world peace.



FR. GREELEY

O'Brien is no war monger, but neither is he a bright-eyed dreamer who thinks that there are easy solutions available to international problems. One of the main points of his work is that many of the clergy who involve themselves in complex issues of world policy simply do not have the credentials to justify a serious audience for what they say.

If they are listened to it is because they use their position to make up for their lack of competence. O'Brien seems to be implying that either clergy, religious and hierarchy should acquire competence on international problems or keep their mouths shut.

The question of the involvement of the Church and its clergy in political issues is a complex one for which there is no simple rule of thumb.

The militant enthusiasm of some of the Protestant clergy for every new reformist or radical political movement, as historian Franklyn Littell has noted, dates to the strong political influence

of the Puritan clergy in the New England colonies. Part of the strength of American Catholicism, on the other hand, has been the tradition of the clergy staying aloof from partisan politics. The tradition has not always been honored, but to the extent that it has been kept, the tradition has contributed greatly to the relative lack of anticlericalism in the American Church.

Anyone who is aware of the harm the opposite practice has caused in European countries is bound to be grateful to Bishop John Carroll for establishing the tradition. Carroll, incidentally was in complete agreement with O'Brien: he noted that clergy who became involved in politics frequently didn't know what they were talking about.

Thus the tendency of some of the younger (and not so young) clergy to become deeply involved in specific political issues and even in partisan political campaigns is most unfortunate. No one can deny a clergyman's right and obligation to speak out on peace or race. But to throw the prestige of his office behind a specific solution to the concrete problems of practical decision-making when he lacks the competence to justify his intervention is to play a dangerous and ultimately dishonest game.

There cannot be any reason in the normal course of events for a cleric to become involved in a partisan political campaign.

Thus the actions of some Chicago clerics in a campaign for a young liberal alderman are every bit as intolerable as the occasional intervention in the past of older clergy on the side of conservative candidates. As a short cut to the all precious

"relevance," such clerical militancy goes against the best of the American Catholic tradition, a tradition which apparently the young clerics are quite incapable of understanding.

On the other hand, I cannot accept the position of my friend Edward Marciniak repeated in his new (and otherwise stimulating) volume, "Tomorrow's Christian." Marciniak seems to be opposed to the intervention of the Church or the clergy in any political issue as a matter of absolute principle. He continues the long-standing vendetta between Chicago Catholic liberals and Msgr. John Egan over the famous Hyde Park Urban renewal battle, arguing apparently that because a Catholic layman had been instrumental in developing the plan, the Church had no right to intervene with its own official stand.

The merits of the Hyde Park battle need not be repeated once again; but it is one thing to say that ecclesiastical intervention in political issues is usually unwise and quite another to say that it may never occur.

I am inclined to judge each intervention in terms of the reluctance of those who intervene to do so.

If a clergyman takes a stand on a specific political issue only as a last resort, only after everything else has been tried, and with obvious reluctance, I am prepared to believe that his intervention was necessary. If on the other hand he rushes in with obvious relish, with confidence in his own moral righteousness and with eager claims to relevance, then I am quite skeptical.

And there is little in the history of American Catholicism that suggests that the skepticism is unwise.

And None Of the Heartaches All The Comforts Of Home

By MSGR R. T.

RASTATTER

Director of Catholic Charities
Archdiocese of Miami

FORT LAUDERDALE — Security is many things to many people—money in the bank, food on the table, friends and family.

But to the older men and women who live at St. Joseph Residence here, security also includes a sense of well-being:

- They do have to fear injuring themselves in the night and being left alone.
- They do not have to be concerned with preparing meals.
- They do not have to fear waking in the night and finding no one to talk to.
- They do not have to worry about cutting the lawn or trimming the hedge or seeing that the paper boy is paid.

They have all the comforts of home without the heartaches.

Take the word of one spry "young" lady who lives there:

"I wouldn't trade this life for all the money in the world," says the first resi-

dent to move into the recently-completed housing complex for the aged.

"I have the Sisters to talk to and the other residents for constant company," the woman explained as she sat in her room—which was neat as the proverbial pin and decorated with the kinck-knacks and personal items she brought with her when she moved in.

FRIENDSHIP

Alice said she had been in the hospital recovering from an eye operation when a friend of hers told her about St. Joseph's. "I didn't need convalescent care, but I didn't want to live by myself any longer. I came here."

Now she has plenty of activities to fill her days. A self-proclaimed solitaire addict, Alice also has a library and a color television at her disposal which she shares with the other Senior Citizens.

If she wants she can go to the crafts room and work on any number of projects — from painting to sewing to mosaic tile work. One gentleman at the residence is hard at work on a picture



Those In Their Golden Years Are Welcomed At St. Joseph Residence

made of bits of glass set onto a burlap background.

Soon work will be completed on a shuffleboard court off of the patio. Already there is a sun porch complete with lounge chairs for afternoons soaking up the Florida sun.

There is also a chapel for the oldsters and the little Sisters of the Poor—who staff the residence where Mass is celebrated mornings.

The first resident said, "When I was in the hospital and then home by myself, it was weeks before I got to Confession and Mass. Now I can go every morning. I can receive Communion every morning."

SHOPPING CENTER

Sometimes, St. Joseph's guests go shopping at the center several blocks away. In the afternoons, teenage girls from St. Helen's parish nearby come and talk with them.

The girls also answer the phone and play cards with the Senior Citizens who live there.

The residence was built under the direction of Archbishop Coleman F. Carroll who shared "the visions, the hopes and the ideals of those who must spend their declining years in the solace and consolation that they shall not have just memories of the past, but joys of the present."

The newest home for the aged in the

Archdiocese of Miami was dedicated in January of this year. It was designed by Lemuel Ramos Associates and built by the Snead Construction Corporation.

The furnishings — which were chosen to make the residence as much like a private home as possible — were selected by The Key.

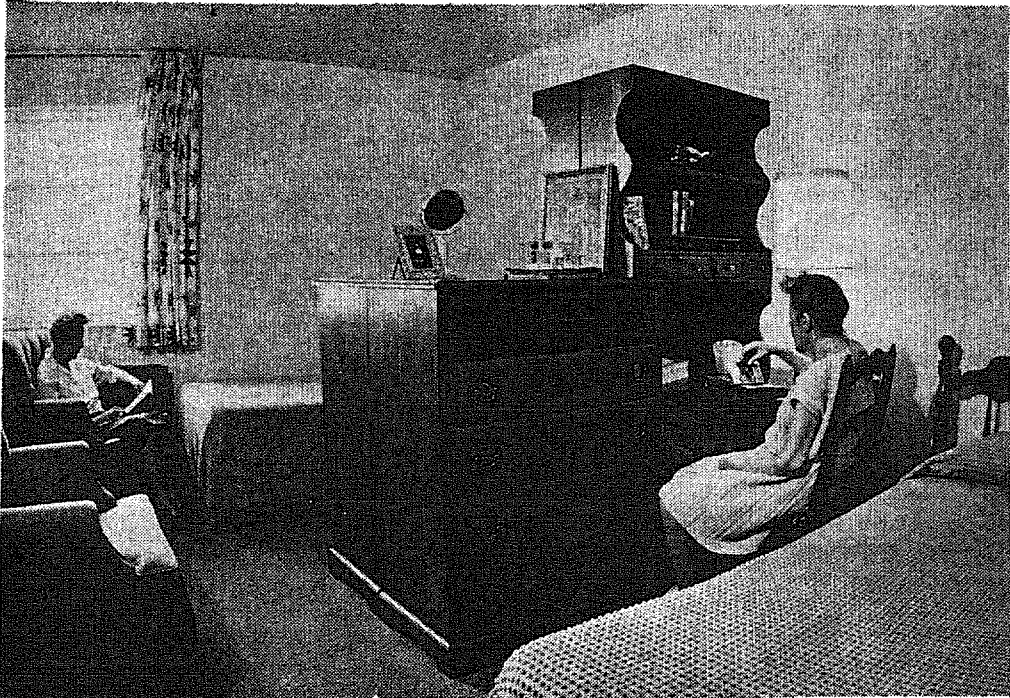
Those interested in obtaining further information on the residence should call or write the Catholic Service Bureau, 1300 South Andrews Ave., Fort Lauderdale, JA2-9970; or Sister Eugenia at the residence, 3485 NW 30 St., Fort Lauderdale, 584-7553.

Sister Eugenia, who supervises the operation of the residence, said the single and double rooms located on the first and second floors of the building were designed for the Senior Citizen who is in good health.

"St. Joseph's is not a nursing home, instead, it is a place for older people to come and live their lives with worthwhile activities and a sense of accomplishment."

The scene in the television room reflects that goal. In between bouts with television commercials, two older gentlemen discuss the evening's news. Another reads a copy of the May "National Geographic." In the kitchen the cook prepares supper.

And throughout the building is a feeling of security and an atmosphere of peace.



Senior Citizens Enjoy Home-Like Atmosphere In Fort Lauderdale

'We Are Chained To Our Brother'

(Continued from Page 12)

lieve it is good for the strong, the poor should not be required to do more than the strong.

The greatest moral demand today is to cast out the demons of institutionalized injustices. All of us are nurtured by institutions, and this is no tirade against institutions. All of us tire of venom-filled anti-institution speeches. Good institutions, nevertheless, are corrupted and need the scalpel of radical surgery from time to time.

Look at equal prices for unequal incomes.

Take a look at charity institutions where the minimum is less than \$1.60. If it is a hospital, poverty wages are justified on the basis of human service. Healing and hurting go on side by side.

It is common practice for management and white collar workers to be on salaries while outdoor workers are penalized by rain, snow, and cold.

A growing economy and inflation hurt the aged, pensioners, poor, and those least able to bear it.

It is an injustice for educational systems to assume, teach or program as if all children have an equal chance at six regardless of pre-six conditions.

Majority democracy allows, perhaps encourages, majority oppression.

Participatory democracy is the next step for free governments. This means blacks, poor whites, Indians, and others would participate in power, money, and decision-making. It would seem time for an American Indian with pro-Indian biases to be president! I have exaggerated for emphasis, but I am serious in calling for participatory democracy.

The next great moral thrust and demand will be to exorcise the demons of institutionalized injustices. This will be difficult, because we have emphasized personal morality and it is near impossible for a personally just person to see himself as a part of and responsible for institutionalized injustices. Personal integrity should not be a substitute for the struggle for social justice.

MISSION POSSIBLE . . ?

Can the church and synagogue heal the rifts in American society? Is this mission possible? The answer is no, but I do not say it discouragingly or helplessly. We can do something, if not everything; and you are doing something, and I commend you for it.

I cannot speak for our Jewish friends, so you can relax. But the church is so woefully divided that it has forfeited its right to be a reconciler. There is no society more fractured and fragmented than Christianity. If this sounds bad, then, you should take a look at the condition: it is even worse than what I am saying. Part of the healing we must speak of is the healing of a sick and arthritic church.

A second fact to recognize is that the church has been the best patron of institutionalized injustices — slavery, segregation, low wages, and unequal educational opportunities. Churches have been maids and bell hops for our culture that institutionalizes injustice.

A third embarrassing fact is that the church did not pick up the fight for civil rights when it could, and when it would, the leadership had moved to more militant hands. The Negro church, of course, has been in the struggle for a long time.

Whites in politics, education, and business have raised the hopes of blacks beyond their willingness to deliver. Black power has raised hopes beyond their power to deliver. There must now be a coalition between willingness and power. What frustrates blacks is that they know any agreement reached between whites and blacks will be on the white man's terms. This they no longer will accept. The primary program of whites for blacks is to make blacks economically productive. Many Negroes are tired of this approach, because for over 300 years they have chopped and picked the white man's cotton, cleaned his house, shined his boots, kept his yard, shoveled the manure from his barns, knocked on his back door, and raised his children. What white Americans cannot or will not understand is compensatory justice.

The white man's "forgive and forget" is too glib and too superficial to deal with the hurt they have felt.

Some whites are hurting. We are crying, searching for who we are. We have found our identity on a negative: we are not black. We have believed we are the people blacks want to be like, envy, and seek. Since we know you do not envy us, do not want our values, and do not want our company, we are falling apart for want of identity. Socially sensitive whites cannot bear to be rejected by blacks. As you move away from our social solicitations you leave us with a psychological vacuum. We cry to be understood, again on our terms.

UNDERSTANDING?

You mention "better understanding" and "mutual understanding" in your policy statement. There is much to be said for this. There is considerable understanding now and it is a part of the present tension. Blacks and other minorities have a pretty good understanding of white America. The Jews understood Egyptians, Babylonians, and Germans better than they were understood. The oppressed understand the oppressor better than the oppressor understands the oppressed. So it is in this country. Racism is a basic social, economic, religious, and political evil in this country. It is the white man's problem and the Negro's condition.



Religious Conference keynote speaker Dr. Lewis Rhodes makes a point as Dr. Edward T. Graham, Conference Chairman, looks on.

You cannot do everything but you can do something. You can discuss; and do not become weary of it. You can speak as religious and civic leaders. You may get fired for saying what you should. A worse thing is to be hired to say what people want to hear. You can bring the poor minorities into your counsel, planning, and decision-making. You can move your conferences to the depressed sections of our area. You can use money to enforce social justice.

Religious people have used quite effectively the economic boycott to persuade their minister or Rabbi. You can bring the pressure of numbers, loudness, and presence to persuade change. You may be able to forge new political coalitions that are responsive to people's needs. You can ask questions as to why. You can probably make better use of communications media to tell the story and mobilize public opinion. You can begin to meet minorities at the casual level of social life at school, church, synagogue, business, and the home.

We are chained to our brother and we must be saved together.

This has been a good day. But it has not been a perfect day. For as long as young men die in battle, it is an imperfect day. And as long as a child dies of hunger, it is an imperfect day. As long as the aged live alone and die without care and crying, the day is imperfect. As long as men cannot see man as his brother, it is an imperfect day. My God! We have work to do! Let us be up and doing it!

ONLY A FEW DAYS LEFT! LIMITED ENROLLMENT FOR EXTRA CASH BENEFITS EXPIRES MAY 11, 1969

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

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

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

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

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

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

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

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever—but you must mail your Enrollment Form no later than Midnight, May 11, 1969!

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

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

"Try" This Plan For Only \$1

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

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

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

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

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

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

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

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

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

How The Plan Protects You And Your Family

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

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

Your "Health-Bank Account"

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

(Continued on next page)

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN \$10,000 MAXIMUM

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

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

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



1-PARENT FAMILY PLAN \$7,500 MAXIMUM

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

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

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



INDIVIDUAL PLAN \$5,000 MAXIMUM

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

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

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



HUSBAND-WIFE PLAN \$7,500 MAXIMUM

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

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

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

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

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

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

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

Special Note If You Are Over 65

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

If you are over 65 now, or when you become 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

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Female on One-Parent Family or Individual Plan	ADD: \$3.00
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Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Hospital Plan for Catholics during this

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

Accidental Death Benefit On All Four Plans

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

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

Will Christian—Jewish Dialogue Fail?

By FATHER JOHN B. SHEERIN

Here in Rome stands the Arch of Titus, one of the most magnificent monuments in the city. It commemorates Titus' triumphal entry into Rome after he had captured Jerusalem and destroyed the Temple. He carried back with him the seven-branched candelstick, the Torah scroll and the silver trumpets.



During Easter Week this year, 21 Roman Catholics gathered in Rome for a four-day meeting. They came from 14 countries not to honor Titus but to deplore the anti-Jewish sentiment he represents and to promote a more sympathetic understanding of the Jews. We had all been actively engaged in Catholic-Jewish dialogue in recent years and we met to plan further implementation of Vatican Council II's declaration on the Jews. Cardinal Willebrands, successor to Cardinal Bea in the Christian Unity Secretariat, gave the opening talk and the meetings were chaired by Father Cornelius Rijk, head of the Vatican section that deals with Catholic-Jewish relations.

SPECIAL PACT

The golden thread running through all the discussions was the need of Christians to see and understand the Jews as they see and understand themselves — the People with whom God made a special pact whereby they would be His Chosen People.

The consensus was that dialogue lacking such understanding is bound to fail. For centuries Christians have looked at Jews from a Christian viewpoint and background and it has been impossible, therefore, to achieve a friendly alliance with them in dialogue. Christians felt they were disloyal to their faith if they listened, for instance, to the Jews' reasons for refusing to accept Jesus as Messiah. They felt sure that Jesus fulfilled the Old Testament prophecies about the Messiah so convincingly that the Jews knew in their hearts He was right and they were therefore downright dishonest in rejecting Him.

The fact is however that Jews have read the prophecies

carefully, especially those predicting that the Messiah would usher in a radically new and wonderful era of justice, peace and brotherhood and they do not feel that Christ fulfilled these messianic prophecies. Today they look at the world 20 centuries after the coming of the Messiah. They see wars, riots and grinding poverty and they say, "Nothing has changed."

SYMPATHETIC

At the Rome meeting there was also a consensus regarding the need of giving a sympathetic hearing to the Jewish claim that there is a close bond between the land of Israel and God's covenant with the Chosen People. Christians often think of the state of Israel as a purely political entity. But the Old Testament speaks of an essential tie between the People and the land of Israel, and this homeland has been the immemorial goal of Jewish aspirations. American Jews do not consider the state of Israel as the perfect and spotless embodiment of Jewish aspirations — but an embodiment nevertheless.

The Old Testament speaks of The People of God as "a holy nation." Jews take this literally and contend that they cannot fulfill God's holy word unless they fashion a nation with concrete institutions designed to fulfill messianic aspirations for justice, peace and brotherhood. Many Christians failed to understand this tie between People and land when the Arabs were threatening to exterminate the two million Israeli Jews in 1967.

Should Christians attempt to convert Jews? Again, the consensus was that any form of proselytization was out of the question. In Romans, Ch. 11, St. Paul says that God has not rejected the Jews, and that He never revokes His gifts or promises. In some mysterious fashion the Jews are a Chosen People even now. The participants agreed that "convert-work" through dialogue with Jew is a grave abuse of dialogue.

Moreover, Christians in dialogue should try to see conversion through Jewish eyes. The very word has for them tragic, bitter overtones of the days when Christians coerced Jews into baptism. At one church in Rome, Jews were forced to listen to Christian sermons

dealing with Jewish refusal to accept Jesus as the Messiah.

The meeting reflected substantial developments in Catholic scriptural and theological thinking on the Jews since the Council.

BELOW OLYMPUS By Interlandi



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"How come you don't know any tax loopholes?"

Save Your Breath To Cool 'Soup Or Porridge,' He Says

By MSGR. GEORGE G. HIGGINS

An experienced parish priest of my acquaintance, a kindly and very wise old man who grew up in the Appalachian coal fields and has since died, used to chuckle to himself rather benignly whenever he heard that some bishop or priest had made another statement condemning or complaining about women's styles.



Msgr. HIGGINS

He felt sorry for such ill-

advised clerical reformers and thought that they were wasting their time completely. "They might just as well save their breath," he used to say, "to cool their porridge or their soup."

That was good common-sense advice, based on 40 or 50 years of down-to-earth pastoral experience. It was meant to suggest that styles in clothing, cosmetics, and hair-dos are so relative and so changeable — and have so little to do with pure reason — that it's foolish and demonstrably futile to make much of an issue out of them from the point of view of ethics or morality.

THREATEN

Not all clerics would

agree with this advice, of course. I remember one old pastor, for example, who years ago, used to threaten periodically to refuse Holy Communion to women who wore too much lipstick or (horrors!) painted their fingernails too brightly. Needless to say, his female parishioners thought of him as being a little odd and used to gossip about this and some of his other crotchety phobias more in sorrow than in anger.

In his fluffy little novel on the Spanish Civil War, Bruce Marshall, the Scottish writer, once created an even more preposterous clerical reformer — an old Spanish Cardinal who issued a blistering pastoral letter on women's styles on the Sunday before the Civil War began in Spain and three or four years later a million Spaniards had been slaughtered and hundreds of churches burned to the ground — came out with an equally vehement letter on the same subject as soon as the war had come to a halt.

Marshall's satire may

have been a little heavy-handed, but, in any event, he made his point rather effectively. His point was the same as that of my friend, the kindly old pastor referred to above: clerics who are tempted to moralize about women's styles might just as well save their breath to cool their porridge or their soup. Marshall also meant to suggest, of course, that there are more important things for clerics to be worrying about — for example, economic and social conditions that can result in a bloody civil war, as happened in the case of Spain in the 30s.

WEAKNESS

The advice given to clerics on this matter by Marshall and my friend, the pastor from Appalachia, applies not only to women's styles, but to styles in general and, more specifically at the present time, to the tonsorial styles of long-haired student militants. For my own part, I must confess that long-haired students of the male sex give me the heebie-

jeebies, but that's obviously a weakness on my part and a clear indication that I am well over the hill psychologically as well as chronologically. In any event, I have manfully resolved to save my breath to cool my porridge or my soup.

I was strengthened in this resolve when I read recently that the British Catholic journalist and editor, Bernard Wall was advised more than 30 years ago by the publisher, Frank Sheed, to get his hair cut before coming to America on his first lecture tour: "Abnormally long hair, it appeared, would cause derision in the United States."

I don't know how Sheed personally reacts to the current long hair cult in the United States, but I strongly suspect that if he were advising Wall in 1969, instead of 1937, he would urge him "not" to get a hair cut and would do so on the purely practical or pragmatic grounds that abnormally short hair would now cause

derision in the United States (and in most other countries as well), at least on the part of the younger generation.

30 YEARS

The chances are that, after the lapse of another 30 years, both Wall and Sheed will have been called to a better world by far — a world in which sartorial and tonsorial styles will make no difference at all one way or the other. But the chances are equally good that in this volatile world of ours styles will, by that time, have reversed themselves again and another Frank Sheed will accordingly advise another Bernard Wall to be sure to get his haircut before he comes to these parts. Thirty years from now, in other words, the crew cut will probably be back in style again, even at Berkeley, Cambridge, and Morningside Heights.

That's the way it goes with human nature. The pendulum keeps swinging back and forth again.

New Government: Step To Peace?

(Continued from Page 9)

in the wholehearted bi-partisan support which President Caldera has received.

The Church has shown itself ready to be an instrument of peace. Bishops and priests in the areas where the guerrillas are most active have offered their services as mediators. Cardinal Quintero of Caracas heads a group of distinguished citizens which have offered their services. It is this last group which is acting as the official mediating force between the interested parties.

PROTECTION

President Caldera and his Minister for Internal Affairs have promised protection to the emissaries of the rebels wherever and whenever they want to meet to talk peace.

Since only some of the rebel groups have shown a willingness to at least explore what the Caldera government is offering, it seems logical to assume that hope for success lies in a policy of "divide and conquer;" treat with these, hoping to win them over, thereby weakening the cause of the more intransigent groups.

Incognito in all of this is Fidel Castro. What control does he still exercise over the guerrillas, even amongst the pro-Castro ones? Does he have interest in pacification as a possible opening to re-integrate Cuba in the family of nations of this hemisphere?

Caldera has said that all means will be used to realize social and political peace, provided they do not endanger the stability of the country. One of these means is diplomacy. Does this involve talks with Cuba? Rumors in other Latin American countries say that Venezuela, along with Chile, is interested in re-establishing diplomatic relations with Castro. The government has denied any direct contact with Cuba.

The mood in the country is one of interest, with some hope and some worry. Some doubt the sincerity and willingness of the rebels to stop their fight. Who is right? Only time will tell.

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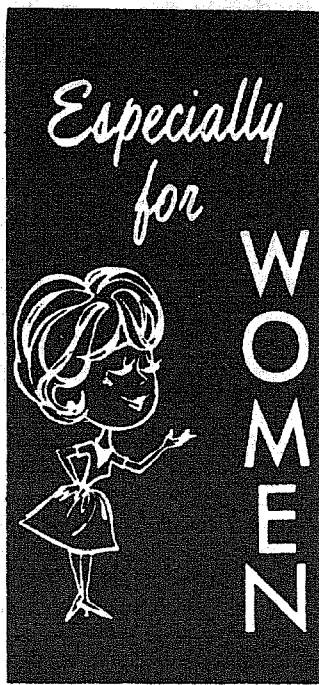
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Fancy Spring chapeaux were much in evidence at the meeting of the Catholic Teachers Guild Sunday where Mrs. Josephine C. Damber and Miss Rosehelen Connelly renewed acquaintances.



Advise Women Get Habit Of Helpfulness

JACKSONVILLE BEACH — "Oftimes within the framework of parish life, love of neighbor is not fully realized and fully acted upon," Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis said here last week at the banquet closing the 39th annual convention of the St. Augustine Diocesan Council of Catholic Women.

He also said that parishioners are often "indifferent to the real needs of the local community, and especially indifferent to the broader challenge of Christianity today."

Mankind should express concern, he said, for peace, hunger and war, the great problems of the world, and in addressing themselves courageously "to the awful evil of racism."

A Catholic woman can take her place in the life of renewal of Vatican Council II within the framework of her own parish, the Archbishop said, adding:

"A frequent criticism of the parish today is that it is too impersonal. Parishes are too large. There isn't the proper kind of communication between the people belonging to the parish, and, as well, between the people and the parish priests."

"You can do a great job in spreading real charity among yourselves, and charity in the broader framework of your parish lives, by really being Christians — creatures of love, desirous of helping others, being generous with yourselves, not only with your money, but with time, with your personalities, with your attitudes, with your ideas."

"I don't know how a pastor could respond with anything but joy in his heart to know that his people really wanted to live a Christ-like life in the world."

Archbishop Will Speak At Convention Banquet

Archbishop Coleman F. Carroll will be the principal speaker during the closing banquet of the 11th annual convention of the Archdiocesan Council of Catholic Women which will be held May 4-6 at the Sheraton Four Ambassadors Hotel.

Miami's Archbishop will speak to hundreds of delegates and guests during 7:30 p.m. dinner on Tuesday, which will climax three days of workshop sessions and business meetings.

"Come Holy Spirit" is the theme of the annual meeting which will formally open during 8 a.m. Pontifical Mass celebrated by Auxiliary Bishop John J. Fitzpatrick on Monday at the hotel.

Registration will begin at 5 p.m. Sunday and continue through Tuesday afternoon in the hotel lobby.

"Communication Line" will be the theme of Commission buzz sessions from 7:30 to 9:30 p.m. Sunday.

KEYNOTER

Mrs. Wendell Gordon, ACCW president, will conduct the opening business meeting at 10 a.m. Monday when the keynote address will be given by Father Frederick Wass, pastor, St. Louis Church; and director of the ACCW.

During 1 p.m. luncheon members will hear Dr. Fernando Penabaz, former news program director, commentator and moderator for

Cuba's National TV and Radio Broadcasting System, who has served as consul of Costa Rica and at one time headed his own law firm in Havana.

Concurrent workshops, conducted between 2:30 and 4 p.m. Monday, will discuss "United Nations," "Call To Prayer," "Worship of God," "Where You Live," and "Know Your Family."

An "Impact" session will be led by Martin Krpan, program director of the Archdiocesan CYO, from 7:30 to 9:30 p.m. Monday.

RESOLUTIONS

Resolutions will be read and voted on during the 9:30 a.m. business session on Tuesday, when the guest speaker will be Mrs. William Kidd of the Florida

State Insurance Commission office, who will discuss "Safety Education."

A panel discussion on legislation will highlight the Tuesday afternoon program, which begins at 1 p.m.

Participating will be Father David G. Russell, the Archbishop's Representative to The Voice; Mrs. Thomas Palmer, third vice president of the NCCW and president of the Miami Provincial Council of Catholic Women; and Miami attorneys, Joseph M. Fitzgerald and Robert Kaufman.

A question and answer period on proposed legislation at the national and state level will follow.

New officers of the ACCW will be installed during Mass celebrated by Father Wass at 3 p.m.

'Aunt Carrie' Feted At Surprise Party

JACKSONVILLE — Mrs. Carrie McCollum Palmer, only Floridian to serve as president of the National Council of Catholic Women, was a guest of honor during the annual convention of the St. Augustine Diocesan Council of Catholic Women.

The oldest living past president of the Florida Federation of Women's Clubs is, at 85, now referred to affectionately as "Aunt Carrie" by thousands of Catholic women in the Archdiocese of Miami and other Florida dioceses, who remember when she became president of the NCCW in 1941.

Feted at a surprise party during the convention, "Aunt Carrie" was selected to present a plaque to Msgr. Patrick E. Nolan, V.G., of Jacksonville, in recognition of his many years as spiritual moderator of the St. Augustine DCCW.

The brief ceremony had a special meaning not only for Msgr. Nolan but also for Aunt Carrie, who was his sponsor in Gainesville years ago when as a young Irish priest "just off the boat, he applied for American citizenship."

Group To Sip Tea And See Late Styles

COCONUT GROVE — Fashion show and tea under the auspices of the Alumnae Association of the Convent of the Sacred Heart will be held at 3 p.m., Friday, May 9 on the convent grounds, 3737 Main Highway.

Mrs. John P. Corrigan is general chairman of arrangements, assisted by Mrs. Golden Ruel, reservations; and Mrs. David Russell, fashion show.

A variety of Spring and summer fashions from Saks Fifth Avenue including apparel for tots, teens, and women, will be featured.

Alumnae members serving as models are Mrs. Robert Moorman, Mrs. George A. Buchanan, Mrs. Leslie Cizek, Mrs. Russ Costanzo, Mrs. David Russell, Mrs. Juan Serralles, Mrs. John Stevens and Mrs. Nicholas Polizzi.

Modeling teenage fashions will be Cathy Canfield, Marisol Raurel and Ellen O'Neil.

Party Will Aid Young Migrants

Children of migratory farm workers will benefit from a card party which will be held at 10:30 a.m., Monday, May 5 in the home of Mrs. Lawrence Grilliot, 2345 NE 194 St., North Miami Beach.

The public is invited to attend the party, whose proceeds will be used to send migrant youngsters to summer camp for six weeks.

Reservations may be made by calling 949-0186.

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Special Retreat Opens May 16

KENDALL — A "make-up" retreat for South Florida women who were unable to participate with other members of their parish during the year, will be conducted on the weekend of May 16-18 at the Dominican Retreat House, 7275 SW 124 St.

"Prayer" will be the theme of the three-day conferences, during which Father Hugh Clear, assistant pastor, St. Hugh Church, Coconut Grove, will be the retreat master.

Reservations for the general retreat may be made by calling Dominican Sisters at 238-2711.

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Scholarship Dinner Set

Annual Spring scholarship dinner sponsored by the North Dade Chapter of the Archdiocesan Council of Catholic Nurses will be served at 7 p.m., Thursday, May 15, at the Fairway Restaurant.

Reservations may be made by contacting Miss Eileen Harrington at 754-0504, or Miss Pat Quinn at 534-8937.

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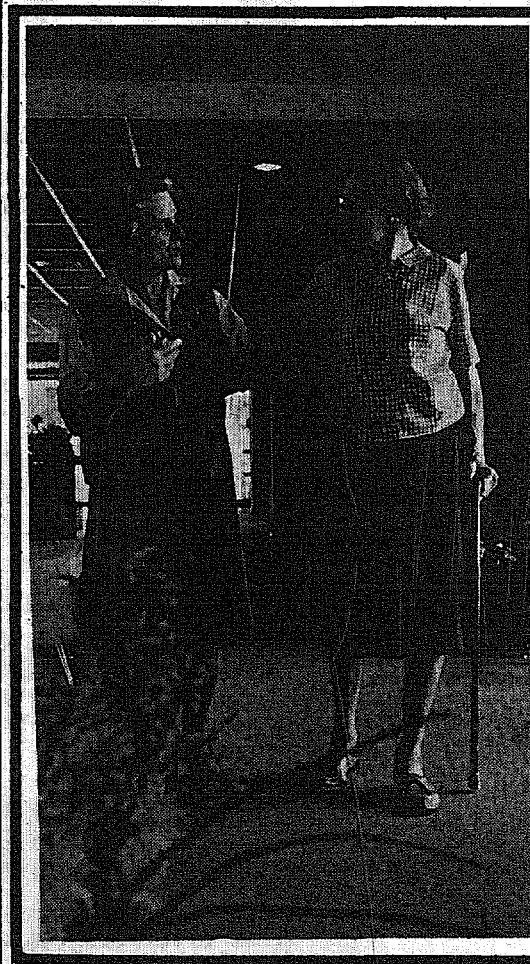
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Cites Homespun Philosopher's Idea Of Happy Home



Dr. Ben Sheppard, physician, lawyer and former juvenile court judge, is presently director of the Archdiocesan Catholic Welfare Bureau and a member of the Dade County School Board. He will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address inquiries to him in care of The Voice, P.O. Box 1059, Miami, Fla. 33138.

Some parents might take heart from these thoughts I have derived from my readings of the world's greatest homespun philosopher — Sam Levinson.

"A good home is defined as one in which there is love, and, in addition, acceptance, a sense of belonging, high moral standards, good parental example, decent food, clothing, shelter, spiritual guidance, discipline, joint enterprises, a place to bring friends and a healthy respect for authority."

The Levinson household menu at mealtime offered two choices — "take it or leave it. This did stimulate the appetite. We didn't know that mothers were supposed to use psychology on children. We didn't know that fathers were not supposed to hit children if they were bad. The child whose father didn't hit him felt that his father either wasn't interested in him, or wasn't his real father. Besides, as any honest kid will tell you under oath, there are days when kids can be quite impossible— like Monday through Sunday for instance." Levinson explains.

Recently at a panel discussion on adolescent identity problems at the Chicago Medical School, fears were expressed that the great danger of drug abuse among adolescents, is not the toxic effect of the drug alone, but the fact that conditions in our society are conducive to drug abuse, sexual exploration, and sometimes to suicide when all else fails. They seem to try the permanent escape. This does not refer to the adolescent who is an experimenter, but to those adolescents for whom drugs have become a life style.

Too often, I have heard the statement from adolescents that their lives don't mean much to them. One colleague of mine feels that the family physician is the most obvious person to counsel the troubled adolescent who is using drugs. He can offer psychological stability, accurate information, and a non-punitive authority symbol. The important thing is to establish communication with the drug user. The adolescent has a fear of growing up and assuming an adult role in this schizophrenic world. This might explain the behavior of young people who shun soap, barbers and conformity in general.

I feel that the hippy movement, militant campus protests and drug abuse will continue to grow as part of the modern scene, because an increasing number of im-

mature adolescents are entering society. They display an alienation from society stemming from contact with a society dominated by war, racial strife, a high divorce rate and adult manifestations of hypocrisy.

The ideal solution would be a society in which all children were born to loving, mature parents who want them. This would be reinforced by a reasonable world with clear-cut standards and mores. Parents are not prepared for the present uneven pattern of development in the adolescent.

Contemporary parents are frightened by many things: intellectual and physical development which far outstrips the emotional development in adolescents; and the implication of the adolescent's sexual maturity long before he is economically prepared to assume family responsibilities.

I believe that the tendency of teenagers to go steady is an expression of their fears and their attempt to combat loneliness. I also feel that some form of education for family living is sorely needed to dispel some of the errors that lead to adolescent identity problems and to bewildering behavior in young people.

Q. What is being done to determine the cause of learning disabilities?

A. Projects on learning disabilities are occupying more and more of the time of study centers in the United States.

In New York, there is a Learning Disability Center which eliminates fragmented search for cause. For example the center coordinates referrals from patients to doctors. In the one clinic, the authorities have gathered an in-depth diagnosis clinic, pediatrics, reading, arithmetic, speech pathology and children's psychological clinics. This would be the ideal situation everywhere. Soon, I understand, such a center will be established here.

Q. What can I do about my daughter who has become a hippy, and, I understand, has been "tripping" on acid for several years?

A. Dr. David Smith, who is medical director of the Haight-Asbury clinic, offers some of the best explanations. He has stated:

"Let me explain some of the effects of LSD on the chronic user. Objects change in shape and color. Sensory recognitions are changed. The user will tell you that he "smells" purple. The individual may see a real light and become enamored of the light and thus becoming incapable of realizing that the light means "stop." The user comes to feel that he has found the 'answer to life.'"

One of the greatest characteristics of the psychedelic syndrome is the great and true belief in non-violence. This feeling is so deep, that a chronic LSD user may refuse to eat meat, thus becoming a vegetarian. They develop beliefs in magic, mental telepathy and all sorts of superstitions. They form their style of life around this system. One explanation for the migration of the hippies from San Francisco was a sincere belief that a meteorite was going to hit the area.

The chronic LSD users tend to group together. Please do not believe — as I did years ago — that these young people are going through a "phase." These people will not re-enter society, because of a deep conflict in the society's values and the LSD user's values.

They are committed to nonviolence, and find themselves unable and unwilling to adapt to a world where there is violence and competition. They cannot be called mentally ill by their standards, but in light of our society's standards, they are what might be considered "ill". Becoming "straight" can cause severe psychological problems for them and can prove to be an exceedingly difficult procedure.

Asserts 'Disloyalty' Sinks Some Papers

ST. LOUIS—(NC)—Disloyalty and straying from the facts are the underlying reasons for the recent failure of according to columnist Frank Morriss.

"They have failed because the great majority of Catholic people are unwilling to sponsor juvenile and disgusting attacks on the faith," he told several audiences here.

Morriss, whose column appears in 18 Catholic newspapers, spoke here under the auspices of the Catholic Central Union, a social action organization.

He said Catholic papers, rather than telling the Pope

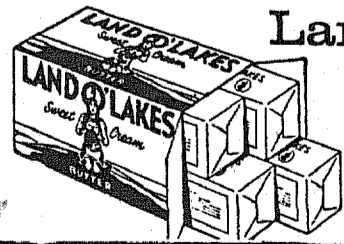
what to think, have a vocation to advance the welfare and mission of the Church.

"The Catholic journalist is, in the best sense of the word, an apologist for the Catholic faith," he said, adding that, like G. K. Chesterton, a journalist should not be ashamed of such service.

But some Catholic papers, he said, "are contentious for contentions' sake," and still others are edited "by Aaron Burr's who want to build an empire of their own, an empire for the empire's sake."

Morriss said Catholic newspapers should publicize and correctly interpret facts which pertain to the life of the Church."

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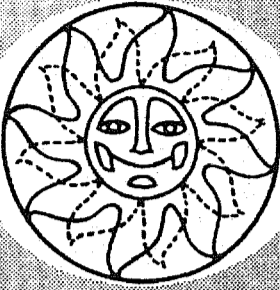
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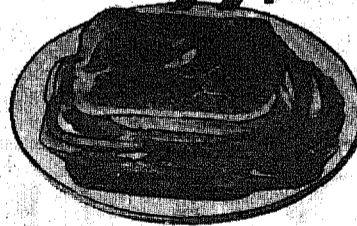
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PUBLIX MARKETS

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Frank White



Anna Reyes



Roger Martinez



Vicki Pelle



Raymond Parrera

What's A LIE? Several Things Opine These Truthful T-o-t-s

Most adults are familiar with the full gamut of lies—from the out-and-out, barefaced variety to the "little white" division, but children normally aren't.

Last week, the *Voice* visited a first grade classroom at St. Hugh School in Coconut Grove to see how the five and six-year-olds define lies—those things which Mark Twain feared would become a national past-time.

Although most of the youngsters were more than

willing to volunteer their thoughts on lying, one little boy was particularly reticent to say anything.

THE QUESTIONS

"What do you think it means to lie?" the *Voice* reporter asked.

Silence. Ashrug of shoulders.

"Does everybody lie sometime?"

More Silence. Repeat of shoulder-shrug.

"Didn't you ever tell a lie—even a little tiny one?"

Silence with a nervous shake of the head.

The truth reigned, however, when the little boy in the next seat wisely reported, "Aw, he's telling a lie now."

EXAMPLES

Six-year-olds are getting harder to fool all the time.

"A lie is when you don't want to eat part of your dinner and you put it on someone else's plate and then tell your mother you ate it," Frank White informed the reporter. The hand is, evidently, still quicker than the eye.

Roger Martinez had a more practical approach to the subject. "A lie is when you do something bad and don't tell the truth about it." Anyone can see that definition covers a multitude of sins.

Anna Reyes, evidently sadder but wiser from personal experience, said, "A lie is when someone starts a fight with you and then tells your mother you started it." The possible consequences of such a lie are innumerable, not to mention painful.

ASSUMPTIONS

Following in the footsteps of the unforgettable Huckleberry Finn, young Raymond Parrera explained, "A lie is when you throw a rock through someone's window

and then you don't tell the person." Much to the chagrin of the owner of the window, one can safely assume.

Spring broke through in one young lady's answer. Vicki Pelle said, "A lie is when you tell someone you're going to buy them flowers and then you don't get the flowers." Yes, that'll do it.

The old "I'm-to-ill-to-go-anywhere-trick" that Mother always falls for, raised its ugly head, when Patricia Parham reported, "A lie is when you tell someone you're too sick to go to school and then you feel better by lunchtime." That's a strange childhood malady particularly prevalent during test time.

AFTERTHOUGHTS

The consequences of lying were even more solemnly discussed than the actual lie itself.

Asked what happens when people lie, one young man nodded soberly and pointed repeatedly toward the floor. The rest of the class gasped in agreement.

The second most serious consequence of lying was being "sent to the office," which is a fate, most adults will remember, worse than death and taxes.

'Oscars' Given In Play Contest

St. Rose of Lima CYO players acted their way to three of the top prizes in the annual Archdiocesan CYO one-act play contest last Sunday, at the Church of the Little Flower, Hollywood.

Their presentation of "Aria da Copa" (Song Once Again) was judged the best play in the competition.

Jessie Fowlkes, who played Pierrot in the St. Rose

of Lima production was selected for best actor honors.

Judged best actress in the competition was Laurie Stout, also of St. Rose of Lima, who played Columbine in the production.

Named runner-up in the play competition was "Title Go" presented by the St. John Vianney CYO.

Best supporting actor honors were given to Frank Scruggs who portrayed Charlie Fitzgerald in "Who's Our There" produced by Our Lady Queen of Martyrs CYO.

The award for best supporting actress went to Maria Haget, who played the part of Linda Norton in "High Window" presented by the Immaculate Conception CYO.

Other parishes which participated in the contest included St. John the Apostle CYO which produced "Through A Glass Darkly," and Boystown which presented "Afterwards."

Deadline Set

Deadline for entries in the Archdiocesan CYO tennis championship competition is May 16, according to Marty Krpan, CYO program director.

The finals will start at 9 a.m., Saturday, May 24, at Holiday Park in Fort Lauderdale.

The address of the CYO office is 6301 Biscayne Boulevard, Miami, Florida, 33138.



During the annual Immaculate Conception alumnae meeting, Sisters and graduates of the elementary school chatted about the "old" days in grade school.

THE NOW SET

Banquet

The Palm Beach Newman Club will present its annual banquet Sunday, May 4, at the Olympus Room, Palm Beach International Airport, beginning at 7 p.m.

Notre Dame

The National Honor Society chapter from Notre Dame Academy attended the NHS convention in Jacksonville recently, and took top state honors for the yearly scrapbook. In addition to a certificate, the group received a special leather scrapbook cover for the effort.

Girls from the Notre Dame Latin department recently took top honors in the Florida Junior Classical League competition in Gainesville. The academy was awarded top honors in the state Latin forum for private and parochial schools entered.

Alica Meyer took third place in the Latin four division, and Linda Sanchez took third place in the Latin three division. Winning individual awards in the competition were Kathy Smith for derivatives and Ann Neilson for costumes.

Car Wash

The eighth graders from St. Clare's School in North

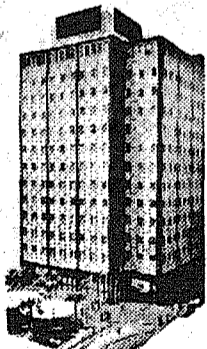
Palm Beach will sponsor a car wash, Saturday, May 3, from 10 a.m. to 4 p.m., at the Standard Station on the corner of Prosperity and Northlake. Donation is \$1 for wash and vacuuming.

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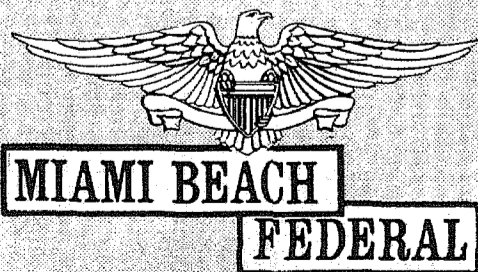
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Texto Integro de Mensaje del Episcopado Cubano Obispos Cubanos Piden Cese del Bloqueo

Ofrecemos a continuación el texto íntegro del Comunicado de la Conferencia Episcopal de Cuba en la que por "el bien de nuestro pueblo y fieles al servicio de los pobres conforme al mandato de Jesucristo", los ocho obispos cubanos demandan el cese del bloqueo comercial que desde hace varios años afecta a Cuba.

En ese comunicado los obispos cubanos hacen una serie de consideraciones sobre el desarrollo de los pueblos.

En vista del interés que los despachos de prensa sobre ese documento han despertado en Miami, ofrecemos a continuación el texto íntegro de ese documento para información de nuestros lectores que tendrán así oportunidad de conocer en su plenitud el pensamiento expresado por la jerarquía cubana en su primer documento público desde hace muchos años.

Queridos hermanos e hijos:

En el curso de la Conferencia anterior, — celebrada a principios de marzo —, comenzamos la reflexión sobre los documentos emanados de la segunda Conferencia General del Episcopado Latinoamericano, para ir traduciendo en normas prácticas los principios generales de renovación allí contenidos.

Al reanudar ahora esa reflexión, escogimos como tema central el hermoso discurso inaugural con que el Santo Padre, — de visita en Bogotá con ocasión del trigésimo noveno Congreso Eucarístico Internacional —, quiso abrir los debates que tuvieron lugar después, — por espacio de once días —, en la ciudad colombiana de Medellín. Un discurso, por cierto, plétórico de sabias recomendaciones paternales que abarcan desde lo que es más íntimamente nuestro, es decir, las orientaciones relativas a nuestra santificación, al testimonio de vida, al valor y a los riesgos de la fe, a la oración y al ministerio de la palabra, — deteniéndose específicamente en las orientaciones apostólicas —, hasta las orientaciones prácticas en torno al hecho de la convivencia en un continente estremecido por los áridos problemas del desarrollo y a las consecuencias que de ello se derivan para nuestra consciente inserción en la nueva etapa que avanza en medio de nosotros.

"Se inaugura hoy, con esta visita, — exclamaba solemnemente el Papa —, un nuevo período de la vida eclesial". Y agregaba luego: "El porvenir reclama un esfuerzo, una audacia, un sacrificio que ponen a la Iglesia en ansia profunda. Estamos en un momento de reflexión total. Nos invade como una ola desbordante la inquietud característica de nuestro tiempo especialmente en estos países proyectados hacia su desarrollo completo y agobiado por la conciencia de sus desequilibrios económicos, sociales, políticos y morales. También los Pastores de la Iglesia, — ¿no es verdad? —,

hacen suya el ansia de los pueblos en esta fase de la historia de la civilización" (Doc. Med. II, pp. 15-16).

Haciéndose eco de estas palabras luminosas del Santo Padre, la Conferencia de Medellín señalaba en su mensaje a todos los pueblos en la búsqueda angustiosa de soluciones adecuadas para sus múltiples problemas". Y concluía: "Por ello nos sentimos solidarios con las responsabilidades que han surgido en esta etapa de transformación de América Latina" (C. M. II, pp. 32-33); no sin advertir después: "Nuestra misión pastoral es esencialmente un servicio de inspiración y de educación de las conciencias de los creyentes, para ayudarles a percibir las responsabilidades de su fe, en su vida personal y en su vida social" (D. M., II, No. 6, p. 54).

¿Dónde radica la originalidad de este "nuevo período de la vida eclesial" que destacaba el Papa y cuáles son las responsabilidades a que nos compromete la declaración de Medellín? Entendemos que, junto con otros aspectos igualmente importantes, esa originalidad reside en una renovada misión de nuestra moral social de acuerdo con las responsabilidades que nos plantea el problema del desarrollo. Sobre este tema, versaron nuestras reflexiones a lo largo de la reunión, cuyos resultados procedemos a exponer.

Ante todo es evidente que como Pastores de la Iglesia, — al servicio permanente e irrenunciable de la salvación de Cristo para todos los hombres —, constituye un deber nuestro subrayar que "La originalidad del mensaje cristiano, como dice la Conferencia de Medellín, no consiste directamente en la afirmación de la necesidad de un cambio de estructuras, sino en la insistencia en la conversión del hombre, que exige luego ese cambio". — D.M. II, p. 52).

La conversión, pues, lleva consigo un cambio de conducta en busca de una fidelidad mayor a la voluntad de Dios, fidelidad que tiene en cuenta por un lado la moral revelada, y por otro, la adaptación de esa moral de acuerdo con los "signos de los tiempos", según una visión actual de la virtud de la prudencia. Ahora bien, hay dos "signos de los tiempos" muy claros en nuestros días: Primero, el desarrollo de los pueblos; Segundo, una complicada red de relaciones humanas, tanto en el orden nacional como en el internacional. De todo esto resulta que no basta, desde luego, una moral simplemente individual, ni tampoco una moral social que ponga su acento, casi exclusivamente en el uso de las cosas externas; se requiere una moral social, que sin desconocer la realidad objetiva, tenga sin embargo como punto de partida la persona humana, en su vocación al desarrollo integral.

Esta moral plantea hoy a cada hombre el deber de cumplir su vocación al desarrollo. Y en el orden práctico de las realizaciones tal deber crea, indudablemente, una solidaridad humana universal. El amor ha de ser para el cristiano el alma de esta generosa actitud.

Dicho en otros términos: la actitud del cristiano implica una renovación de su moral social, máxime cuando está inmerso en una realidad como la nuestra en que se afronta como un móvil fundamental el problema del desarrollo.

Las líneas maestras de esa renovada "moral social" están contenidas en dos documentos del Magisterio universal de la Iglesia que deberían estar incluidos en la formación cabal de todos los cristianos: la "Constitución Pastoral Gozo y Esperanza" del Concilio Vaticano II; y la celebrada encíclica sobre "El Progreso de los Pueblos" de Su Santidad Pablo VI.

"En los designios de Dios, — proclama el Papa en la "Populorum Progressio" —, todo hombre está llamado a promover su propio progreso, porque la vida de todo hombre es una vocación dada por Dios para una misión concreta" (N. 15). Este desarrollo que "no se reduce al simple crecimiento económico", "no es facultativo", "sino que constituye como un resumen de nuestros deberes" (N. 16); de tal suerte que, en definitiva, — merced a una opción libre acreedora de todo respeto — "por su inserción en el Cristo vivo, el hombre tiene el camino abierto hacia un progreso nuevo... que le da su mayor plenitud: tal es la finalidad suprema del desarrollo personal" — (N. 16).

Más aún, — prosigue diciendo el Papa —, "no es solamente éste o aquel hombre, sino que todos los hombres están llamados a este desarrollo pleno" de manera que "la solidaridad universal que es un hecho y un beneficio para todos, es también un deber" (N. 17). Desarrollo que "siendo el nombre de la paz" (N. 87), consistirá, en último término, en el "paso, para cada uno y para todos, de condiciones de vida menos humanas a condiciones más humanas" (N. 20).

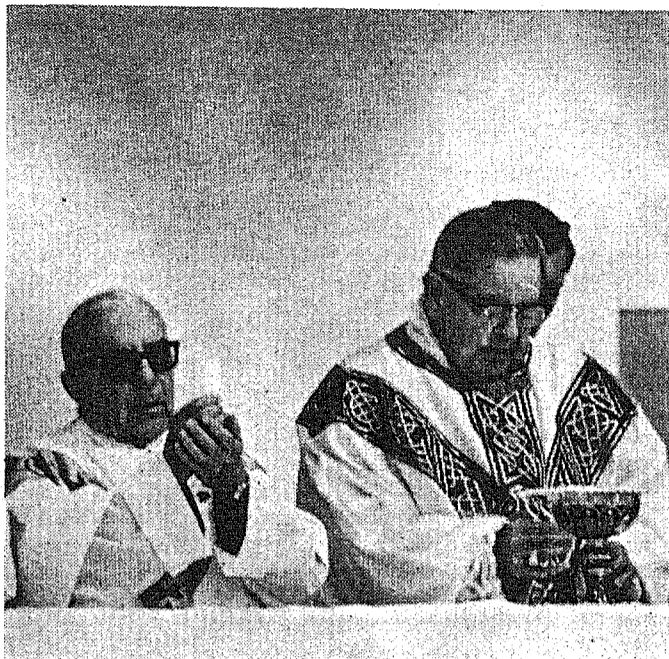
DESARROLLO AL SERVICIO DEL HOMBRE
Por su parte, la Constitución Pastoral "Gozo y Esperanza" nos llama la atención sobre el hecho de que el "desarrollo" ha de estar siempre "al servicio del hombre" y ha de permanecer siempre "bajo control humano", puesto que cada hombre concreto y todos los hombres deben ser siempre los sujetos insustituibles e inviolables del desarrollo integral y solidario. (G. S. Nos. 64-65).

Claro que no se trata de una empresa fácil. Por el contrario, supone una tarea inmensa. El propio Concilio Vaticano II nos dice: "Los pueblos que están en vías de desarrollo, entiendan bien que han de buscar expresa y firmemente, como fin del propio progreso, la perfección humana de sus ciudadanos". Y a renglón seguido afirma: "Tengan presente que el progreso surge y se acrecienta, principalmente, por medio del trabajo y la preparación de los propios pueblos, progreso que debe ser impulsado no sólo con las ayudas exteriores, sino ante todo con el desenvolvimiento de las propias fuerzas y cultivo de las dotes y tradiciones propias". (S.S., No. 85).

MOTIVACION ESPIRITUAL

La importancia del trabajo en la perspectiva de una renovada moral del desarrollo, ha de conducirnos for-

(Pasa a la página 24)



Los cincuenta Años de vida sacerdotal fueron observados por tres sacerdotes que concelebraron una misa de acción de gracias con el Arzobispo Coleman F. Carroll. Uno de ellos lo fue el Padre Modesto Galofre, escopio que presta servicios en la Iglesia de San Juan Bosco. En la composición el sacerdote cuando celebraba con el arzobispo y abajo, cuando terminada la misa amigos y antiguos de Cuba se acercaban a felicitarlo.



Más de un Millón de Personas Aclamarán Al Papa

Madrid — Más de un millón de personas recibirán al Papa Paulo VI el 31 de julio en Kampala, Uganda, según manifestó el arzobispo de aquella arquidiócesis africana, Mons. Nsubuga en entrevista concedida al Padre Javier María Echenique, director de la Oficina Española de Información Misional, durante la visita de este a Uganda.

El padre Echenique visitó Kampala a fin de informarse de los preparativos que se

realizan allí con vistas a la visita de Su Santidad. Mons. Nsubuga, de 53 años de edad, recibió al religioso español en su pequeña casa de la capital ugandense, construida sobre la colina de Rubaga, cerca de la Catedral.

Mons. Nsubuga refirió al padre Echenique, quien se hallaba con el padre Agostino, misionero comboniano de Milán y director general de la Oficina que organiza la visita del Papa, que su país ha recibido con "en-

tusiasmo unánime" el anuncio del viaje del Santo Padre.

"No solo los católicos, sino todas las confesiones religiosas, el gobierno y la población misma estarán presentes en la recepción a Su Santidad, el día de su llegada a Kampala", manifestó el prelado africano. Agregó que desde el Aeropuerto de Entebbe, a 30 kilómetros de Kampala, hasta la capital,

más de un millón de personas se concentrarán para recibir a Paulo VI.

"Aunque Mons. Nsubuga no precisó el lugar donde se alojará el Papa durante su estancia en Kampala, pienso que él ya lo sabe ciertamente, pero el secreto de la diplomacia Vaticana le impide decirlo", expresó el padre Echenique.

Campaña de la Iglesia

En Medios de Masas

Ciudad del Vaticano — Acicateada por las críticas del Papa Paulo VI, la Comisión Vaticana sobre comunicaciones sociales anuncia una ambiciosa campaña para hacer oír la voz de la Iglesia en los medios de comunicación masiva.

Tras su reunión anual de cinco días, la Comisión fijó nuevas metas, inclusive una más amplia colaboración no sólo con la comunidad católica sino con "todos los hombres de buena voluntad".

También anunció que desplegará sus esfuerzos en favor de una visión más apostólica, religiosa y pastoral en la prensa y radio cató-

lica. Las nuevas decisiones aprobadas por la comisión permitirán, se estima, robustecer la cooperación entre los católicos y miembros de otras denominaciones en los medios de comunicación masiva, especialmente en el campo de las publicaciones religiosas.

Paulo VI afirmó hace poco ante la Comisión que los diarios de inspiración cristiana representan apenas "un hilo de agua" en el torrente de publicaciones mundiales.

Agregó que es menester no sólo una prensa católica, sino también la presencia de la Iglesia en la prensa independiente.

Misa Los Domingos En Ada Merritt

A partir del próximo domingo comenzará a ofrecerse una misa en español en el Auditorium de la escuela pública Ada Merritt. La misa se ofrecerá todos los domingos a las 11:45 a.m. para facilidad de los vecinos de esa zona de la parroquia de San Juan Bosco.

Reunión en Caracas Para Estudiar Ayuda Interamericana

Con el objeto de estudiar puntos eminentemente prácticos de colaboración entre la Iglesia Norteamericana y la Iglesia de los países Latinoamericanos, se llevará a cabo entre los días 3 y 5 de junio próximo en la ciudad de Caracas, Venezuela, una nueva reunión interamericana de obispos.

Este tipo de reuniones se realizan por iniciativa del Comité Episcopal Norteamericano para América Latina que preside el Arzobispo Coleman F. Carroll, y del Concejo Episcopal Latinoamericano.

A la cita de Caracas asistirán unas doce personas entre obispos norteamericanos y miembros del Latin America Bureau. Por América Latina estarán el Presidente y 1er Vice-Presidente del CELAM, Avelar Brandao y el cardenal Pablo Muñoz Vega. También el segundo Vicepresidente, Mons. Mar-

cos Gregorio McGrath, el Secretario General del Concejo, Mons. Eduardo Pironio, así como un grupo de obispos latinoamericanos y directivos del CLAR (Confederación Latinoamericana de Religiosos).

En la reunión de Caracas se hará un resumen de las reuniones anteriores se analizarán algunos aspectos pastorales de los señalados en la Conferencia de Medellín y se estudiará las relaciones eclesiales entre América Latina y los Estados Unidos de Norteamérica.

Otro punto que seguramente captará de manera especial la atención del encuentro de junio será el relacionado con el envío de personal a América Latina. Asimismo, los obispos latinoamericanos y norteamericanos se defenderán en la programación concreta de algunos planes de acción y colaboración.

El Supremo Misterio

Por MANOLO REYES

En estos tiempos especiales en que vivimos, donde los hijos del mal desatan campanas de confusión, contra la fe, contra la moral, contra los valores espirituales, recordemos la grandeza de Dios en el milagro único de la vida.

Cuando nace un niño los cielos se abren y de la nada surge la vida. De las manos de Dios brota un alma nueva. El milagro de la creación se repite. Un alma nueva vivirá por siempre en la eternidad sin fin. Todo el proceso misterioso, desconocido y maravilloso de la anatomía y la fisiología del cuerpo humano se hace realidad. Un corazón nuevo, nacido de la misericordia divina late para impulsar a un ser creado a imagen y semejanza de Dios. Un nuevo capítulo de la humanidad queda abierto en un lapso transitorio que se llama vida. Madre y padre se acercaron más a Dios en su ansia de convertir en cuerpo y alma la responsabilidad fundamental del matrimonio.

Padre y madre, a través del amor, han impulsado a la divinidad a esculpir una nueva obra humana. Dios construye un hermano pero impone una serie de responsabilidades sobre sus guías terrenales que jamás podrán ser soslayadas. La riqueza espiritual que se proyecta sobre el hogar al cual Dios concede y le entrega la gracia de su creación. Si la obra humana es normal, serán muchas las bendiciones que Dios derramará sobre sus escogidos. Si la obra humana luce anormal, es que Dios ha querido colocar un santo en el hogar escogido, porque esa nueva criatura jamás pecará, jamás ofenderá al Supremo Hacedor, ya que le falta la razón para ello. Angel era antes de la creación y angel baja a la tierra. Y sus responsables aquí encontrarán que cuidándolo y atendiéndolo, han cumplido la voluntad del Padre Todopoderoso.

Dios en la Calle

El Día de las Madres

Lo divino está en estos días en los hogares, en las escuelas, en los comercios y en la calle en su forma más entenedora y humana con el próximo Día de la Madre. La madre inmediata, fuerza y amor de Dios, que nos dió la vida. La poesía, para existir, no tendría más que pensar en la mujer madre. Pero está ahí también el Mes de Mayo, el Mes de María, La Madre de Jesús Dios-Hombre y nuestra Madre espiritual con la riqueza inagotable de este calificativo. Aún hay más: la realidad controversial de "nuestra Santa Madre Iglesia". Digo realidad "controversial" porque en nuestro tiempo se discute y se vive su llamada crisis; y recuerdo el viejo nombre que se aplicaba con reverencia y ternura a esa creación divina, diciendo siempre "nuestra Santa Madre Iglesia"; mientras ahora, bien por apremio y concisión, bien por aseglaración y politización, decimos "la Iglesia", como quien dice "la constitución", "la ley", "el gobierno", o "el signo social de nuestros tiempos." La "maternidad" de la Iglesia es infinitamente más que todo eso y a veces nada de eso.

Pero hoy está a la vista un tema inmediato y fragante: el Día de la Madre. No faltan quienes motejan a este día de "cursi", sentimental y hasta comercializado. Nada de eso destruye su radical significación, y en todo caso no se puede eludir la amable necesidad de ser lírico, y a los pies de toda madre, incluidas la de Dios y la Iglesia, ponemos este tríptico.

Cinco flores para la madre

Madre, para ti las flores,
y en primer lugar la ROSA.
Se sentirá más hermosa
al aspirar tus amores.
Ahora te toca el CLAVEL
que se atreve hasta tu pelo.
¡Ojalá te huelas a cielo
como el bíblico vergal!
Delante de ti se inclina
el ángel de anunciación
y te rinde el frágil don
de la AZUCENA divina.
Recibe flor de blancura
y de eucarístico olor:
La GARDENIA, y que el Señor
cante tu santa ternura.
En fin, que Dios, al balcón,
sueñe la flor indecible,
y nos muestre visible
sobre tu buen corazón.

Por P. BEGOÑA

CAMBIE PARA MAS FRESCURA, AROMA Y SABOR

CAFE Tome **BUSTELO**

UN MUNDO DE AROMA Y SABROSURA

Texto Integro de Mensaje del Episcopado Cubano

Obispos Cubanos Piden Cese del Bloqueo

(Viene de la pagina 23)

zosamente a renovar nuestra espiritualidad con relación al mismo. Aunque deploramos los excesos que puedan acompañar esa realidad necesaria para conseguir el desarrollo, y auspiciemos todos los medios legítimos para superarlos, el trabajo del cristiano tendrá siempre una motivación espiritual que lo es propia y que nadie podrá arrebatarse. Ninguna síntesis mejor, ni más autorizada al respecto, que la que nos ofrece la misma encíclica sobre "El Progreso de los Pueblos": "El trabajo ha sido querido y bendecido por Dios. Creado a imagen suya, el hombre debe cooperar con el creador en la perfección de la creación, y marcar, a su vez, la tierra con el carácter espiritual que él mismo ha recibido". Porque "todo trabajador es un creador". "Más aún, viviendo en común, participando de una misma esperanza, de un sufrimiento, de una ambición y de una alegría, el trabajo une las voluntades, aproxima los espíritus y funde los corazones; al realizarlo los hombres descubren que son hermanos". Y no obstante su ambivalencia y los riesgos que conlleva de posible deshumanización "el trabajo de los hombres, mucho más para el cristiano, tiene todavía la misión de colaborar en la creación del mundo sobrenatural, no terminado, hasta que lleguemos todos juntos a constituir aquel hombre perfecto de que habla San Pablo, que realiza la plenitud de Cristo" (P.P. Nos. 27-28).

No somos ajenos a las implicaciones y sacrificios que comporta esta actitud cristiana. Pero el Señor nos ha dicho: "Vosotros sois la luz del mundo. No puede estar oculta una ciudad situada en la cima de un monte. Ni tampoco se enciende una lámpara para ponerla debajo del celemin, sino sobre el candelero para que alumbré a todos los que están en la casa. Brille así vuestra luz delante de los hombres, para que vean vuestras buenas obras y glorifiquen a vuestro Padre que está en los cielos" (Mt. V, 3-16).

SOBRE EL BLOQUEO

Por lo demás, ¡cuántos excesos no son debidos a la situación concreta de aislamiento en que venimos viviendo desde hace varios años! ¿Quién entre nosotros ignora las dificultades de toda índole que entorpecen el camino que debe conducir al desarrollo? Dificultades internas, originadas en la novedad de la problemática y en su complejidad técnica, aunque producto también de las deficiencias y pecados de los hombres; pero, en no menor proporción, dificultades externas, vinculadas a la complejidad que condiciona las estructuras contemporáneas de las relaciones entre los pueblos, injustamente desventajosas para los países débiles, pequeños, subdesarrollados. ¿No es éste el caso del bloqueo económico a que se ha visto sometido nuestro pueblo, cuya prolongación automática acumula graves inconvenientes a nuestra Patria? Inconvenientes que pesan, principalmente, sobre nuestros obreros de la ciudad y del campo, sobre nuestras amas de casa, sobre nuestros niños y jóvenes en proceso de crecimiento, sobre nuestros enfermos, en fin, para no alargar los casos, sobre tantas familias afectadas por la separación de sus seres queridos.

Buscando el bien de nuestro pueblo, y fieles al servicio de los más pobres conforme al mandato de Jesucristo y al compromiso proclamado nuevamente en Medellín, denunciarnos esta injusta situación de bloqueo que contribuye a sumar sufrimientos innecesarios y a hacer más difícil la búsqueda del desarrollo. Apelamos, por tanto, a la conciencia de cuantos están en condiciones de resolverla para que emprendan acciones decididas y eficaces destinadas a conseguir el cese de esta medida.

Al concluir estas reflexiones hacemos nuestras las palabras dirigidas por Pablo VI a los Obispos de América Latina que expresan la actitud del cristiano ante el problema de un mundo que sufre y lucha por conseguir su desarrollo integral: "La transformación profunda y previsora de la cual en muchas situaciones actuales tiene necesidad la sociedad, la promoveremos amando más intensamente y enseñando a amar, con energía, con sabiduría, con perseverancia, con actitudes prácticas, con confianza en los hombres, con seguridad en la ayuda paterna de Dios y en la fuerza innata del bien". (D.M. II, p. 27).

Todas estas recomendaciones del Santo Padre adquieren un significado especial, dentro de esta octava de la Pascua de la Resurrección del Señor, en la cual confiamos para llevar a cabo un cambio profundo en nuestra vida cristiana.

La Habana, diez de abril de mil novecientos sesenta y nueve.

Evelio Diaz, Arzobispo de La Habana; Alfredo Muller, Obispo de Cienfuegos; Manuel Rodriguez, Obispo de Pinar del Rio; José M. Domínguez, Obispo de Matanzas; Adolfo Rodriguez, Obispo de Camaguey; Alfredo Llaguno, Obispo auxiliar de La Habana; Fernando Azcárate, Obispo auxiliar de La Habana; Pedro Maurice, Administrador Apostólico de Santiago de Cuba.

Misas Dominicales En Español

- CATEDRAL DE MIAMI,** 2 Ave. y 75 St., NW, 7 p.m.
CORPUS CHRISTI, 3230 NW 7 Ave., 10:30 a.m., 1 y 5:30 p.m.
SS. PETER and PAUL 900 SW 26 Rd., 8:30 a.m., 1, 7 y 8 p.m.
ST. KIERAN Assumption Academy, 1517 Brickell Ave. 12 m., 7 p.m.
ST. JOHN BOSCO-Flagler y 13 Ave., 7, 8:30 y 10 a.m., 1 y 7:30 p.m.
GESU, 118 NE 2 St. 5:30 p.m.
ST. MICHAEL, 2933 W. Flagler - 11 a.m., 7 p.m.
ST. HUGH, Royal Road y Main Hwy., Coconut Grove 12:15 p.m.
ST. ROBERT BELLARMI - 3405 NW 27 Ave., 11 a.m.
ST. TIMOTHY, 5400 SW 102 Ave., 12:45 p.m.
ST. DOMINIC, NW 7 St., 59 Ave., 1 y 7:30 p.m.
ST. BRENDAN 87 Ave. y 32 St. SW., 11:45 a.m., 6:45 p.m.
- ST. JOHN THE APOSTLE** 451 East 4 Ave., Hialeah, 12:55 y 6:30 p.m.
INMACULADA CONCEPCION 4500 West 1 Avenue, Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.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 Avenue., North Dade, 6:30 p.m.
ST. VINCENT DE PAUL, 2000 NW 103 St.-6 p.m.
LITTLE FLOWER U. S. 1 y Pierce St., Hollywood, - 6:45 p.m.
NATIVITY 700 W. Chaminade Dr., Hollywood, 6p.m.,
ST. PHILLIP BENIZI, Belle Glade, 12 M.
SANTA ANA Naranja, 11:00 a.m. y 7 p.m.

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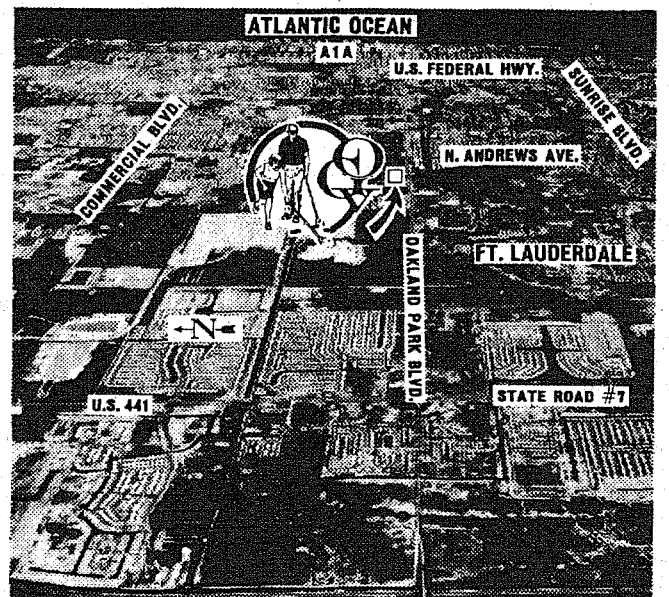
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Cuban Bishops Appeal For End To Blockade

Invest New Cardinals

(Continued from Page 3)

HAVANA — Blaming domestic as well as foreign factors for the critical shortage of basic foodstuffs, and other supplies for their flocks, the bishops of Cuba are asking leaders of other countries to seek an end to the five-year-old blockade of their country.

"In seeking the common good of our people and of our faithful, in serving the poorer among them, according to the command of Jesus and the commitment at Medellin, we denounce the unjust conditions of the blockade, which is contributing to unnecessary suffering, and to making all efforts at development more difficult," their pastoral letter said.

STRONG TERMS

The bishops used strong terms in pointing out the reasons for the shortages:

"There are internal difficulties, due to the fact that these problems are new and involve complex technical demands, although they are also a product of the deficiencies and sins of men. The causes are also, in no less proportion, external difficulties arising from complications which govern the current direction and fabric of international relations among people. These causes have unjustly led to adverse conditions for weak, small and underdeveloped countries.

"Is this not the case of the economic blockade to which our country has been subjected, and whose automatic continuation multiplies grave inconveniences for our country?"

"Such inconveniences mainly burden our workers in the cities and in the fields, our housewives, our growing youths and children and our sick. Lastly, to cut this narration short, they burden so many families afflicted by separation of their dear ones."

EIGHT SIGN

The letter was signed April 10 by the eight bishops now active in Cuba: Archbishop Evelio Diaz y Cia, 67, of Havana; Bishop Pedro

Maurice Esteu, 36, apostolic administrator of Santiago; Bishop Adolfo Rodriguez Herrera, 44, of Camaguey; Bishop Alfredo Muller San Martin, 67, of Cienfuegos; Bishop Jose Eusebio Dominguez Rodriguez, 69, of Matanzas; Bishop Manuel Antonio Rodriguez Rozas, 58, of Pinar del Rio; and Auxiliary Bishops Fernando Azcarate y Freire and Alfredo Llaguna y Canals of Havana.

The economic blockade stems from a 1964 resolution of the Organization of American States recommending its member states break diplomatic relations with Cuba, and end all trade.

The resolution exempted "on humanitarian grounds" medicines, foodstuffs and certain non-strategic goods.

All OAS countries complied with the blockade except Mexico. The Havana regime then increased its trade with Great Britain, Canada, Japan and Spain, but also became dependent on the Soviet Union's economic aid and trade.

(Food, clothing and medicines were sent by certain governments and private groups to Cuba, but the regime of Premier Fidel Castro rejected or confiscated the shipments, saying they were being used for propaganda and anti-revolutionary activities.)

The pastoral letter was read in all churches in Cuba (April 20). It includes quotations from the encyclical letter of Pope Paul VI, The Development of Peoples, from the Medellin guidelines on Church renewal and socio-economic policies of the general assembly of Latin American bishops in that Colombian city last September, and from the addresses of Pope Paul during the 1968 International Eucharistic Congress of Bogota.

STUDY GUIDELINES

The Cuban bishops met early in March to study the Medellin guidelines and now say their purpose was "to translate such principles into practical norms."

The pastoral letter says that the bishops found a particular motive for doing so in the words that Pope Paul spoke at the opening of the Latin American bishops assembly.

The Cuban bishops also quoted from the documents approved by the Medellin assembly, stressing how society cannot change unless man changes first and demands redress according to his human dignity.

"This conversion — the pastoral reads — brings along a change in the individual conduct which seeks greater fidelity to the will of God; a fidelity that has its foundation revealed morality, but that must be adapted to the signs of the times, according to an updated vision of the virtue of prudence."

The document states that "there are two very clear signs of our times: the development of peoples, and the complex net of human relations, both at the national and the international levels."

"From this it follows that it is no longer enough as mere morality of the individual, but also a social morality. Such social morality, while emphasizing almost exclusively material things and external circumstances. . . cannot ignore however the human person and its inner call to fuller and total development." The bishops then said:

"The attitude of the Christian, therefore, means a renewal of his or her social, moral values, especially when he or she is immersed in a situation such as our reality is, facing as it is as a fundamental issue, the problem of development."

"While we deplore the excesses that may join such reality which is needed in the efforts to achieve development — and we are exhausting all legitimate means to overcome them — the work of the Christian will always have a spiritual vision which is proper to him, and which nobody can wrest from him," the bishops said.

The Pope did not announce who will direct the commission, but unofficial sources here said that quite probably it will be either Cardinal Wright or Jean Cardinal Danielou, French Jesuit theologian who was also made a cardinal at this consistory.

CHANGES

Other changes announced by the Pope to the cardinals were:

- The Division of the Sacred Congregation of Rites into two distinct congregations.

- The promulgation of a new Ordo Missae, the book containing texts for the Mass; a new Roman Calendar and other liturgical texts.

The new liturgical documents, Pope Paul said, are intended "to give ever greater assistance to the living, conscious participation by the faithful in the Divine Service." The new calendar introduces "no radical change" in the liturgical year, he said, "but provision has been made for the essential elements of each season to emphasize the central importance of the Paschal mystery of Christ."

In the commemoration of saints, he added, the new calendar concentrated on those of interest to the universal Church, "leaving others, less well-known, to local veneration. In this way, an attempt has been made to express the universality in time and space of sanctity in the Church and the vocation to holiness of all people and all social classes."

The Congregation of Rites will be divided into two agencies, one of which will deal with liturgy while the other, "of specific historical character," will devote itself to the causes of saints proposed for canonization.

The membership of the new Theological Commission will be made public in the near future, the Pope said.

RESEARCH

"As you well know," he continued, "it is necessary to make provision for an increase in theological studies and research — especially in reference to the

new questions posed by scientific developments and the tendencies of the modern mentality — and for the right understanding and better exposition of Catholic doctrine.

"We have taken steps, in accordance with the guidelines of the Second Vatican Council, to make the Sacred Congregation of Doctrine correspond more closely to the exigencies of high and serious tasks."

He said that the new commission would "consist of expert theologians selected from various parts of the world and thus profit from wider exchanges and more varied experiences, always for the deepening and the protection of the Faith."

The new cardinals named and approved in the consistory, besides those from the United States, are:

Paul Cardinal Yu Pin, exiled Archbishop of Nanking; Alfredo Cardinal Scherers, Archbishop of Porto Alegre, Brazil; Julio Cardinal Rosales, Archbishop of Cebu, Philippines; Gordon Cardinal Gray, Archbishop of Edinburgh; Paolo Cardinal Bertoli, former Nuncio to France; Sebastiano Cardinal Baggio, former Nuncio to Brazil; Silvio Cardinal Oddi, former Nuncio to Belgium.

Also, Peter Cardinal McKeefry, Archbishop of Wel-

ington, N.Z.; Miguel Cardinal Dario Miranday Gomez, Archbishop of Mexico City; Joseph Cardinal Paupini, former Nuncio to Colombia; Joseph Cardinal Perceatill, Archbishop of Ernaculam, India; Francois Cardinal Marty, Archbishop of Paris; Jerome Cardinal Rakotomalata, Archbishop of Tananarive, Madagascar; George Cardinal Flahiff, Archbishop of Winnipeg.

Also, Paul Cardinal Gouyon, Archbishop of Rennes, Mario Cardinal Casariego, Archbishop of Guatemala City; Vicente Cardinal Enrique y Tarancon, Archbishop of Toledo, Spain; Joseph Cardinal Malula, Archbishop of Kinshasa, Congo; Giacomo Cardinal Violaro of the Roman Curia; Paolo Cardinal Munoz Vega, Archbishop of Quito; Antonio Cardinal Poma, Archbishop of Bologna; Stephen Cardinal Kin Sou Kwan, Archbishop of Seoul; Arturo Cardinal Tabera Araoz, Archbishop of Pamplona; Eugenio Cardinal de Araujo Sales, Archbishop of Bahia, Brazil; Jan Cardinal Willebrands, president of the Secretariat for Promoting Christian Unity; Mario Cardinal Nasalli Rocca di Corneliano, of the Papal household; Sergio Cardinal Guerri of the Roman Curia and Cardinal Danielou.

Schools Continue To Close

(Continued from Page 3)

kindergarten or the first grade.

The 930 students who would be affected by the proposed closings would be accommodated in neighboring Catholic schools, according to the school board spokesman. Some 680 students who would be affected by the partial cutbacks would go to public schools, he said.

DIFFICULTIES

The school board spokesman said another 40 Chicago archdiocesan schools "are in serious financial difficulty, although each of them is determined to stay open and meet expenses by drawing on accumulated savings or borrowing against capital investment."

The Oblates of St. Francis de Sales of the Toledo-Detroit province announced they will assume direction of two more high schools, Aquinas in Southgate, Mich., and St. Joseph in Alameda, Calif.



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It Was A Gray Morning, A Morning Of Despair

(Continued from Page 4)

of the rain. They appeared to be observing the activity at the clinic.

WORD SPREAD

The addicts spread the word among themselves to split up once outside. Not knot up in doorways or in cars. The men in the rain-coats, they said, were surely plain clothes detectives or narcotics agents.

Richard slapped the table. "Man, they don't know what they're doing."

"Once you start shooting again, you're back on the same cycle."

"Nothing's going to happen except to lose patients. Somebody will shoot himself to death with the hard stuff," the bearded addict said.

"My habit was \$17 a day. They say some people came in here high. Well, rarely. Sure, maybe sometimes a guy was a bit high when he was starting to try and use the substitute," Richard said.

"Some people yelled about fakers and the drugs going to the black market.

The doctor did pretty well weeding them out. Believe me, there weren't many. My habit was \$850 a week, man, believe it, I'm no faker," the bearded one snapped.

"In New York, they have good facilities, lots of doctors, money for the program, here Dr. Sheppard does it all by himself," he said, "and he's done great."

"Everything is in the past tense, man, what's going to happen now?" Richard scowled.

"When I saw that sign, I figured, it must mean some other kind of clinic here is closed, maybe 'cause of rain. When they told me, wow, it really hit me," he said as he walked an erratic path around and around the table.

A dark-eyed girl, in her 20's, came to the clinic door. Her eyes got bigger and bigger behind the purple circles of her frame sunglasses. She read the sign with dismay. Not bothering to walk inside, she turned abruptly and ran back down Seventh Avenue, her long dark hair falling flat over her

rain-soaked leather jacket. She caught the northbound bus just as it started to pull away.

TWO CLINICS CLOSED

The situation was the same at the other location where Dr. Sheppard started writing prescriptions for addicts some five months ago. Addicts showed up throughout the day at the Catholic Welfare Bureau office, 1325 W. Flagler St.

There, as at the northwest clinic, they claimed they were all going to get sick. Some even cried.

"Five hundred of us..." the tall, handsome, dark haired youth said, shaking his head perplexedly. "Five hundred," he continued mumbling to himself, "it was just going good. Now, we'll be out in the streets again,

mugging to make our bread."

Television and newspaper photographers turned up at the northwest clinic. The addicts were as camera shy as shopowners are gun shy.

"Don't you take my picture, man," a powerful Negro youth yelled at the photographer. "There's going to be bad trouble in this town tonight."

As the rainy day wore on, both clinics were flooded with telephone calls from addicts and friends and families of addicts.

Where was the doctor? How long did people think they could hold on without mehadone, the additive but relatively harmless drug compared to the expensive, dangerous heroin?

"You can't tell an addict — hold on until we straighten this program out, hold on until we make it better," Richard explained, "an addict can't hold on, man."

It was a gray morning of despair for addicts at the clinics.

As the week wore on, rain and clouds dissipated. Florida sunshine dried drenched streets and the community

moved to aid the drug program.

Dr. Sheppard met with community leaders, was encouraged and his methadone treatments were recommended to be continued.

The crisis was apparently over. The sign: "CLINIC CLOSED, SORRY," came down.

The door to hope was open again.

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Religious Panel Analyzes Ways To Stop Prejudice

(For excerpts from Dr. Lewis Rhodes' keynote speech, see pages 12 and 13.)

Miami religious leaders analyzed social injustices and took an introspective look at their roles in moves to correct them, at the day-long first annual religious conference last week, at the DuPont Plaza Hotel.

The Community Relations Board's conference was co-sponsored by the Greater Miami Urban Coalition and the National Conference of Christians and Jews, with the cooperation of 18 other agencies.

Following a film on prejudice, five area religious leaders took part in a panel discussion on their reactions to the film.

"TOGETHER"

"We've got to begin the business of working together and overthrow prejudice, the force which is dehumanizing us," Father Henry N. F. Minich, moderator of the panel on the church and brotherhood said.

Father Minich is Episcopalian chaplain at the University of Miami.

Also on the panel were Dr. Hoyt Tatum, supervisor, United Methodist Church;

Father David Russell, executive director, Human Relations Board; Rabbi Sol Landau, of Beth David Temple, and Rev. Harold Long, of the Open Door United Church of Christ.

"What can we, as clergymen, do to remove the evils of prejudice?" Father Russell asked. "We must help our community face up to the curse of human weakness which effects us all. The only way to do this is to act rationally."

"As spiritual teachers, above all, we must answer who we are, where we are," Rabbi Landau said.

"Love thy neighbor as thy self stipulates self love. We must accept ourselves before we accept others in this world.

FUNCTIONS

"The priest and the prophet have two different functions," he said.

"The prophet could stand and renounce society, but he didn't live in the market place. This is the real world—not heaven, yet. We aren't angels. We are harsh, hard men, not out of the jungle that long yet," the Rabbi said.

Rev. Harold Long emphasized the growing black consciousness. "Now I real-

ize what being black means to me," he said.

"Let us set our mea culpa," Father Minich said, "let us go to our Communion, in order that we can go back into the world and be what we are supposed to be."

The results of workshops held at the conference were summarized by Father Russell:

- The Church-Synagogue must not fail to respond to the twin problems of race and poverty. Institutional religion must take the lead and take the risks in her mission of urban reconciliation.

- The Church-Synagogue can heal rifts by helping her own people face and overcome prejudice, offering direct services to the needy, changing systems which keep people in bondage.

- The Church-Synagogue should fulfill urban responsibilities by working ecumenically and with other power structures: educational, governmental, financial and private.



PANEL MEMBERS at the Religious Conference were Father David Russell, executive director, Human Relations Board, Archdiocese of Miami; Rev. Harold Long, Open Door United Church of Christ, Father Henry N. F. Minich, Episcopalian Chaplain at the University of Miami, Rabbi Sol Landau, Temple Beth David, and Dr. Hoyt Tatum, supervisor, the United Methodist Church.

Bishop Quits Due To Health

WASHINGTON—(NC)—The Most Rev. Francis J. Schenk, because of his poor health, has asked to be relieved of the office of bishop of Duluth, Minn., and Pope Paul VI has accepted his resignation, Archbishop Luigi Raimondi, Apostolic Delegate in the United States, announced here.

Coadjutor Bishop Paul Anderson of Duluth now succeeds to the position of Or-

dinary of the Duluth diocese.

Bishop Schenk, who was bishop of Crookston, Minn., from 1945 until he was named bishop of Duluth in 1960, suffered a stroke in February of this year.

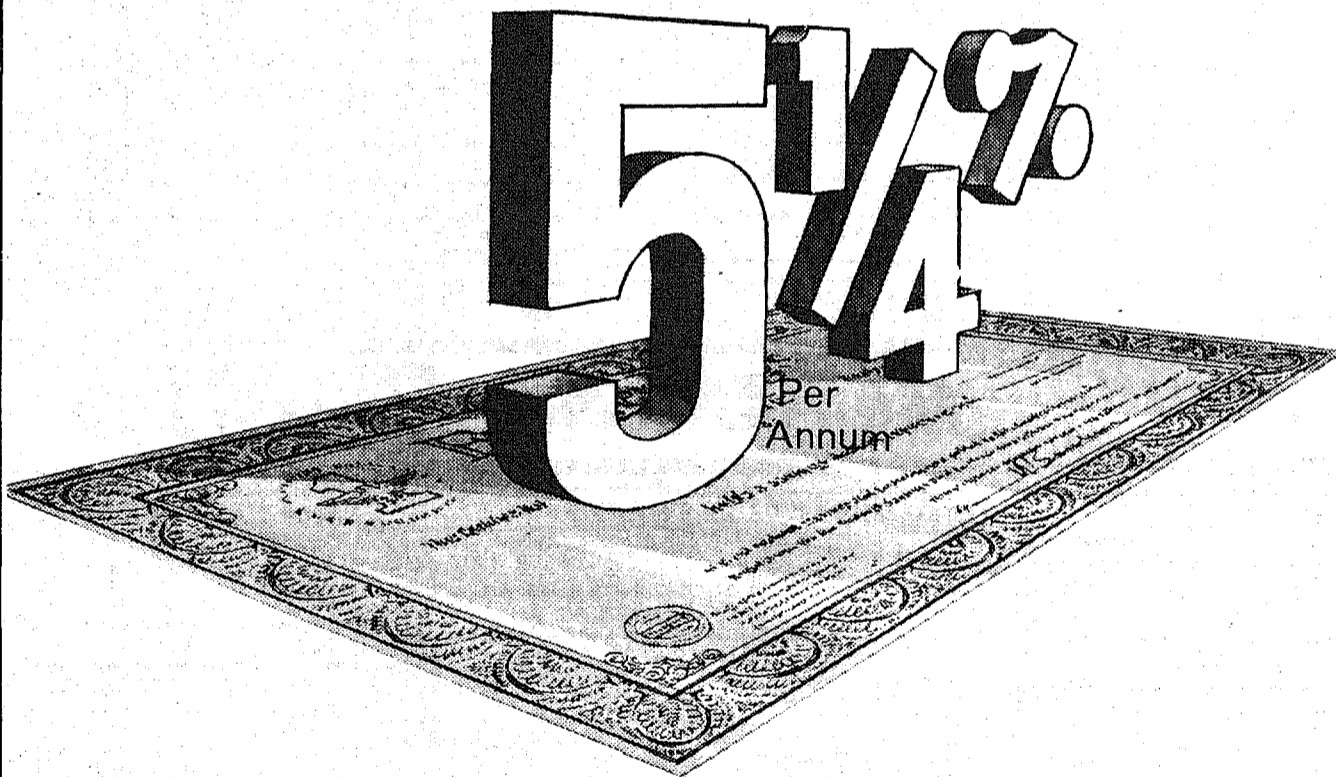
He was born in Superior, Wis., April 1, 1901, and was ordained a priest of his archdiocese of St. Paul on June 13, 1926. He taught in St. Paul Seminary, St. Paul, and

was vice chancellor and vicar general before being named bishop of Crookston. He was installed in the diocese of Duluth on April 19, 1960.

In May, 1968, it was announced that Bishop Schenk, who had been in ill health, had petitioned the Holy See to name a coadjutor to assist him in administering the diocese.

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