

House Abortion Bill Killed; New One Given Slim Chance

Senate Subcommittee Brings In 'Substitute'

While Florida's liberalized abortion proposals were dealt a crippling blow when the Senate Judiciary Committee last week killed a House bill which would have relaxed present laws, a Senate subcommittee substituted another measure for a companion bill in the Senate.

Introduced by Senator Robert Shevin of Miami, the bill, which was sent to the Judiciary Committee Wednesday, eliminates the provision that abortion would be allowed if the unborn child were likely to be born with mental or physical deformities.

Replacing original Senate Bill No. 208, which was passed over temporarily last week by the legislators, the new measure would permit abortion if the life or physical health of the mother is in danger or if the pregnancy results from rape or incest.

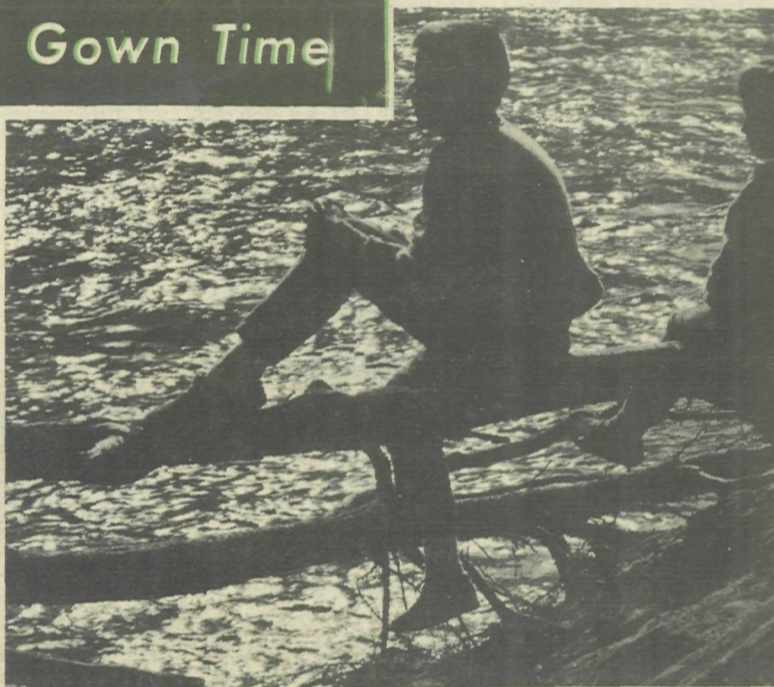
Meanwhile Sen. Dan Scarborough of Jacksonville proposed a constitutional amendment for a referendum to Florida voters on liberalization of abortion laws.

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Cap And Gown Time

IT'S THAT TIME again when students at all educational levels are completing academic courses and participating in graduation ceremonies. Among those receiving degrees at South Florida's four Catholic colleges were 45 students at Biscayne College for Men, shown as they heard Archbishop Coleman F. Carroll speak during last Saturday's commencement.



Confirm Their Faith

GROWTH UNDER pressure is the topic of one of a series of articles on Confirmation which begin on page 13 of this week's Voice.



WORLD IN REVIEW

Death, Black Militancy, Birth Control Highlight Week's Religion News

NC News Service

Death, black militant activities, birth control, internal Church problems and the "emerging nun" highlighted the world of religion during the past week:



Cardinal Beran

Josef Cardinal Beran of Prague died in exile in Rome May 17. His last thoughts were concentrated on Czechoslovakia and its people.

Cardinal Beran, throughout the past three decades, personified perhaps more than any other single Church figure the shifts and strains of the Church's struggle against totalitarianism in that time.

He had been imprisoned before he was exiled and he lived in expectation of returning to his native land. Pope Paul VI rushed to Cardinal Beran's bedside when it was learned the 80-year-old cardinal was nearing death.

Says \$ Go To Militants

In Chicago, a police intelligence specialist charged that hundreds of thousands of dollars are being donated to militant Negro groups through the Interreligious Foundation for Community Organization (IFCO).

Sgt. Robert Thomas of the Los Angeles Police Department was immediately accused by IFCO's executive director, the Rev. Lucius Walker Jr., of using "unethical McCarthyite tactics to purposely mislead the public."

Thomas said Black Panthers are among those receiving church funds and declared "the issue is whether or not charitable donations should go to groups involved in disruptive tactics."

Mr. Walker admitted some IFCO funds may well go to black militants, but added that "the churches' role is to support efforts of the poor, the dispossessed, the powerless, in redressing grievances in society.

Lauds Reparation Move

James Forman and the National Black Economic Development Conference (NBEDC), in demanding \$500 million in reparation from American churches, were defended in College Park, Md., by Father Harold A. Salmon, vicariate delegate for the seven Catholic parishes in Harlem, N.Y.

Father Salmon, addressing a meeting of the U.S. Catholic Conference Task Force on Urban Problems, said NBEDC has the right to claim this money as much as

(Continued on Page 3)

Archbishop To Ordain 11 In Cathedral Tomorrow

St. Mary Cathedral will be the scene of ordination rites at 11 a.m. Saturday, May 24 when the largest class of ordinands in the history of the State of Florida will receive the Sacrament of Holy Orders from Archbishop Coleman F. Carroll.

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Pontifical Mass On Pentecost

Solemn Pontifical Mass will be celebrated at 11 a.m., Sunday, May 25, in the Cathedral by Archbishop Coleman F. Carroll in observance of the Feast of Pentecost.

During the Mass, which will commemorate the birth of the Church and the manifestation of the Holy Spirit to the disciples, Archbishop Carroll will administer the Sacrament of Confirmation.

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THE VOICE

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



PONTIFICAL MASS celebrated in St. John the Apostle Church by Archbishop Coleman F. Carroll highlighted Hialeah ceremonies honoring Jose Marti, liberator of Cuba.

National Group Picks Miami Priest

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WASHINGTON, (NC) — Msgr. Bryan O. Walsh, pastor, SS. Peter and Paul Church, Miami, has been elected to the 15-member executive committee of the Task Force on Urban Problems of the U.S. Catholic conference recently met here to discuss "The Church's Response to Urban Problems."

The director of the South Florida Economic Opportunity Council, Msgr. Walsh is also director of the Archdiocese of Miami Spanish-Speaking Apostolate and of the Cuban Children's Program of the Catholic Welfare Bureau.

Father Geno Baroni, director of the Urban Affairs Office in the Washington archdiocese, was elected chairman of the committee. Father Eugene Boyle, chairman of the San Francisco Committee on Social Justice, is Vice chairman. Sister Martin de Porres of Pittsburgh, chairman of the Black Sisters' Caucus, is secretary.

Father Baroni said the executive committee's first goal will be the development of a comprehensive urban policy for the Catholic Church in the United States.

"Without such a policy," he said, "no single Church effort in the areas of race and poverty will really effect or improve the quality of urban life."

Church urban policy must have two major thrusts, Father Baroni stated.

- "Development of the social conscience of the Church.
- "Harnessing of the available resources of the Church to work effectively on race and poverty."

The Task Force on Urban Problems was established in April, 1968, by the U.S. bishops at their semi-annual meeting in St. Louis. Its goal is to mobilize the Church's resources to work on the problems of poverty and racial discrimination and to coordinate the work of Catholic agencies in these areas.

More than 100 diocesan task force coordinators are now at work across the country. The task force's national office is at United States Catholic Conference headquarters in Washington.

At its first meeting in suburban College Park, Md.,

the executive committee identified 15 areas of primary concern to the Church's work on urban problems.

Father Baroni said the committee will now work with task force executive secretary, Msgr. Aloysius J. Welsh, to establish systems of communications, program development and implementation which will be applied locally by diocesan coordinators.

"A great share of the communication and programming work will also be done by these diocesan coordinators," he added.

Father Baroni said the executive committee would meet soon with the leadership of the Black Catholic Clergy Caucus. "Our groups must cooperate closely if the Church is to play a significant role in the cities," he said.

Cardinal Lauds Today's Youth

PHILADELPHIA—(NC) —John Cardinal Wright of Pittsburgh lined up solidly on the side of today's much criticized "restless" younger generation.

The cardinal was honored here with an honorary doctorate of laws from La Salle College, conducted by the Christian Brothers.

During a press conference at the ceremony the cardinal expressed belief there is little difference between the "kids of today and those of yesterday," except in his generation the communications media "gave us a chance to grow up in private."

He said there was the same type of restlessness among the youth when he was a college student as there is today.

"But today they feel out of it if they do not demonstrate and make the headlines," the cardinal said.

THE VOICE

Archdiocese of Miami
Weekly Publication

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

Cemetery Masses On Memorial Day

Memorial Day Masses will be offered at 10 a.m., Friday, May 30 in Our Lady of Mercy Cemetery, Miami; and in Our Lady Queen of Heaven Cemetery, Pompano Beach.

Father Thomas J. Rynne, pastor, St. John the Apostle Church, Hialeah, will celebrate Mass in the mausoleum chapel of Our Lady of Mercy Cemetery, located four and one-half miles west of Miami International Airport at 11411 NW 25 St.

In Our Lady Queen of Heaven Cemetery, 1500 S. State Rd. No. 7, Pompano Beach, the Mass will

be celebrated by Father Frank McCann, pastor, Our Lady Queen of Martyrs Church, Fort Lauderdale.

Msgr. James F. Nelan, Archdiocesan Director of Cemeteries, has invited the general public to participate in the Masses offered particularly for the repose of the souls of those buried in archdiocesan cemeteries.

Traditionally a time of remembrance, gratitude, reverence, devotion, honor, patriotism, prayer and dedication, this year's Memorial Day has been designated by the National Catholic Cemetery Conference as one of prayer for "peacemakers."

Msgr. Stanislaus B. Podbielski, Conference president, has urged that the faithful not only honor their loved ones and those who died to end war, but dedicate themselves "to the cause of peace and the brotherhood of man, and in so doing truly know and love God."

Schools Set Vacation Time

Summer vacation for students enrolled in schools of the Archdiocese of Miami will begin at the close of classes, Friday,

June 6, according to the Department of Schools.

The 1969-70 school year will begin on Tuesday, Sept. 2.

Support For Pope's Fund

GUATEMALA CITY—(NC)—A top official of the Latin American Bishops' Council (CELAM) foresees a steady growth in support for the Pope Paul VI's Populorum Progressio Fund for development work in Latin America.

Archbishop Marco G. McGrath of Panama City, vice president of CELAM, told the board of directors of the Inter-American Development Bank at its annual meeting here that the emphasis in the fund's lending will be on the training of leaders among the poor for development tasks.

"While the fund was established by a contribution of \$1 million from the Vatican,"

Archbishop McGrath said, "it will be increased by other contributions from this and other sources."

He announced that one layman in Mexico City had just sent in a contribution of \$1,000.

The Inter-American Development Bank has been entrusted with the administration of the fund, established last March.

"It was an expression of the wishes of the Holy Father to contribute to development programs for the people of Latin America," the archbishop said.

The loans, without interest and for long terms, will first benefit some pilot projects in Colombia for agricultural and rural development.

African Cardinal Is Transferred

VATICAN CITY—(NC) — Pope Paul VI has transferred

Laurean Cardinal Rugambwa from the diocese of Bukoba to the archdiocese of Dar es Salaam, in Tanzania.

This is the second time the world's first African cardinal had changed sees since becoming a cardinal in 1960.

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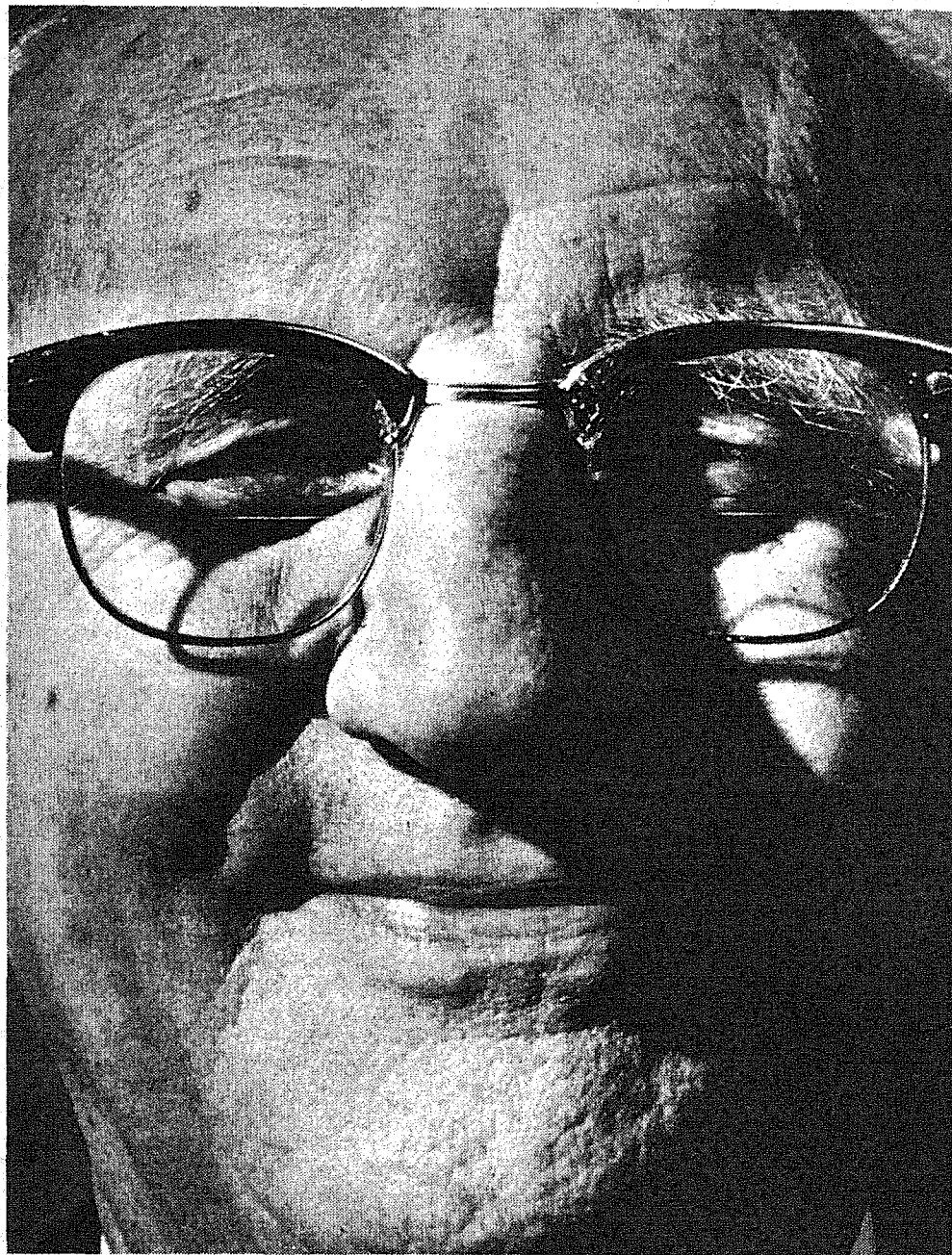
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Senators Kill Abortion Bill That House Accepted

Hopes of its proponents that Florida's liberalized abortion bill would have successful passage during this session of the legislature were dimmed sharply last week when the Senate killed by a vote of 7-6 the measure passed by the House of Representatives.

At the same time however, Florida senators refused to kill a similar companion bill which was passed over temporarily and sent to a subcommittee. This week the subcommittee substituted another bill for the original proposal in the Senate, eliminating the clause which would permit abortion if the unborn were likely to be born with mental or physical deformities. The substitute bill has now been returned to the Judiciary Committee for approval.

Members of the Senate

Judiciary Committee rejected the House bill following a one-hour public hearing on the controversial measure which has drawn condemnation statements from Florida's five members of the hierarchy, Orthodox Jewish Rabbis in Florida, and representatives of other faiths.

TESTIMONY

Among those testifying at the hearing, the first and only one scheduled by the Senate Judiciary Committee, were Dr. John Grady, Glades General Hospital, and author of the new book, "Abortion—Yes or No," who reminded legislators that, "most doctors feel something unwholesome about therapeutic abortion" and declared that liberalized abortion would be "but one further step down in our decaying society," adding that "there may be medical con-

venience for an abortion but no medical necessity."

Thomas A. Horkan, Jr., executive director of The Florida Catholic Conference, reiterated, as he had done during several hearings in the House of Representatives, that "This is a human being and we are talking about taking a human life."

Proponents of the relaxed abortion bill, which was defeated two years ago when a similar measure passed by the Senate was "Bottled-up" in a House committee, in-

cluded Mrs. Harold Auslander, whose husband was recently convicted of manslaughter for abortion and received a suspended one-day jail sentence in Miami.

"I think it is a woman's right to determine whether she wants to bring a deformed child into the world," she said, pointing out that some children and adults at Sunland Training Center are "no more than vegetables."

Voting in favor of the measure were Senators Shevlin and Edmond Gong, of Mi-

ami; Truett Ott, Tampa; Jack Bell, Fort Lauderdale; Henry Saylor, St. Petersburg; and Harold Wilson, Clearwater.

Senators voting against the House bill were Mallory Horne, Tallahassee; W. E. Bishop, Lake City; C. Welborn Daniel, Clermont; Dick Fincher, Miami; Elmer Friday, Fort Myers; Richard Stone and George Hollahan, both of Miami.

Meanwhile another Dade legislator, Rep. Carl Singleton, Coral Gables, deplored the action taken in the Senate

stating, "What they did was to uphold the action taken by some blue-cross 101 years ago and to kill something that is so necessary today." In his opinion there is ample evidence that the general public favor liberalized abortions performed by accredited doctors in hospitals and under specified conditions.

With the backing of the Florida Medical Association, he subsequently filed a bill to repeal from Florida law all references to abortions.

The House bill would have permitted abortions if the physical health of the mother was in danger, if the unborn child were likely to be born with physical or mental defects; or if the pregnancy resulted from rape or incest.

Nonpublic School Aid Bills Advanced

TALLAHASSEE — Three bills which would provide state assistance to non-public school students have been passed by a subcommittee on Public Education of the Florida Senate and will now be returned to the Education Committee.

Introduced by Sen. Dick Fincher of Miami the bills would require the state to provide textbooks to pupils who are residents

of Florida enrolled in private, parochial or denominational schools; would furnish driver education for students in non-public schools, provided by the public school systems; and would make school bus transportation available to non-public school pupils on the same basis on which it is provided for public school students.

During the subcommit-

tee hearing on the bills, Sen. John R. Broxson of Gulf Breeze, committee chairman, stated that he would like to conduct an "interim study on the entire question" before the next session of the legislature.

Sen. Verle A. Pope of St. Augustine spoke in favor of state assistance to non-public school students.



(Continued from Page 1)

any other organization working for the betterment of black people.

Amount of money due and the organization to which it is given are only minor details, Father Salmon said. The important thing, he pointed out, is that congregations recognize their obligation to aid black people.

Birth Control Slammed

Puerto Rican Catholic bishops described legislative measures favoring birth control as "an attempt to sneak massive neo-Malthusian legislation past the people of this island."

Archbishop Luis Aponte Martinez of San Juan, speaking for the Puerto Rican hierarchy, criticized two birth control bills in the Puerto Rico Legislature, saying they do not explain what family welfare means although the term is used in the bills.

The proposals would give the Secretary of Health power to transfer funds to government agencies and private non-profit associations for birth control activities.

Threatens 'Agitation'

A leader of Kerala state's Latin-rite Catholics threatened agitation against what he calls the Vatican's "continuous snubbing" of that Indian community.

Joseph K. Kalapurackal, president of the All-Kerala Latin Catholic Association, declared that it was "most dishonorable" for Latin-rite Catholics that an archbishop of a minority rite has been elevated to cardinal and "placed over their head."

Syro-Malabar-rite Archbishop Joseph Parecattil of Erankulam was the subject involved. This "snubbing" of Kerala Latinites is not going to be forgotten or forgiven, Kalapurackal said.

India: 'On Wrong Track'

Meanwhile in Bangalore, Venerable Cardinal Gracias of Bombay told a national seminar on the application of the decrees of the Second Vatican Council that the Church in India has been "on the wrong track" for the past 20 years in "its spirituality, its theology and its educational, social and missionary policy."

Cardinal Gracias, president of the Indian Bishops' Conference which sponsored the seminar, appealed to delegates not to close their minds to new ideas and opinions and not to accept uncritically everything they hear or read.

Pope Paul sent a message to the delegates, urging them to be aware in their discussions and deliberations of the need for unity and concerted action.

Cardinal Asks 'Unity'

Unity was the topic of Leo Cardinal Suenens of Malines-Brussels, Belgium, when he was interviewed in Paris.

The fundamental problem in the church today, he said, is the difference in views of the Church's unity. He admitted there is real tension between the Roman "center" of the Church and the "periphery," but added:

"I believe that the fundamental problem that divides us, consciously or not, is a problem of theology, a differing initial vision of the Church, particularly with regard to its necessary unity."

Talks Of 'Emerging Nun'

Just as there used to be talk of the "emerging laymen," 1,600 nuns meeting in Chicago talked about the "emerging nun."

"We've come out of the ashes... maybe a little bedraggled, but we're emerging," Sister Francis Borgia of the School Sisters of St. Francis, Milwaukee, said at the National Meeting of Women Religious.

She cited the phoenix — a legendary bird which arises in youthful freshness from its own ashes — as the symbol of modern Sisters.

The nuns established a task force, which will propose a plan for a national organization of Religious. This was noted as a significant development of the three-day meeting.

Growing Financial Pressure Tightens Pinch On Schools

By WILLIAM RYAN
(NC News Service)

The bishops of Connecticut have asked for "substantial" state aid to non-public schools of the state and urged supporters of such aid to make their conviction known to legislators.

The bishops expressed their position on financial aid to non-public schools in a pastoral letter which was read at all Sunday Masses in the 360 Catholic churches throughout the state.

The letter followed completion by the education committee of the state General Assembly of a draft of the Nonpublic School Secular Education Act, which calls for a measure of state aid to the nonpublic sector.

A bill for state aid to private schools "will very definitely" be introduced in the next session of the Kentucky General Assembly, according to Robert Hoffman, leader of Kentucky's Citizens for Educational Freedom (CEF) unit.

Aid sought would take the form of free textbooks for private school students. Books would be bought by the state, then loaned to the students. Estimated cost of such a program is \$250,000 to \$500,000 annually.

The leasing of parochial school classroom space in the Fall River diocese and the sale of a Catholic high school in Helena, Mont., served to highlight the increasing financial pressures on both the nation's private

and public school systems.

As Bishop James L. Connelly of Fall River announced the closing of the first large school in the diocese and indicated other closings will soon follow, public school administrators in Fall River contacted various parochial schools to seek available classroom space for the fall. Some parochial classrooms are already being leased to the public school system.

Two other schools, St. Louis de France in Swansea and Holy Trinity in West, Harwich, have announced they will begin some class closings and reductions in the fall.

Both diocesan and public school officials in the Fall River area expressed concern that a trend is beginning towards a heavy burden of education shifting in ever-increasing percentages to the public school system.

The financial problems are intensified by the fact that a planned new public high school in Fall River will have first claim on school building funds, even though elementary school facilities are already at a straining point.

Moreover, the increasing immigration of families from the Azores has also confronted both the Fall River and New Bedford communities with an influx of non-English-speaking children who must be provided for educationally.

Alleged Apparitions In Spain Receive No Vatican Support

By FATHER ELMO L. ROMAGOSA

VATICAN CITY—(NC) — Claims of Vatican support for alleged apparitions of the Virgin Mary to four children at Garabandal, Spain, have been denied by the Doctrinal Congregation.

Devotees of the Garabandal apparitions have held that the "official note" made public by Bishop Vicente Puchol Montiz of the diocese of Santander on March 17, 1967, was not binding upon them. They claim instead that pronouncements on the authenticity of Garabandal

were entirely in the hands of the Holy Office (the Doctrinal Congregation was formerly known under this title).

The congregation's declaration of May 10, 1969, put an end to their claim.

The "official note" of the Santander diocese (where Garabandal is located) declared:

1. — There was no apparition either of the Blessed Virgin or of St. Michael the Archangel or of any other celestial personage.
2. — There was no message.
3. — All the phenomena which occurred in said local-

ity have a natural explanation.

The Doctrinal Congregation gave full support to the actions of the bishop of Santander. The congregation declared that the bishop "acted correctly in this matter, and in full accord with his authority."

In a specific answer to those who continue to reject the bishop of Santander's actions under the guise of appealing to the Holy See, the statement continued: "It is false for proponents of Garabandal to appeal to any approbation of the Holy See in opposition to actions and

decisions of the bishop of Santander in this case."

Despite statements from Santander denying the truth of the alleged visions, Garabandal centers have appeared in many countries. In the United States, there is a center with headquarters in New York City.

The Doctrinal Congregation further labeled as false certain statements in a leaflet circulated by the New York Garabandal center alleging that Conchita Gonzales (one of the visionaries) was given a private audience by Pope Paul VI.



FOOD CRISIS in Latin America is discussed by Dr. Walter Santos, president of Brazil's National Food Commission (left), Mrs. Avelina Malizia, Director of Latin Affairs Office, Archdiocese of Miami, and James D. Noel, Jr., Regional Director, Central America and the Caribbean, Catholic Relief Services—USCC.

Calls Pre-Fabs Answer To Low -Cost Housing

Dade County must go to "factory-built" low-cost pre-fabricated housing to provide enough low and middle-income housing to meet the current demand stemming from last year's federal open housing legislation, a Housing and Urban Development (HUD) Department official told women at a National Conference of Christians and Jews program last week.

Speaking before the 10th Annual Program Clinic of the Women's Division Florida Region of the NCCJ at Jordan Marsh Auditorium, Norman Watson, deputy director of the Metropolitan Dade County office of HUD, said: "Availability of pre-fabricated housing will lead to a flexibility between neighborhoods" and give birth to "an atmosphere conducive

to real open housing."

He called for architects and contractors to dispel the



NORMAN WATSON

idea that "pre-fab housing will downgrade a neighborhood," and asked for community leaders to consider changing existing housing codes to allow for the construction of modern, low-cost pre-fab units which could be rented more reasonably than the standard CBS construction dwellings.

He pointed up the need for more three, four and five-bedroom apartments and explained that HUD was devoting the 12 months of 1969 to locating, buying and preparing sites for construction of low-cost, multi-family dwellings for low and middle-income families.

LEGISLATION NEEDED

Dade County needs "local legislation backed up by local enforcement" in order to achieve the desired open housing balance, Watson added.

"Without proper enforcement, we're still a long way from what is desirable in open housing," Watson said.

He called the integration

of existing all-black housing the most difficult problem faced by enforcement officials, and said that one solution HUD had tried was placing applicants for low-cost housing on a first-come, first-serve basis.

In such a program, families would be offered two different locations which would meet their needs, and if they refused both of them, their names would be removed from the master lists of applicants and they would be forced to file again — sometimes meaning a three to four year wait.

"It would help," Watson explained, "if we all as good citizens decided to abide by the law."

He warned that "without funds to provide enforcement for the program, it (the open housing law) will become a nebulous thing. Pretty soon (under lax enforcement) the landowners come to the realization that it takes about two years to get a discrimination suit into court, and they find ways to get around the law."

He reminded the women that Dade County offers special obstacles to the administration of the fair housing legislation because there is a lack of low and middle-income housing.

Breaking the open housing law "is just as illegal as going 50 miles per hour in a 10 miles per hour zone. It's breaking the law just the same."

Interpreting the importance of the federal legislation, Watson pointed out that "the act itself has become useless except in the sense that it provides funds to enforce administration of the problems in the cities."

150 Delegates At Conference In Miami

Hungry Latin America Discussed

The crisis of feeding Latin America's millions was discussed by some 150 delegates from North and South America at the Sixth Conference of the Americas on Malnutrition held in Miami this week. Both the Catholic Relief Services and the Archdiocese of Miami were represented.

The conference came in the same week in which Archbishop Coleman F. Carroll, of Miami, had asked Catholics to contribute generously to the Bishops' Overseas Relief Fund.

Proceeds of the fund give basic support for the worldwide mercy programs of Catholic Relief Services, which provide food, clothing and medicine to more than 40 million hungry persons of all ages, races and religions in 70 countries throughout the world.

A SYMPTOM

"Malnutrition is just a symptom of socio-economic problems in Latin America," said Dr. Walter Santos, president of Brazil's National Food Commission.

"Food production is at a level of pre-war times. The situation is getting more and more serious, and is a threat to political stability, economic improvement and freedom itself.

"Latin America has the natural resources to feed all of its population and more, but only 30 percent of the land is cultivated," said Santos, originator and first head of the National School Lunch Program of Brazil.

"We came to this conference with big hopes. We sincerely believe American policy is trying to push for a quick solution to this problem.

"We must give to the world now an example of how free enterprise and de-

mocracy can solve this world food problem," he said.

"We hope to stimulate awareness of the problem of malnutrition, for it is like an iceberg, nine-tenths of it under the surface," said Dr. Martin Forman, chairman of the conference.

Dr. Forman, originator of Operation Ninos—a special Latin American child-feeding program which added more than 10 million persons to organized feeding programs—is director for the U.S. overseas food donation program.

COORDINATION

"The fight against malnutrition requires coordination of government ministries, manpower training programs, large educational programs, research, and encouragement of private industry to produce low-cost high nutrition foods," he said.

"This conference aims at continuing the momentum built up in recent years, evaluating programs, adapting or adopting others," he explained.

"One purpose of our work is to define what level of nutrition we are seeking," explained Dr. George Graham, one of the world's leading nutritionists and director of research for the British-American Hospital in Lima, Peru.

"Overnutrition of a child in early years may often be responsible for troubles in later years. That is often our trouble in this country, he declared.

"We have learned that many non-white people do not tolerate the sugar content of milk. We hear of milk being used to paint houses and shudder. But what we thought was ignorance, was our ignorance, for until recently we failed to realize

that milk makes some people of the world ill."

Dr. Graham, also chairman of the Department of Pediatrics and professor of nutrition at Johns Hopkins University Medical School, stressed the moral obligation of free men to feed the people of the world.

"We must clearly identify areas of high mortality and high disease rate. If it is due to lack of food, we have the moral obligation to provide the food, and solve the socio-economic hedges to the free flow of food,"

CULVER SPEAKS

Representative John C. Culver, (D-Iowa), a member of the Inter-American Affairs Subcommittee of the House Foreign Affairs Committee addressed the delegates at the Balmoral Hotel, Bal Harbour.

"The President, within the past two weeks, has for the first time sent to Congress a special message related to programs to deal with hunger and malnutrition," he told them.

"You come to this country at the very time that we ourselves are rediscovering the relevance of malnutrition to our own national destiny."

Rep. Culver said we, in this country, are learning that malnutrition is a malady from which no country has automatic immunity.

"If there is any truth in history it is this—that a nation that is hungry, can never be free. To the starving mother and children in any nation of this hemisphere, freedom and democracy appear in the form of a loaf of bread—and socio-economic development must proceed from there," he told the delegates.

Of prime concern to all at the conference was research and development of

low cost high protein cereals. More work in the area of amino-acid laced cereals was encouraged.

Leading food manufacturers of the U.S. and worldwide volunteer food agencies representatives were on hand to hear and participate in such discussions.

Family planning and the needs for it were discussed by Dr. Roberto Castillo Quant, vice minister of health for Nicaragua.

The five-day gathering was sponsored by the U.S. Agency for International Development's Office of War on Hunger and by the American Freedom from Hunger Foundation, a private group which in recent months has been conducting Walks for Development

Florida National Bank at Coral Gables

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RADIO

Education Called 'Journey'

More than 250 graduates of Biscayne and Barry Colleges were reminded that education is not a destination but a journey as they participated in commencement exercises held last weekend on their respective campuses.

Archbishop Coleman F. Carroll conferred degrees on 45 young men at Biscayne College Saturday afternoon.

The college, conducted in

North Dade by the Augustinian Fathers of Villanova, Pa., also awarded honorary degrees to its founding president, Father Edward McCarthy, O.S.A., Doctor of Education; Sister Mary Dorothy O.P., president, Barry College, Doctor of Letters; and Robert F. Mackle, member of the college board of trustees, Doctor of Science.

In his commencement ad-

dress, Richard V. Moore, president, Bethune-Cookman, advised graduates that "the only way to face criticism is to accept the helpful and pay no attention to the other type. Being a 'good fellow' to please others is only a sign of weakness," he said. "Getting angry is the method of fools."

CHALLENGE

Describing commencement as a "station where you refresh and refuel yourselves for the long journey that lies ahead," the Daytona Beach educator challenged the graduates to keep in mind three steps for successful service in the future.

He cited initiative—the ability to begin, ingenuity—the ability to continue, and objectiveness—seeing the man before the color, as qualities which graduates must possess in order to select their goals and go straight forward.

BARRY EXERCISES

At Barry College, Auxiliary Bishop John J. Fitzpatrick conferred degrees on 208 graduates during commencement exercises on Sunday evening.

Bachelors of arts, science and science in nursing were awarded to 168 collegians while another 25 received masters of arts and sciences degrees. Master of Science degrees in social work were presented to 15 graduates.

In his graduation address, Father James Smith, C.M., dean of theology at the Seminary of St. Vincent de Paul, urged graduates to follow a path of vision and integrity and creativity.

"For those who despair of life or compromise it—there must be men and women like yourselves—men and women to breathe new life into a society suffocating in the memory of its failures. There have to be authentic, real human beings who have a vision, a vision of what can and must be," he said.

"With this vision," the priest-educator continued, "there must be integrity. The only possibility we have of sharing that vision, the only way of projecting it outside ourselves is by living it honestly. Whatever meaning and purpose and value we envision must flow through our lives like an unbroken stream.

"If we do not believe it then our vision will remain



BACHELOR OF ARTS degree is conferred on Mary M. Wolfarth of Miami by Auxiliary Bishop John J. Fitzpatrick during graduation exercises at Barry College.



MOTHER AND DAUGHTER exchanged Rose and Candle during traditional ceremonies at Barry College. Mrs. Adele O'Sullivan, right, was awarded a Bachelor of Arts Degree. Her daughter, Christine will be a sophomore at Barry next year.

Honor Student, Michael Gillen of Newton Square, Pa., receives his Bachelor of Arts Degree from Archbishop Coleman F. Carroll at Biscayne College.



within us, and a vision unshared is as useless as no vision at all. There is no room for double standards. Only when we lend our hearts

and words and hands to a vision does it become visible to others. Let us hope that some day men will share a common vision of the mean-

ing and purpose and value of life. But until that day arrives, let us be a part of its coming," Father Smith declared.



HONORARY DEGREES were conferred by Biscayne College on Sister Mary Dorothy, O.P., president, Barry College; Father Edward McCarthy, O.S.A., founding president of Biscayne; and Robert Mackle, member of the men's college board of trustees, shown as they received congratulations from Father Ralph Shuhler, O.S.A., left.

National Meet On Ecumenism Opens June 15

PHILADELPHIA—(NC) — Cardinal-designate Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, will be among ecumenical leaders to address the sixth National Workshop for Christian Unity here June 15-19.

Christian leaders in ecumenism from Europe and

the western hemisphere will come here for the five-day meeting, which will include workshop sessions with speakers and panel members from the Catholic, Episcopal, Protestant and Orthodox Churches.

In conjunction with the workshop sessions will be a

series of liturgical observances to be conducted at churches of various Christian traditions in Philadelphia. The workshop will mark the first time Philadelphia has played host to the gathering of religious leaders and laymen active in the ecumenical movement.

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Mass Media Role: Use--Not Abuse

"Did you hear that all those saints we have been praying to don't exist any more?"

"I saw something about in the newspaper. I also heard on the radio that women don't have to wear anything on their heads in church any more."

Such a conversation might have taken place between bewildered friends last week. Both would have been passing on what they had heard on the radio or read in the newspaper. Both would have been, unfortunately, passing on incorrect information.

Is it surprising, then that our Holy Father designated last Sunday as World Communications Day? The Pope used the occasion to urge journalists, whether in radio, TV or newspapers, to exercise responsibility in their use of the media. Journalists must have sensitive consciences and concern for the common good whether they are dealing with the sacred or the secular. Truthfulness and its social impact must be a primary concern.

The Holy Father pointed out that mass media have made invaluable contributions to modern society, hastened the intellectual development of the young, enriched our cultural heritage, and alerted us to the problems of peace, justice and development. On the other hand, he says, abuse of the media results in the deterioration of communal life of the family of man. The media's treatment of eroticism and violence is particularly thorny.

The Church is concerned with the quality of the media and the formation of the consciences of journalists because of the media's power over the intellect and emotions of modern man. Anyone who is concerned with quality of human life in the space age must be concerned about the use or abuse of the media.

'Impugning' Motives Regrettable Tactic

It is indeed unfortunate that any legislator's motives or personal integrity should be impugned merely because a newspaper disagrees with his stand on a certain issue.

This is the case with Senator George Hollahan of Dade County, who after a "somewhat thorough study" decided last week to vote against the proposed liberalized abortion bill. Senator Hollahan had voted in 1967 for liberalization of the law but this year, after careful consideration, changed his mind and voted against it.

The Miami Herald, in an accusatory editorial, laid the defeat of the measure, at the feet of Senator Hollahan. The Herald did not take into account that there were other members on the committee who voted against the proposed legislation, nor does it give any consideration to the fact that other legislative procedures were open to the Senate if it wished to bring the bill to the floor for a vote.

The Herald's carefully but obscurely worded editorial leaves the impression that Senator Hollahan has taken part in a pre-conceived plan to defeat the liberalized abortion measure. This tactic is unworthy of a newspaper of the Herald's caliber.

Senator Hollahan's forthright statement that he thinks a liberalized abortion bill would make a bad law is a clear and honest explanation of his position. We also feel that concerned citizens of the state will join with Senator Hollahan's fellow legislators in voicing their indignation at this unwarranted attack upon a man who has served the state of Florida long and well.



The Archdiocese of Miami Weekly Publication embracing Florida's eight southern counties: Broward, Collier, Dade, Hendry, Glades, Martin, Monroe and Palm Beach.

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Fred C. Brink, Advertising Dir.
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STAFF

EDITORIAL: Marjorie L. Fillyaw, Local News Editor; Allen J. Brent, copy editor; T. Constance Coyne, features editor; Bob Corcoran, staff writer.

PHOTOGRAPHY: Tony Garnet

SPANISH: Gustavo Pena Monto, editor; Manolo Reyes, contributing editor.

ADVERTISING: Clyde Carter, Linda Lawrence, Maria Alvarez, Frank Fleming.

CIRCULATION: Fred Priebeis, supervisor; Bea Anderson

PHONES

Editorial - 758-0543
Advertising - 754-2651
Circulation - 754-2651
Fort Lauderdale - 525-5157

The Most Rev. Coleman F. Carroll
Archbishop of Miami

President

The Voice Publishing Co., Inc.
Rt. Rev. Msgr. James J. Walsh
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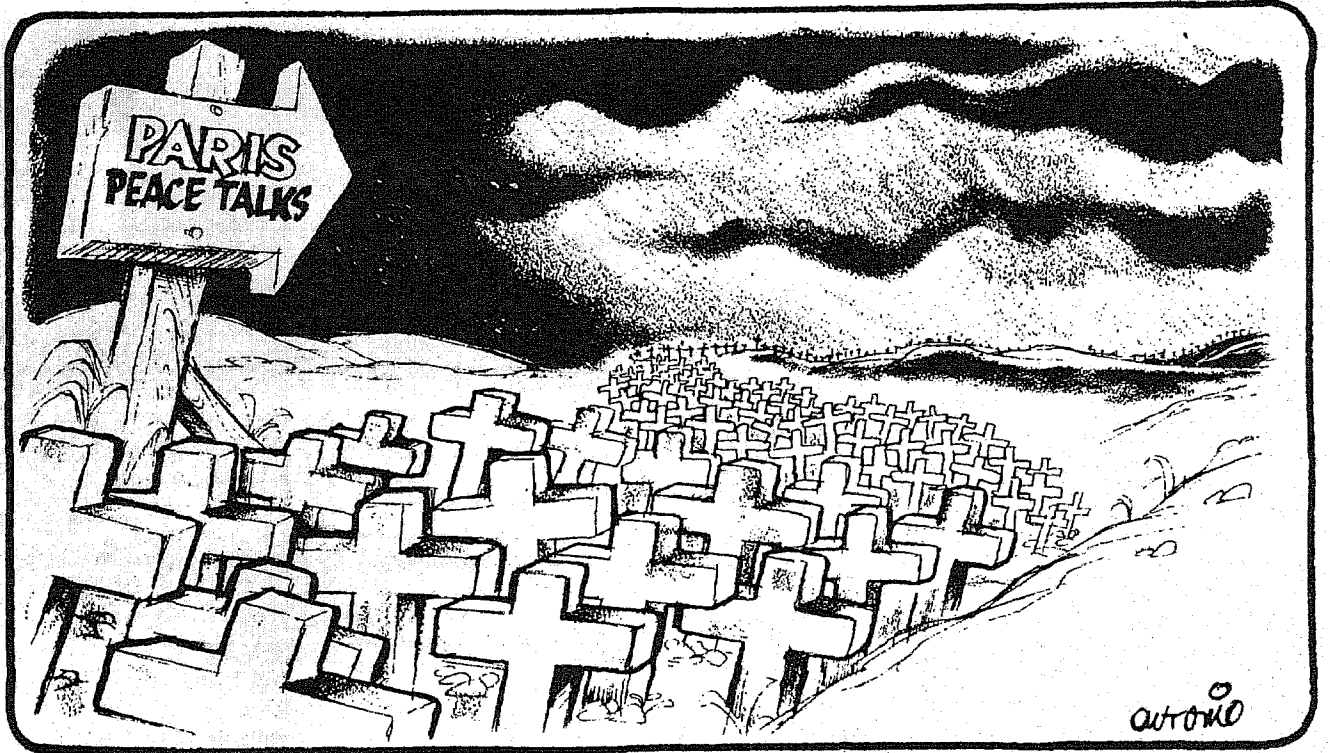
SUBSCRIBES TO: NC News Service, Religious News Service, Catholic Features Cooperative, St. Louis Review Service and Catholic Press Features.

PHONES

Editorial - 758-0543

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Miami, Florida

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TRUTH OF THE MATTER

A 'New Route To The Priesthood' To Be Tried Out In Netherlands

The Dutch Cardinal was standing alone waiting for his car outside the Porta Santa Marta at St. Peter's Basilica a couple of weeks ago, and since, he was smiling pleasantly. I made bold to take his picture. He didn't seem to mind that, so I moved in to ask him a few questions. Bernard Cardinal Alfrink looks out on the world with a solemn, almost forbidding mien, but he is noted for his good humor.



WALSH

I couldn't resist asking him the question everyone else must put to him, "How are things in Holland?" It wasn't a very original question, but the answer was much better. He said with a hearty laugh, "I don't know. You see, I've been out of the country ten days, and things move fast there."

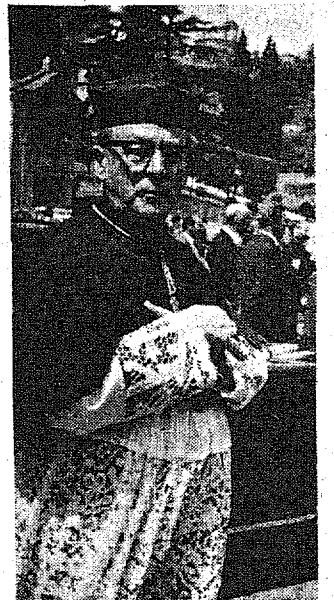
They surely do. The latest news from Holland indicates that there will be a "new route to the priesthood" in the Cardinal's own Archdiocese of Utrecht. In the future when a candidate for the priesthood has completed all of his studies, instead of being presented for ordination, he will be assigned to pastoral work for at least a year. It is an obvious attempt to enable the young man to think over carefully the lifetime commitment of celibacy in an atmosphere of pastoral work. Apparently his promise of celibacy will not be made until after the parochial assignment is completed. In the tense, controversial climate of Holland, this sounds like a good idea.

Another Cardinal was in the news last week for a different reason. A Lutheran publication took a dim view of the elevation of John Cardinal Carberry to the College of Cardinals. It said, "Cardinal Carberry's personal emphasis on Mariolatry and his pronounced allegiance to the Bishop of Rome" were not helping the ecumenical relations between Lutherans and Roman Catholics in St. Louis.

Now it so happens that the Cardinal is immersed in ecumenical matters, since he is the chairman of the U.S. Bishops Committee on Interreligious Affairs and since his orthodoxy has never been questioned, it would seem to be asking too much of him to soft pedal his convictions about Mary and the Pope in order to get high marks and hearty congratulations from those interested in ecumenism.

It seems a picayune observation. Protestant leaders like Bishop Fred Pierce Corson and Dr. Martin Marty have pointed out time and again that they do not expect the road to unity to be paved with compromises of unspoken convictions. We cannot imagine a Cardinal leaving aside in discussions on the Church the role Mary must play in it, nor could anyone expect him to downgrade or ignore

Candid photo of Bernard Cardinal Alfrink of Utrecht Netherlands, taken by Msgr. James J. Walsh during a recent visit to Rome.



the question of obedience to the Pope.

As a matter of fact, leaving the Cardinal out of it, no Catholic is expected, in order to make the ecumenical climate more pleasant, to play 'hush-hush' games about his religious convictions. Nor is a convinced Protestant about to do this either. Perhaps the Lutheran comment on Cardinal Carberry serves the useful purpose of putting such a fundamental guideline in proper focus.

Perhaps the name of Harold Schachern will not ring a bell for the average newspaper reader. But among journalists his name was highly respected. He covered the Vatican Council in depth as a religious news writer for the Detroit Press and the wire services. A devout Catholic, he later lectured widely and wrote considerably on matters related to the Council.

He went to Rome a couple of weeks ago on a chartered plane with John Cardinal Dearden to cover the consistory. The day after he came home, he was found dead in bed at the age of 56.

I mention his name because Mr. Schachern was one of those upright, conscientious newsmen who never merited the condemnation often issued against newspaper reporters who resorted to the sensational and the superficial. He was a walking encyclopedia where Church matters were concerned, but he got the knowledge by dint of constant research and study.

He died just before the news stories about the classifying of saints made the front pages. If he had written the original release, a lot of the confusion and uproar would have been avoided.

His death is a loss to journalism and in the ranks of apostolic journalism.

Seven Books Picked For Honor Awards

ATLANTA — (NC)— Seven books have received from 131 titles entered by 50 publishers, are:

Theology: "The Church," by Hans Kueng, Sheed & Ward, Inc.

Scripture: "The Jerome Biblical Commentary" edited by Raymond E. Brown, S.S., Joseph A. Fitzmyer, S.J., Roland E. Murphy, O. Carm., Prentice-Hall, Inc.

Christian Life: "Comfort My People: The Pastoral Presence of The Church," by Eugene C. Kennedy, M.M., Sheed & Ward, Inc.

Religious Education: "Vision and Tactics: Toward an Adult Church," by Gabriel Moran, Herder and Herder, Inc.

Spirituality "Open To the Spirit: Religious Life After Vatican II," by Father Ladislav M. Orsy, Corpus Publications.

History and Biography: "The Life of Teilhard de Chardin," by Robert Speaight, Harper & Row, Publishers.

Fiction: "Everything to Live For," by Paul Horgan, Farrar Straus & Giroux, Inc.

The National Catholic Book Awards competition was established in 1964 "to recognize and honor the many distinguished achievements in Catholic book publishing today... and to encourage the further development of this branch of the Catholic press."

This year's competition was divided into seven categories. The winners, selected

from 131 titles entered by 50 publishers, are:

Thomas More Association, publisher of The Critic and Overview magazines, Chicago; Msgr. John S. Kennedy, editor of the Catholic Transcript, Hartford, Conn., archdiocesan newspaper and syndicated book reviewer; Father Francis X Maynard, O.F.M., editor of Way-Catholic Viewpoints magazine, San Francisco; Father Arthur McNally, C.P. associate editor and book editor for The Sign magazine, Union City, N.J.; and Dr. James G. Murray, book reviewer of the Long Island Catholic, Rockville Centre, N.Y., diocesan newspaper.

Smut Mailers Put 'Under Pressure' By Congress Bills

By J. J. GILBERT

WASHINGTON —(NC)—The legislation with which the Nixon Administration proposes to fight the flow of obscene materials through the mails would, if enacted, put a great deal more responsibility on the mailers of smuts. This becomes evident following the introduction in the House of Representatives of three bills regarded as Administration measures.

President Nixon, in asking Congress for three new laws in this field, said "this Administration has carefully studied the legal terrain of this problem." This was taken to mean that the proposals would comply with Supreme Court decisions in this matter, and there was immediate curiosity as to how it would be done.

Now Rep. Gerald R. Ford of Michigan, Republican leader in the House, has joined with others in introducing three bills, "recommended by the President." He said they were drafted to comply with Supreme Court guidelines.

PROTECTING TEENS

The first measure flatly bars sending any obscene material to a person under 18 years of age. It would make it a federal crime to use the mails, or other means of commerce, to deliver to anyone under 18 years of age material dealing with a sexual subject in a manner unsuitable for young people.

It would be up to the mailers to remove from their lists the names of anyone under age. A first violation would be punishable with a prison term up to five years and a \$50,000 fine.

Rep. Ford, in giving this outline, said the proposal is based on a New York statute which has been upheld by the Supreme Court.

The second bill would require those sending pandering advertising materials through the mails to first purchase from the Post Office Department a list of all families who do not want such mail.

Rep. Ford explained this is a "refinement of the present law" under which 175,000 persons have requested that their names be removed from mailing lists after they had received smut mailings.

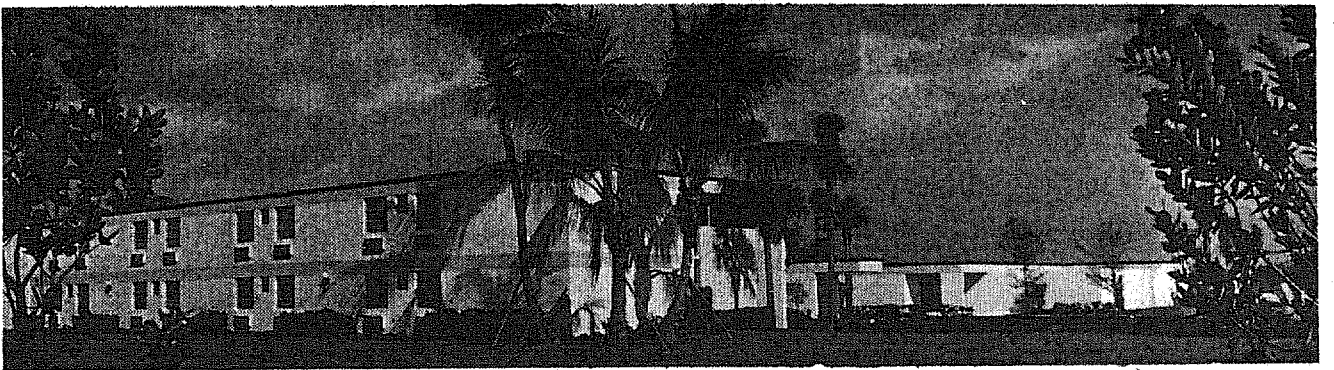
The proposed legislation would enable families to request that no objectionable material be sent to them before they have received it, Rep. Ford said. A family would notify the Post Office Department that they do not want to receive this sort of material, and a mailer who violated this request would be subject to fine or punishment.

HIT AT ADS

The third measure strikes at advertisements for smut materials. It would make it a federal crime to send through the mails, or to transport in any other way in interstate commerce, an advertisement intended to promote the purchase of obscene materials by stimulating a prurient interest in the receiver of the advertisement. The bill provides a penalty of five years imprisonment or a fine of \$50,000 for the first offense.

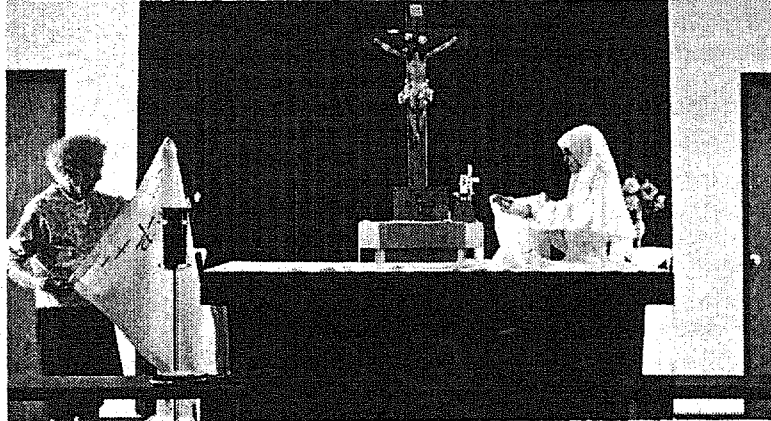
Rep. Ford said Senators and Representatives believe, on the basis of the volume of mail they receive from constituents, that more and more homes are receiving through the mails unwanted and offensive advertisements of an obscene nature. The President said "American homes are being bombarded with the largest volume of sex-oriented mail in history."

Apparently, and as was predicted, the Administration is avoiding reliance on the term "obscene," whose interpretation has caused hang ups in earlier efforts to combat smut in the mails. Rather, the bills aims at the protection of young people, legislation of a type the Supreme Court is held to invite.



Exterior view of St. Joseph's Residence shows lovely landscaping.

Their Home Has A Heart



FOLDING ALTAR cloths and tidying up the chapel doesn't seem like work to this Sister and one of the residents.

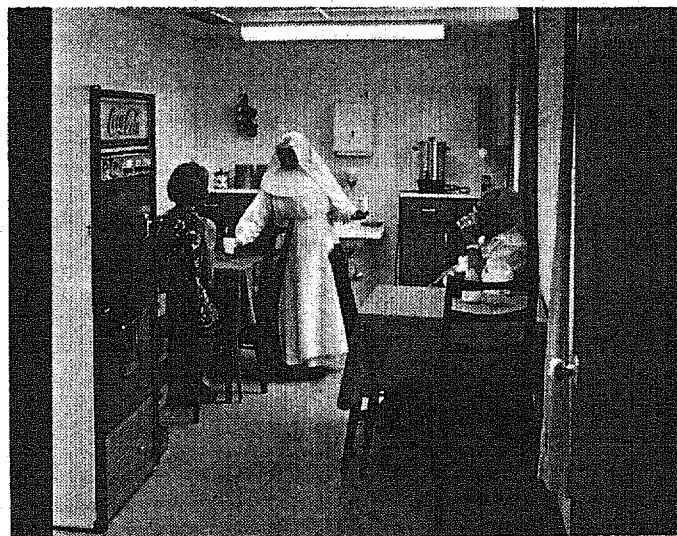
A home with love, patient understanding, and someone who cares about you is often hard for the aged to find.

However, St. Joseph's Residence in Fort Lauderdale is the answer for senior citizens in good health. There is the loving concern of the Little Sisters of the Poor and Aged to help the older person through trying times and share his joy in happiness.

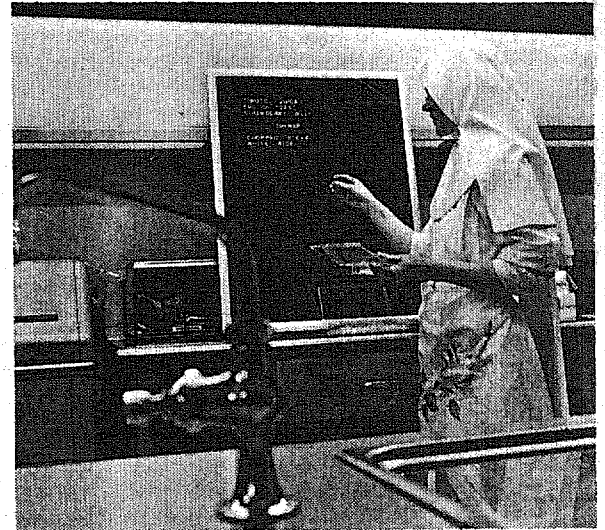
There are plenty of recreational activities available and there is the solitude of the individuals' room for times when peace and quiet is needed.

It is a home without the heartaches.

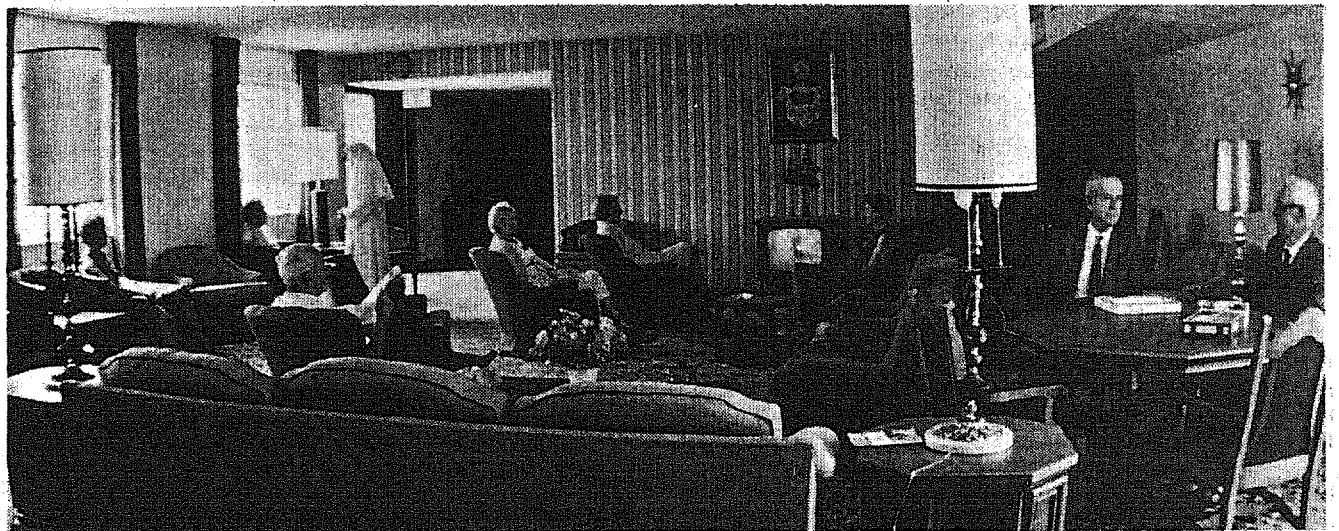
For information on rooms at the Residence, call or write the Catholic Service Bureau, 1330 South Andrews Ave., JA-2-9970 or Sister Eugenia at the residence, 584-7553.



SNACKS AND conversation are always available in the hospitality room at the residence.



MEALS ARE listed on a menu so the residents can see what's being served for dinner.



Television, cards, books and talk are always in use in the residence living room.

Where Paul Wrote Epistle Now Site Of Unity Center

ROME—(NC)—A Roman church where St. Paul is said to have written one of his epistles has been dedicated as a center of prayer for Christian unity.

On the Feast of the Ascension, Angelo Cardinal Dell'Acqua concelebrated a Mass in the Church of Santa Maria in Via Lata with Father Charles Boyer, S.J., president of International Unitas, one of the oldest ecumenical organizations in the Church.

Cardinal Dell'Acqua, the Pope's vicar for Rome, spoke of the need for such a place where people can manifest their concern for Christian unity, and pray for it.

The Congregation of the Daughters of the Church have assigned some Sisters to work at the new center and to assist in maintaining a continuous round of prayers for Christian unity.

Father Frederic Davis, a former Anglican priest who will help run the center, said that it will welcome visitors and will host conferences.

The Church of Santa Maria in Via Lata, in the heart of old Rome, was first erected in the sixth century

over the ruins of Saepta Julia, where the ancient Romans used to register their votes during an election.

According to tradition, St. Paul is said to have written his epistle to the Hebrews in a cave there that served him as an underground church.

What is now office space at the church was once a series of apartments which Popes Pius IX, John XXIII and Paul VI had used as apartments before they were elected to the papacy.

School Lease Plan Backed

PROVIDENCE, R.I.—(RNS)—Local school boards in Rhode Island may lease parochial school buildings or portions of them for operation as public schools under the terms of a measure passed by the Rhode Island General Assembly.

The measure is designed to offer the possibility of some relief to cities and towns in difficulties arising from the closing of non-public schools.

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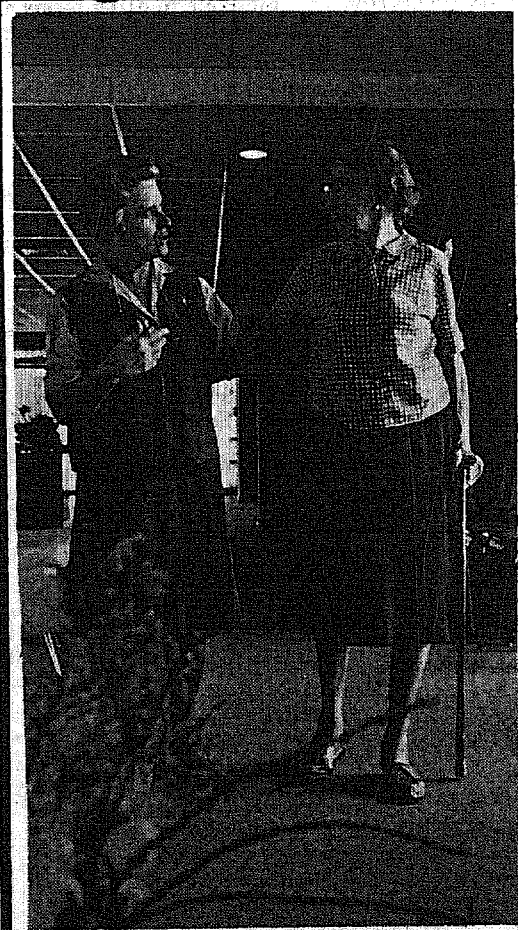
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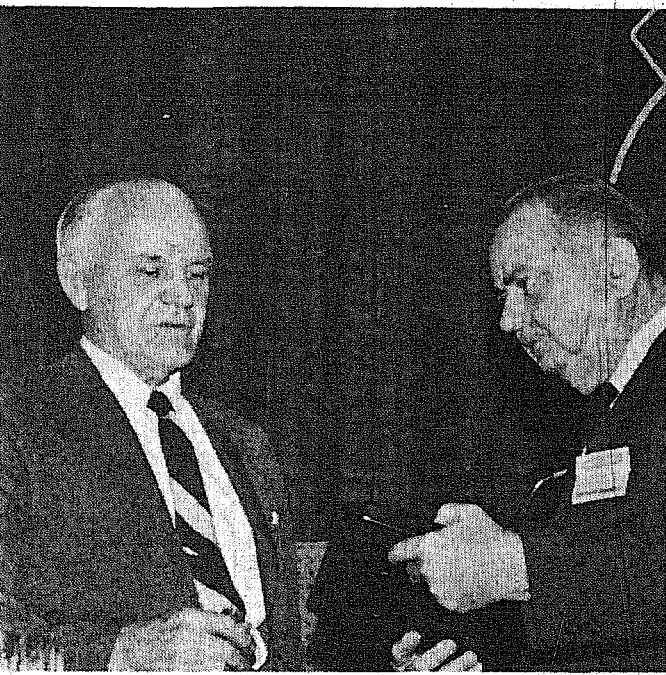
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Exiled Cardinal Beran Dies, Opposed Nazis And Commies



RECEIVING A plaque for outstanding public service in the field of drug addiction is Dr. Ben Sheppard, director of the Catholic Welfare Bureau. Making the presentation was Dr. Jack Cleveland, president of the Florida Medical Association during the group's recent convention on Miami Beach.

Task Force Formed For Sex Education

WASHINGTON — (NC) — The Family Life Division of the United States Catholic Conference has established a Task Force on Sex Education.

"The Church has a commitment both to help people and to utilize its resources in the schools," said Father James T. McHugh, director of the Family Life Division, in announcing formation of the task force.

The priest said the role of the task force will be to set up program materials and guidelines, as well as to evaluate those already in existence, for sex education in the schools.

Father McHugh estimated that one-third of U.S. Catholic dioceses now have some form of sex education programs in their parochial schools. The four dioceses in New Jersey have statewide school program of sex education.

STUDY PLANNED

He said the task force will make an on-going study of sex education materials "to determine how they can best be used in various heterogeneity around the country."

Members of the Task Force on Sex Education include Father Daniel Brent, assistant superintendent of schools in the Rochester diocese; Valerie Vance Dillon of the Trenton diocesan family life bureau; Dr. William Downey, a New Bedford, Mass., pediatrician; Dr. John Goedecke, a Harrisburg, Pa., obstetrician; Dr. Gerard Guerinot, an obstetrician who is chairman of the Rochester diocesan committee on sex education; Father Walter Imborski, director of the Chicago archdiocesan Cana program; Sister Agnes Kesselring, educational coordinator in the Rochester diocese; Dr. Ann Lucas, chairman of the department of psychology at Fairleigh Dickinson University in Teaneck, N.J.; Lawrence Rilla, religious educator in Washington, D.C.; Sister Barbara Sweet, coordinator of family life education in the Rockville

Blesses Homes For The Poor

TRICHUR, India-(NC)—Bishop George Alapatt of Trichur has blessed a block of 10 houses constructed for the poor by the St. Vincent De Paul society at Aranattukara here.

The prelate also distributed ownership documents on the sites to the occupants.

ROME — (NC) — With his last thoughts on Czechoslovakia and the people he loved there, Josef Cardinal Beran, the exiled archbishop of Prague, died in Rome. The prelate, 80, had been ailing but active for the past year.

Cardinal Beran, throughout the past three decades, personified perhaps more than any other single Church figure the shifts and strains of the Church's struggle against totalitarianism in that time.

In World War II, for stirring the moral opposition of an occupied people to Nazi oppression, he was brutalized at Dachau. In a brief liberation period at the war's end, he sparred for public allegiance with oncoming Soviet-backed communists. When they maneuvered their way to power, he was publicly hounded in his efforts to exercise Church leadership.

In the '50s, this harassment had changed to imprisonment. He was held in confinement in his own residence for nearly two years. Then he was shuttled from place to place, under guard and in isolation from his people.

HOPED TO RETURN

In the mid-'60s, when some accommodations were being made, he was released so that he could get his cardinal's hat in Rome under conditions that amounted to exile. To the end of his life, he hoped to return to Prague, but the government indicated it would permit him back only as a "private person."

The death of Cardinal Beran is the 35th in the pontificate of Pope Paul VI. It reduces the membership of the Sacred College to 133.

Death came swiftly to the diminutive and constantly cheerful cardinal, about three hours after he had finished celebrating daily Mass. He received the Sacrament of the Sick half an hour before he died, surrounded by students and priests of the Czech Nepomucene College where he lived.

Pope Paul, who had been notified that the cardinal was in very serious condition, arrived at his death bed about 10 minutes after his last breath.

Although Cardinal Beran had known he was suffering from an incurable respiratory ailment that could bring death at any moment, he lived the last few months of his life in constant hope and expectations of returning to Prague as archbishop, by permission of Czechoslovakia's communist regime.

The cardinal, who had spent more than 15 years of his life in communist detention, urged the people of Czechoslovakia to forget the past. "Let us not waste our

spiritual forces in hatred," he exhorted them.

News of Cardinal Beran's death spread quickly in the working-class neighborhood where the college stands. His body, vested in pontificals and laid out in a hall of the college, was visited not only by ecclesiastical and civil officials but by people from the neighborhood, where he had made himself known and loved by his friendliness and constant cheerfulness. Many had compared him, in his appearance and short stature, with the late Pope John XXIII, and the comparison also extended to his warm personality.

Josef Beran was born in Pilsen, Bohemia, on Dec. 29, 1888, the oldest son of that city's superintendent of schools. After first schooling he went to Rome, where he was ordained in 1911 and received a doctorate in theology in 1912.

In 1933 he was named rector of the Archiepiscopal Seminary in Prague.

TARGET OF NAZIS

It was as rector of this seminary that he earned the enmity of the Nazis. In 1942 he celebrated a public Mass for Czechoslovaks interned in German concentration camps, and this became an outpouring of patriotic feeling, with the result that the celebrant himself was sent to such a camp. Msgr. Beran remained at Dachau from September, 1942, until liberation by American troops in May, 1945.

Named archbishop of Prague in December, 1946, he was pitted against a new foe when the communists took control of the Czechoslovak government in February, 1948. There followed a long period of harassment of the Church. Archbishop Beran protested vigorously

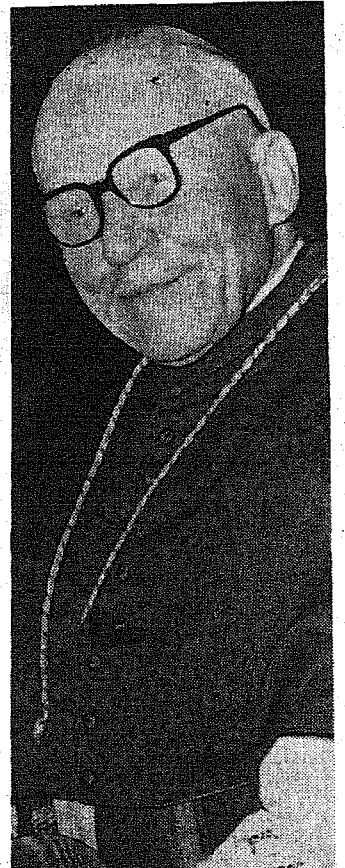
as Church lands were taken over and Catholic schools and publications expropriated. He was placed under house arrest in June, 1949, and the following year was banished from his See.

"I was isolated in my own residence from June 19, 1949, till March 7, 1951," the cardinal related years later. "Suddenly, and without warning, I was deported to Rozelov near Rozmital in southern Bohemia. It was a small country residence, the property of the archbishop, yet it was in a desolate state, with furniture either stolen or broken up."

Somehow his whereabouts were discovered and announced over a foreign radio. He had hardly been there three weeks when an official arrived from Prague, told him about the foreign radio disclosure, and informed him: "You are not safe here. They may even send someone to kill you, so you had better come with us." The archbishop was not told who was meant by "they."

This was the beginning of a long series of sudden, forced moves from one "haven" to another. Much of the time Archbishop Beran was kept completely isolated from the outside world and events.

Early in 1965 he was in Radvanov near Tabor, billeted with Bishop Stepan Trochta of Litomerice and Auxiliary Bishop Stanislav Zela of Olomouc, fellow recipients of long prison sentences for alleged anti-state activities. Here his mail was no longer examined by jailers, but was delivered directly to him. He received a letter from Amleto Cardinal Cicognani, Vatican Secretary of State, telling him of



Cardinal Beran

his appointment to the College of Cardinals.

The government, after delays, finally permitted his departure for the ceremonies of elevation but made it clear that if Archbishop Beran went to Rome he would have to stay there.

"The decision was difficult," he later stated. "The priests around me were saying: 'Do go, but come back to us.' The Pope's orders were 'Come!'"

"My sister and members of my family were brought to Prague and I took leave of them. I saw Bishop Frantisek Tomasek, the new administrator of the Prague archbishopric, and told him that I was fully aware of the tasks awaiting him, which only he, being free, could attempt to master."

Then he left 15 years of imprisonment for freedom, the cardinalate, and a role in the final session of the Second Vatican Council.



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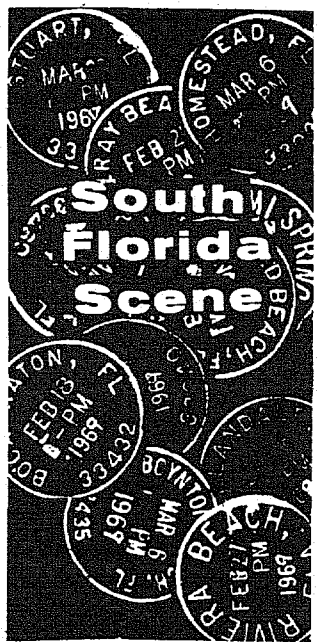
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St. Vincent Hall Auxiliary welcomed new officers this week during a coffee at the home of Mrs. Michael O'Neil. Archbishop Coleman F. Carroll is shown above congratulating Mrs. William J. Fowler, president, presented by Mrs. O'Neil, center. At right are other officers: Mrs. William Golding, recording secretary; Mrs. Hoke Maroon, corresponding secretary; and Mrs. Walter Humkey, second vice president.



Hospital Week Is Observed

National Hospital Week was observed at Miami's Mercy Hospital with a variety of activities for patients and employees.

Floral bouquets were distributed to all of the patients by nurses Angela Sherwood and Mrs. Doris Taylor, above; and also by employees including Diana Lanzilli, shown below.

Free evening papers highlighted the one day's program while employees were honored at a luncheon where service pins were presented.



Pope Receives U.S. Official

VATICAN CITY—(NC)—Pope Paul VI received in audience Frank Shakespeare, new director of the United States Information Agency (USIA). Shakespeare is on a tour of USIA offices in Europe.

Knights Of St. George Install Set Of Officers

FORT LAUDERDALE—John J. White of Hollywood has been installed as president of Florida Branch No. 353 of the Catholic Knights of St. George.

Other officers installed during ceremonies at the state office here by Charles Newland, supreme vice president of the fraternal benefit society, are Thomas C. Dinard, vice president; Leo J. Graham, secretary-treasurer; Mrs. Bernice G. Graham, recorder; Paul L. Morrissey,

Fort Myers, marshal; Robert E. Fuer, Bernard Quimby and Robert C. Patton, trustees; Louis A. Coletta, a director; and Joseph H. Miller, director of fraternal activities.

St. Jude

Mother and daughter Communion breakfast sponsored by the Christian Mothers will be held Sunday, May 25. Officers who will be guests of honor are Mrs. John Shanley, president; Mrs. Kenneth Hirtzel, vice president; Mrs. Lionel Smith, secretary; and Mrs. Bernard Cooper, treasurer.

A rummage sale will be sponsored by the mothers today and Saturday at the parish hall on U.S. 1.

St. Francis

Officers of the Altar and Rosary Society will be installed by Father Francis Dunleavy, pastor, during 4 p.m. ceremonies in the parish church, Miami Beach.

St. Bartholomew

Luncheon and fashion show sponsored by the women's club will be held Saturday, May 24 at Doral Hotel, Miami Beach.

St. Clare

Bridge-O-Rama luncheon will be held Saturday, June 7 at the Commander Motel, Singer Island, at 12:30 p.m. Reservations may be made by calling 844-3854.

Guild Sponsors Course In Defensive Driving

NORTH PALM BEACH—A Defensive Driving Course under the auspices of St. Clare Women's Guild will be conducted on Tuesday evenings beginning June 3 and continuing for four weeks.

All adults 18 or over, male or female are invited to

participate in the courses, which will begin at 7:30 p.m., in the parish hall.

Sgt. William O'Bryan, Florida Highway Patrolman of West Palm Beach, will be in charge. Additional information may be obtained by calling Mrs. Robert Gratton at 848-7913.



Educator Gets Federal Grant

STUART—William E. Kelly, chairman, Dept. of Social Science, St. Joseph College, is the recipient of a grant from the U.S. Office of Education in Physical Geography, Conservation and Resources Management sponsored by Southern Illinois University.

One of 22 participants chosen throughout the nation, he will spend two weeks in the Denver-Fort Collins area in Colorado and six weeks in Carbondale, Ill., from June 30 to Aug. 23.

Teachers Set Memorial Mass

Memorial Mass for deceased members of the teaching profession will highlight the final meeting of the Archdiocese of Miami Catholic Teachers Guild Sunday, May 25 at St. John Vianney Seminary.

Msr. William F. McKeever, Archdiocesan Superintendent of Schools, and Guild chaplain will celebrate the Mass at 5 p.m., in St. Raphael Chapel on the seminary campus, 2900 SW 87th Ave. (Galloway Rd.)

A dinner meeting will follow in the seminary dining room during which officers will be elected.

Around The Archdiocese Cathedral

Annual banquet of the parish Ushers Club will be served Sunday, June 1 in the school cafetorium following Memorial Mass at 5:30 p.m. in the Church.

St. Michael

A parish chicken barbecue will be held from 2 to 5 p.m., Sunday, May 25. Additional information may be obtained by calling 635-3766. A special band concert will be conducted at 3 p.m., in the school cafetorium.

K of C

Until further notice Miami Council No. 1726 will hold meetings at the Sons of Italy Hall, 1850 NW North River Dr. Reservations are being accepted for the annual awards night banquet on June 21. Tickets may be obtained by calling Mike Karaty at 373-4176.

St. Kieran

Weekend at Grand Bahama Hotel and Country Club, Grand Bahama Island, will be sponsored by the women's club in June. Departures will be from two locations; by boat on June 5 from West Palm Beach or by air from Miami on June 6. Further information may be obtained by calling 443-7695 or 379-9032.

St. Gabriel

Mrs. John Cannon has been installed as president of the Council of Catholic

Alumni Club's Eligibility Rule

All single, Catholic-college graduates are eligible for membership in the Catholic Alumni Club, which is a nationwide organization.

Persons interested in joining the organization should check the phone book in their city.

Impact Session

A special "Impact" session with two adults and two teenagers will be the focus of The Church and The World Today, Channel 7, WCKT, Sunday, May 25, at 11 a.m.

The television show was planned as a demonstration of the techniques of "Impact" which is designed to break down the communication barriers between individuals, according to Marty Krpan, CYO program director, who moderated the television show.

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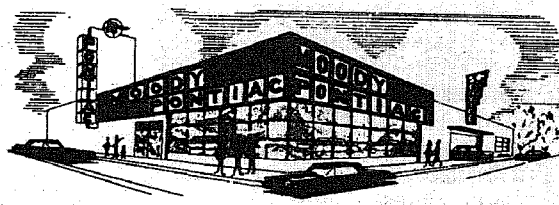
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Pentecost Recalled And Its Message Linked To Today

By AMBROSE DePAOLI

The image of Pentecost easily stokes the slumbering fires of one's imagination. One projects oneself back to the event in the order it is hoped, to better capture the message it has to offer and thus apply it to the present times and needs.

Reading the account of the first Christian Pentecost in the second chapter of Acts, it is easy to see why. The scene is perfect; all the material is present: the small group, united just as much by fear of the Jews as by command of Christ, a sudden wind and noise, the apparition of tongues of fire, the curiosity of the people of Jerusalem, the gift of tongues, the accusation of being drunk, the conversion of 3,000 in one day.

All of this strikes in a way which fills us with euphoria and makes us dream dreams, see visions, foretell the coming of great events.

This is not a flight of pure fantasy; as Christians we believe that the descent of the Holy Spirit upon the Apostles was a historical event with immense religious significance. And this religious significance is not limited by time, persons or events; rather it is destined to permeate, influence and determine the same, not only in the past but in the present and future as well.

From this event the Christian of all ages gathers new hope, musters new courage because God is good. He sees in this event the fulfillment of the promises of Christ: that he would not abandon his flock; that he would send them the Spirit, the Counselor, who would guide them into all truth.

He sees, too, in this event the transforming power of the Spirit, of the impact on the people which the message of Christ can have. Can he be blamed for seeing himself, in a way, in the same circumstances, changed from timid to bold, from hesitant to decisive, reaching people, making a difference in their lives, bringing them to see in Christ their Lord and Redeemer?

The Christian sees all of this and he becomes vividly aware of the power which is his precisely as a Christian. He wants to bring this awareness to others, to provoke once again, in his own age, the miracle of another Pentecost.

It is because of Christians like these that the Church has had more than one Pentecost. Whenever the Church closed in too much upon itself, thought in terms only of itself, viewed the world not as a challenge to provide the answer in Christ, but as a danger to its existence, then the Spirit made itself felt again in an extraordinary way, to direct the Church back to its mission for all men, accomplishing it in the knowledge that it would conquer the world just as Christ, its head, had done.

Pope John called us to prepare for a new Pentecost when he convoked the Second Vatican Council. He asked us to pray to the Holy Spirit: "Renew Your Wonders in our time, as though for a new Pentecost...."

The first Pentecost succeeded rather well: it had only 12 persons to change. Today things are different: 500 million faithful (3,000 bishops, if you wish) are not the same as 12. We should remember that when we think of evaluating the Second Vatican Council.

Autonomous School To Make Its Debut

PROVIDENCE—(NC)—Father Edward W.K. Mullen, superintendent of Catholic schools, announced that three parishes in the Providence diocese have agreed to undertake the establishment of an autonomous school which will, in effect, bridge the ground between the Catholic and public school systems here.

The new school, to open in the fall, will be independent of all parishes and of the diocese itself, both financially and legally. A separate corporation is to be established with its own governing body.

Father Mullen said the new school's charter of incorporation will include a statement that the school's philosophy is one of open enrollment. Children will be taken without respect to race, color or creed, and the school will provide religious instruction by non-Catholic clergy for non-Catholic children to the extent required. The same is true with regard to courses in Negro culture.

As a post script to the open enrollment philosophy, it was also stated that the

school will exist to serve the neighborhood and do all it can to orient itself in that direction.

The establishment of the autonomous school will directly affect three parishes, two of which currently operate elementary schools. They are Our Lady of Mount Carmel, Our Lady of Lourdes, and St. Charles Borromeo, all in the city of Providence. The currently operated schools will be closed, but the school building of St. Charles parish will be used rent-free for the autonomous school.

The governing board of the new school will include the three pastors in the area, three representatives of the Religious of Jesus and Mary, who will staff the school, and six area lay representatives. The board will be the active governing agency for the school.

Although the building is to be provided rent-free, the janitor and maintenance cost is to be included in the school budget, as is the cost of maintaining the convent for the Sisters teaching there.

THE VOICE

FEATURE SECTION



The Joys Of Childhood Are Simple

Msgr. Bryan Walsh Looks At Crisis 'Only Bandages Applied To Poverty Thus Far' Background

"Only band-aid treatments for the serious wounds of poverty and race have been applied up to now," said Msgr. Bryan O. Walsh, of the Archdiocese of Miami, newly elected member of the national executive committees of the United States Catholic Conference Task Force on Urban Problems.

"People have got to change attitudes on poverty and race if we are ever to treat these wounds of society," he said.

Msgr. Walsh was elected to the 15-member committee at a meeting of the Task Force held at College Park, Maryland, last week.

"We must stop trying to treat the complex problem of poverty," he said, "with baskets at Christmas."

"Poverty is not a simple problem to be cured by giving some goods and services to the poor.

"It means attacking the problems of health and education. It means getting community and social organization and action on the part of government and private groups."

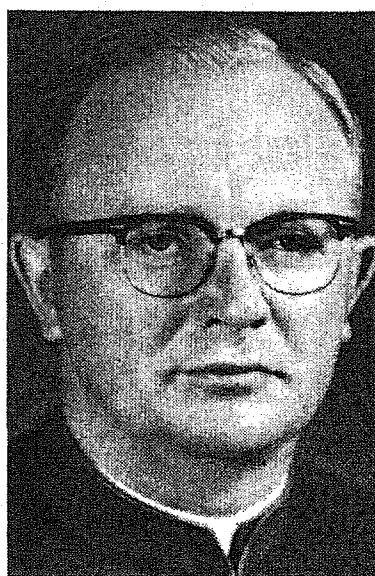
CHANGE ATTITUDES

"But mostly, it means changing the attitudes of people toward race and poverty."

The Task Force selected a series of poverty-related problems for action-study, including housing, employment, health, education, and liaison with the black and Spanish-speaking communities. State Catholic conferences and liaisons with national legislators will also play a role in Task Force efforts.

Of the new committee, Msgr. Walsh said, "Only now is there a sense of cohesiveness which will enable the committee to work effectively.

"How can the Church mobilize its resources, limited though they be in many instances, to bring about improvements in



MSGR. WALSH

the whole of the lives of people," he asked.

"What is needed is a knowledge explosion on urban problems. Americans have never learned to live in cities. We are not an urban people. The very names of our suburbs and subdivisions ring this.

"Europeans learned to live in cities, and they are liveable. In America we always have our doughnut, a racial ghetto, in the center of the city.

"We need progress in education and health, the chronic condition of the poor," said the Monsignor, who is the director of the South Florida Economic Opportunity Council.

He also is director of the Archdiocese of Miami Spanish-speaking Apostolate and of the Cuban Children's Program of the Catholic Welfare Bureau.

EDUCATION

"In education, Catholic schools must be vitally concerned with the plight of the poor and must play a big role in meeting the needs of poor youths.

"We need the best teachers, best equipment in the heart of the poor areas. We must help the child whose burden of poverty has bound him up in the early pre-school years of his life.

"Poor health means a vicious circle of not being able to work, to learn, to rise up and out of poverty," he said.

At the national level, he explained, the Task Force has been given the job of establishing a working relationship with other groups, governmental, private and interfaith.

At the local level, significant accomplishment may be measured, the priest pointed out, by the establishment and works of diocesan task forces across the nation.

"The Task Force also, to put it simply, conveys back to the bishops the kind of changes required in the Church to meet problems," he said.

FORMED BY BISHOPS

The Task Force was formed by the U.S. bishops in April, 1968.

"There is a specific need for a national Catholic policy on urban problems. What we do, what we say, how we influence people is vital to the Church. There is a long, long job ahead," the Monsignor said.

That long job has already begun. The executive committee of the Task Force has been called to convene in Washington, June 19-20.

A meeting of the committee with the leadership of the Black Catholic Clergy Caucus is expected soon.

Executive committee members, like Msgr. Walsh, are gathering ideas and specifics to contribute, hopefully, to a "knowledge explosion" which will do more than just use band-aids on the gaping wounds of poverty and race.

The Electronic Arts It 'Pears Them Westerns Have Gone 'That-A-Way'



A LAWMAN role played by RICHARD WIDMARK in "Death Of A Gunfighter."

HOLLYWOOD —(CPF) — No matter which way you are looking, the "Western" has gone that-a-way; toward Boot Hill on violence-conscious television; toward the bedroom on sex-conscious movie screens.

The death of the Western on television has been mourned by TV Guide as an unnecessary and short-sighted over-reaction by the TV industry toward public and Congressional protests against mayhem on the tube.

The sexual revolution going on in the movie Westerns, reports "Variety," the show-business weekly, has been "a rather quiet, but widespread" one which has "come about so naturally, what with the new wave of 'realism' and freedom from censorship, that no one seems to have given it much thought."

"TV Guide, noting recently that there isn't a single new Western on next season's schedule, asked the networks to reconsider.

"The network brass has bowed to pressure from Congress and from viewers who are fed up with so much televised violence," the magazine editorialized. "But the Western is different. For one



NON-VIOLENT scene shows JAMES ARNESS in 'Gunsmoke'

thing, it's pure Americana. For another, most Westerns are really morality plays, with goodness triumphing over evil."

There will not only be no new Westerns next season, TV Guide reported, but this season marks the end of several old ones, including "Big Valley," "The Wild, Wild West," "The Guns of Will Sonnett" and "The Outcasts," leaving only "The Virginian," "The High Chaparral," "Lancer," "Bonanza," and "Gunsmoke," the long-running series which once again surprised net-

work executives by making the top ten list in popularity once more.

"And it seems the way they get rid of a baddy in these shows nowadays is mostly to talk him to death," the TV publication commented. "We're as opposed to unnecessary violence as anyone and we have urged moderation upon writers and producers. But a Western goody shooting a baddy — always in self-defense — doesn't seem like violence. Not really."

In the modern movie Western, the bedroom scene has replaced the barroom scene where the clean-cut cowboy strolled up to the bar and ordered sarsaparilla.

The reason the turnabout

is so striking, contends "Variety," is that "for 40 years, the Western was, possibly, more tradition-bound than any other film genre. So much so, that it became the subject of jokes and satire, nearly all emphasizing the childlike sex relationship of the hero and the heroine."

"Times change and motion pictures have come a long way, fast, since the icy beauty of Grace Kelly inspired Gary Cooper to feats of derring-do in 'High Noon.' It was all very nice, but no one really believed it. Now the gloves are off and exploitation is no longer the exclusive property of the art film. It's raising its salacious head all over the backlot set of Dodge City."

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

FRIDAY, MAY 23

9 p.m. (6) Night People (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Wonderful Country (Unobjectionable for adults)
11:15 p.m. (51) Demarcation Line (No class.)
11:30 p.m. (4) Lolita (Special classification)
OBSERVATION: Although the film's subject matter is dramatically permissible, its viewing requires caution and is to be restricted in a mature audience.

SATURDAY, MAY 24

2 p.m. (5) Atlas Against The Czar (No class.)
2 p.m. (10) Chain Lightning (Unobjectionable for adults and adolescents)
2:30 p.m. (4) Seven Cities Of Gold (Fam.)
4 p.m. (6) Night People (Unobjectionable for adults and adolescents)
4 p.m. (51) Mountain Justice (Unobjectionable for adults and adolescents)
6 p.m. (6) The Tenth Victim (No class.)
8 p.m. (6) Night People (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) The Miracle Worker (Unobjectionable for adults and adolescents)
11 p.m. (10) Twilight For The Gods (Unobjectionable for adults)
11:15 p.m. (51) Gold Diggers Of 1933 (No classification)
11:30 p.m. (12) The Plot To Assassinate Hitler (No classification)
11:45 (11) Explosive Generation (Unobjectionable in part for all)
OBSERVATION: A successful rebellion of high school students against lawful authority, which this film glamorizes, presents a dangerous blueprint for youth.

SUNDAY, MAY 25

9 a.m. (51) Girl Of My Dreams (No class.)
1:30 p.m. (4) Daddy Long Legs (Family)
1:30 p.m. (7) To Hell And Back (Unobjectionable for adults and adolescents)
2 p.m. (5) View From The Bridge (Unobjectionable for adults)
2 p.m. (10) The Sea Hawk (Family)
3 p.m. (51) Kentucky Kernals (No class.)
3:30 p.m. (7) The Milkman (Family)
6 p.m. (10) The Horse Soldiers (Family)
8:30 p.m. (51) Friends And Lovers (No classification)
9 p.m. (10 & 12) Caprice (Unobjectionable for adults)
11:15 p.m. (11) She Couldn't Say No (Fam.)
11:30 p.m. (5) Kind Heats And Coronets (Unobjectionable in part for all)
OBSERVATION: Tends to condone immoral actions.

MONDAY, MAY 26

9:30 a.m. (10) 2000 Women (Unobjectionable in part for all)
OBSERVATION: Suggestive situations and dialogue
2 p.m. (23) Goliath At The Conquest Of Damascus (No classification)
4 p.m. (5) Sherlock Holmes Faces Death (Family)
4 p.m. (10) The Big Trees (No classification)
8:30 p.m. (23) The Informers (No class.)
9 p.m. (5) Any Second Now (No class.)
9 p.m. (7) Pillars Of The Sky (Unobjectionable for adults and adolescents)
9 p.m. (10) The Thrill Of It All (Unobjectionable for adults and adolescents)
11:15 p.m. (11) The Narrow Margin (Unobjectionable for adults and adolescents)
11:15 p.m. (51) Torcky Runs For Mayor (Family)
11:30 p.m. (4) Pete Kelly's Blues (Unobjectionable in part for all)
OBSERVATION: Low moral tone; excessive brutality

TUESDAY, MAY 27

9:30 a.m. (10) Golden Boy (Unobjectionable for adults and adolescents)
2 p.m. (23) Hercules Of The Desert (No classification)
4 p.m. (5) Voice Of Silence (Unobjectionable for adults and adolescents)
4 p.m. (10) Lullaby Of Broadway (Unobjectionable for adults and adolescents)

8 p.m. (4) Kissin' Cousins (Unobjectionable in part for all)
OBSERVATION: This film, whose only appeal would be for young people, deliberately concentrates on suggestive costuming and situations.
8:30 p.m. (23) Blood On The Sun (Unobjectionable for adults and adolescents)
9 p.m. (5 & 7) A Hard Days Night (Fam.)
9:30 p.m. (10) The Bank Dick (Unobjectionable for adults and adolescents)
11:15 p.m. (11) Out Of The Past (Unobjectionable for adults and adolescents)
11:15 p.m. (51) Scarlet River (No class.)
11:30 p.m. (4) Desk Set (Unobjectionable for adults and adolescents)

WEDNESDAY, MAY 28

9:30 a.m. (10) The Story Of Seabiscuit (Family)
2 p.m. (23) Goliath And The Dragon (Unobjectionable for adults and adolescents)
4 p.m. (5) Whirlpool (Unobjectionable in part for all)
OBSERVATION: The subject material of this picture is treated in a morally offensive way.
4 p.m. (10) The Explosive Generation (Unobjectionable in part for all)
OBSERVATION: A successful rebellion of high school students against lawful authority, which this film glamorizes, presents a dangerous blueprint for youth.
8:30 p.m. (23) Don't Take It To Heart (Fam.)
9 p.m. (10 & 12) The Pumpkin Eater (Unobjectionable for adults, with reservations)
OBSERVATION: Despite the apparent amorality of the principal characters in this film, as a psychological probing of the sexual problems of a married couple it suggests that a life without guides and order is a life of confusion entirely lacking in mutual trust, joy and hope

11:15 p.m. (11) Bedlam (Unobjectionable for adults and adolescents)
11:15 p.m. (51) Long Lost Father (No class.)
11:30 p.m. (4) The Wayward Bus (Unobjectionable in part for all)

THURSDAY, MAY 29

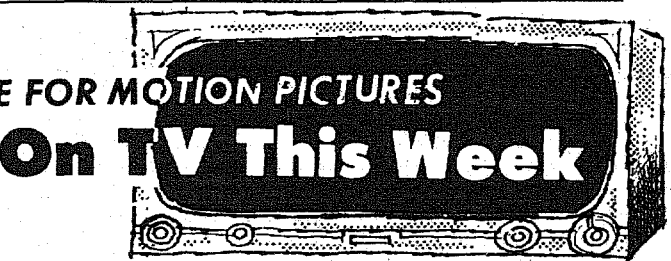
9:30 a.m. (10) Once Upon A Time (Family)
2 p.m. (23) Desert Raiders (No class.)
4 p.m. (5) The Promoter (Family)
4 p.m. (10) Springfield Rifle (Family)
8:30 p.m. (23) Shoot The Piano Player (Unobjectionable in part for all)
OBSERVATION: Amoral atmosphere, vulgar dialogue, suggestive situations
9 p.m. (4 & 11) Tarzan Goes To India (Fam.)
11:15 p.m. (11) The Master Race (Unobjectionable for adults and adolescents)
11:15 p.m. (51) Are These Our Children? (No classification)
11:30 p.m. (4) Good Day For A Hanging (Family)

FRIDAY, MAY 30

9:30 a.m. (10) I Was A Male War Bride (Unobjectionable in part for all)
OBSERVATION: Suggestive situations and dialogue
2 p.m. (23) Hercules And The Tyrants Of Babylon (No classification)
4 p.m. (5) The Entertainer (Unobjectionable in part for all)
OBSERVATION: Despite the serious intent of the theme of this film certain elements in treatment (suggestiveness) are objectionable
4 p.m. (10) Close To My Heart (Unobjectionable for adults and adolescents)
7 p.m. (5) The Blue Panther (No classification)
9 p.m. (4 & 11) Ensign Pulver (Unobjectionable for adults and adolescents)
10 p.m. (23) Rope Around The Neck (No classification)
11:15 p.m. (11) Hidden Fear (Unobjectionable in part for all)
OBSERVATION: Suggestive costuming
11:15 p.m. (51) Street Of Women (No classification)

SATURDAY, MAY 31

2 p.m. (10) Sahara (Family)



2:30 p.m. (4) House Of Bamboo (No class.)
2:30 p.m. (51) Dude Cowboy (Family); Followed by Hook, Line And Sinker (No classification)
3 p.m. (11) Masked Raiders (Family)
3 p.m. (51) The Great Jasper (No class.)
9 p.m. (5 & 7) Dragnet (Unobjectionable for adults and adolescents)
11 p.m. (10) The Grass Is Greener (Unobjectionable for adults)
11:15 p.m. (11) The Magnificent Seven (Unobjectionable in part for all)
OBSERVATION: Suggestive sequence
11:15 p.m. (51) Millie (No class.)
11:30 p.m. (12) The Climbers (No class.)

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Why Not Handle Campus Protesters Intelligently?

By FATHER JOHN B. SHEERIN

Has a sane college president any right to resign simply because the campus situation is sheer madness?

Recently Dr. Buell Gallagher announced that the chaotic situation at City College of New York had become so unmanageable that he was resigning as President. The slowness of institutional change, the impatience and lack of compassion of the black students, the frustrations spawned by American society which gives priority to war over human well-being, the political interference in college affairs — all these made it impossible for him to carry on his work, according to Dr. Gallagher.



FATHER SHEERIN

The concluding paragraph of his letter of resignation said: "A man of peace, a reconciler, a man of compassion must stand aside for a time and await the moment when sanity returns and brotherhood based on justice becomes a possibility."

It seems to me that one of the most sinister temptations of our time, both in the Church and in the world, is to "stand aside and await the moment when sanity returns." We are living in a time of almost monstrous irrationality. It may well be that sane men will be quite unable to cope with the prevalent madness. I have a feeling that the violence on our campuses will meet with a backlash that will be equally irrational and twice as vindictive, and the end result may be a bloody revolution.

But this is not the time for men of reason and compassion like Dr. Gallagher to yield to administrators who will fight fire with fire. There is the old maxim, "Let justice be done though the heavens fall." Likewise, let reasonable men continue to act reasonably even though campus militants run amuck.

When German students rioted in the '30s, the Nazis rose up to clobber them and succeeded unmercifully. With the result that the last state of that unhappy country became worse than the first! Violence is never a good substitute for rationality even when the crowd is clamoring

for blood.

I would not be surprised to see many religious leaders, Roman Catholic and Protestant, thrust into a situation similar to that in which Dr. Gallagher found himself, but they must not "stand aside and await the moment when sanity returns."

In April, the National Black Economic Development Conference issued a manifesto demanding that American churches give \$500 millions in "reparations" for what the churches did during the slavery days. Later, black militant James Forman disrupted a Sunday service at Riverside Church in New York to proclaim the demand for "reparations."

A day or two later, he taped copies of his demands to the door of the national Lutheran Church in America headquarters, read the demands and said he was doing so "in the spirit of Martin Luther." (Some historians now claim that Luther never tacked his theses on that door of the Wittenberg cathedral.) Forman demanded \$50 millions from the Lutherans but on May 9 he went to the New York Archdiocese Chancery and calmly demanded \$200 million in "reparations" from the Roman Catholic Church.

Religious leaders will probably not have any opportunity to stand aside and wait for the return of sanity. They will have to face up to the demands. Some may condemn the militants' tactics in strong terms. Some may respond, as did Rev. Robert P. Johnson, a black churchman who is top Presbyterian leader in New York State, who rejected the idea of "reparations" and felt that "somewhere along the line we have to have a Statute of Limitations."

But religious leaders, faced with this challenge, must react reasonably and listen attentively to the militants. They should not be outdone in restraint by the many college presidents who have handled their protesters' demands with adroitness and intelligence.

Eric Hoffer said on May 9 before a Congressional committee: "We need more chancellors and mayors who delight in battle, who love a fight, who get up in the

BELOW OLYMPUS By Interlandi



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"Who says we haven't got a philosophy? We just want to reform society!"

morning and say: "Who shall I kill today?"

Yes, we need butchers but not on the campus or in churches."

Salute To Grand Old Man Of Civil Rights

By MSGR.

GEORGE G. HIGGINS

Recently 1,400 people from all walks of life—blacks and whites,

Protestants, Catholics and Jews, politicians, labor leaders, industrialists, clergymen, and just plain citizens — gathered in the main ballroom of the Waldorf Astoria Hotel in New York City to honor A. Philip Randolph, the grand old man of the Civil Rights movement in this country, on the occasion of his 80th birthday.



Msgr. HIGGINS

It was one of the most inspiring events of its kind that I have ever been privileged to attend. I use the word "privileged" in the literal sense of the word and with absolute sincerity, for Mr. Randolph is one of the truly great Americans of this century and as fine a human being as anyone could every hope to meet.

It was indeed a great privilege, then, to have been present when such a representative cross section of his fellow citizens came together to pay tribute to him so affectionately in his declining years.

I first met Mr. Randolph in the early '40s when he was leading the fight for fair employment practices legislation, and have had the pleasure of being in his company at fairly frequent intervals — usually at labor conventions or Civil Rights meetings — during the intervening years.

I can't claim to have known him as an intimate personal friend, but I have known him well enough to understand why it was that almost all of those who spoke at his recent birthday dinner, while taking proper notice of his public career as a labor leader and a militant champion of Civil Rights, went out of their way to stress his personal virtues.

Bayard Rustin, who served as toastmaster of the dinner, set the tone for the evening when he said, in his

opening remarks, that, during the 25 years that he has worked with Mr. Randolph as his first lieutenant, he has never heard him say an unkind word about a single human being, friend or foe. His only fault, Rustin had noted earlier in the course of an interview with a reporter from Ebony Magazine, is his extreme honesty: "He is so honest himself that he cannot conceive of dishonesty in others."

Rustin was speaking for thousands of others when he told Ebony's reporter that Mr. Randolph is "a beautiful human being, inwardly a magnificent man," an almost saintly man whose total significance has not yet been adequately assessed.

Randolph's sterling personal qualities — his charity, his absolute honesty, and his remarkable sense of tolerance and forbearance — have been put to the test in recent years and have not been found wanting. Many of the younger black militants have written him off rather contemptuously as an Uncle Tom. He knows this, of course, and, given the fact that he was working courageously for the cause of Civil Rights long before his critics were born and long before the cause became so fashionable, he must find it rather hard to take.

BEARS NO MALICE

To his great credit, however, he has never responded in kind. As Phyl Garland points out in his birthday tribute to Randolph in the current issue of Ebony, he "bears no malice towards his youthful detractors. Instead he endeavors to reach out to them as a wise and understanding elder." Mr. Garland quotes him as saying "I love the young black militants. I don't agree with all their methodology, and yet I can understand why they are in this mood of revolt, of resort to violence, for I was a young black militant myself, the angry young man of my day."

These are the words of a wise and tolerant man — a thoroughly decent human being who could teach the younger militants a thing or

two if only they would come down from their perch long enough to give him a respectful hearing. He could teach them, for example, that no amount of militant rhetoric can make up for the black man's lack of effective economic power and that economic power for the great mass of black Americans, 99% of whom are members of the working class, can only be achieved through a coalition of blacks and liberal whites working to eradicate poverty among people of all races.

Randolph has always been convinced that economic reform is an essential prerequisite to the solution of the so-called race problem in the United States. It is for this reason that he has always attached so much importance to the organization of Negro workers into bona fide trade unions. During the past half century he has done more than any other single individual, black or white, to achieve this objective.

Randolph knows better than anyone else in the black community that the labor movement's record in the field of race relations has historically been very spotty, at best, and that it still leaves much to be desired, but he has never given up the ship. In spite of all the obstacles he has encountered in his tireless efforts to desegregate recalcitrant unions, he remains absolutely convinced that Negro workers can never hope to acquire effective economic power unless they organize within the mainstream of the American labor movement.

It's rather fashionable today for the younger militants to make fun of Randolph for holding to this position. All of his talk about labor-Civil Rights coalition strikes them as being reactionary nonsense.

I have the impression, however, that the tide is beginning to turn in Randolph's direction. At his recent birthday dinner — to

cite but one illustration of the way things are changing in the Civil Rights movement — Mrs. Coretta King, the gallant widow of Dr. Martin Luther King, Jr., made a most effective plea for a militant labor-Civil Rights coalition in support of the current hospital workers' strike in Charleston, South Carolina.

I clearly got the impression that she intends to use her enormous prestige to bring about such a coalition and that she looks upon the Charleston strike as merely the beginning of a national crusade to organize disadvantaged black workers into effective trade unions.

As labor columnist Victor Riesel remarked in his own write-up on Mr. Randolph's birthday dinner, it is clear that Mrs. King is ready to assume symbolic leadership "of what will be the most clangorous and clamorous unionization drive the South has known since John Lewis

hurled his CIO legions against the mills of steel and rubber."

Mr. Riesel suggests that Mrs. King stole the show from Randolph by turning his birthday dinner into a mass rally for the Charleston Hospital workers' strike. I can't agree with that suggestion. On the contrary, I suspect that Randolph himself felt highly honored that his 80th birthday party provided such an appropriate occasion for launching the kind of movement he has been advocating all his life.

Mr. Randolph is probably too old to play an active role in the Charleston crusade, but we can be certain that he will be with it in spirit. And if it succeeds, he will deserve much of the credit, for it is he, more than any other single individual, who has sold his own people and the liberal white community on the need for a strong labor-Civil Rights coalition.

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THE SEALING OF THE SPIRIT

CONFIRMATION has been described as "the neglected sacrament," and it has to be admitted that at first sight it can seem to lack the special, unique character of each of the other six sacraments. This is particularly the case when the sacrament is conferred on a large group of children, often too young to reflect the adult significance of a rite which is concerned with the conscious profession of faith in the world. It can too easily appear to be just an event in the child's school life, its true meaning confused by the excitement of the occasion.

Its place in the process of Christian initiation has been stressed by the Second Vatican Council, and the rite itself is to be reformed so that this basic quality of the sacrament may be more effectively proclaimed. The theological arguments that are concerned with distinguishing between Baptism and Confirmation, with considering what in fact is added by the "sealing of the Spirit," are valuable if they lead to a greater realization of the fact of Christian growth.

The sacraments are themselves signs, using the means by which we can indicate realities that in themselves are hidden. They presuppose the order and processes of nature itself — birth, growth, death. And Confirmation is the sacrament of growth: it marks the new needs of a new stage in human life. The gifts it confers, since they are the gifts of the single Spirit of God, are meant to enable the candidate to share more effectively in the life of

Christ and of the Church. That is the purpose of every sacrament: all alike spring from the one source who is the Holy Spirit of God. But each has its special worth and purpose, just as different stages of life—and different states of life—have their own values and opportunities.

Today more than ever before there is need for a responsible and free profession of Christian faith, the acceptance in their fullness of the demands of the Gospel. We can hardly say that Confirmation is more important than it used to be, for, from the beginning it has been one of the divinely chosen ways by which the Christian is incorporated in Christ the Lord. But it can be truthfully said that its meaning needs to be realized in its totality. That implies more than an understanding of the rite itself, its place in the Church's history and in her theological tradition. It means seeing the vital importance of its effects, and above all of the commission it solemnly confers on the Christian to bear witness to the faith that is his. ■

ILLTUD
EVANS
O.P.

CONFIRMATION: the sacramental door to serious Christianity

THE trouble with the sacraments today is that, like fireplaces and table candles, people allow them to become more ornamental than functional. No one intends this. It is simply the result of careless users ignoring the effect of changing times. Still, with a little bit of serious re-evaluation and reconditioning, both sacraments and fireplaces can be made to serve once again the very vital functions they were meant to have — and without losing a bit of their beauty and charm. To accomplish this one needs a thorough understanding of precisely what vital functions the item originally had. Confirmation is a good example of a charming sacrament badly in need of rehabilitation. This article aims at furnishing insight into what the Church is doing about Confirmation and what you can do to help.

First of all, Confirmation is a sacrament. But what is a sacrament? Most of us probably memorized the phrase, "A sacrament is an outward sign, instituted by Christ which gives grace." That is fine as far as it goes, but what does it mean? Too often our understanding never goes beyond the idea that it is an outward sign (water, anointing, bread and wine) which works like the turning of a knob or the pushing of a button. We imagine that when we receive a sacrament, automatically a certain packet of grace, of the type labeled on the sacrament, plunks down into our souls. And immediately we are more Christian and Christlike. That is an immature and dangerous concept of grace and

sacrament if it stops there. It tends to make us as careless in receiving Communion, Absolution or Confirmation as we are when we operate a cigarette machine or a sandwich vendor.

The recent Council and the continuing efforts of our best theologians are doing a satisfactory job of rehabilitating the original early Christian notion of the sacraments. The key to their success is that they step back and see the whole question of Church and sacraments in their unity and wholeness rather than looking too closely at the pieces. Jesus Himself was the first and foremost "outward sign" of God's love and grace to man. He is the original Sacrament. But He was not content to stand by Himself disjoined from His brothers and followers. He made Christians into a single whole with Himself, His Body. They are the members and limbs and He is the head. Hence the community formed by Jesus and His followers, *the Church*, is in reality *the outward sign of God's grace, the Sacrament*. It is this unity of Jesus and His followers which is, for you and me, the outward, concrete thing through which God brings us the knowledge and experience of His love and grace. This sign of God's salvation - given - to - man - in - Christ has seven individual channels or facets whereby we receive the one gift of God, Christ. Thus baptism is the outward sign of God's grace and love to man. By this symbolic bathing we express our faith in Christ as man's purifying way to God and our desire to enter into union with

MR. MORRIS AUGUSTINE, S.T.D.

Him and His people. By the doing of this sign we submit our old selves to be "doomed" to the old confusion and to re-emerge cleansed and suffused with His light and joined into

CONTINUED



RETREATS and DAYS OF REFLECTION

May 31 Day of Reflection—Spanish Legion of Mary
June 7-14 Retreat for Sisters, Rev. Paul Reich
June 22 Day of Reflection, St. John — General
June 27-29 Marriage Encounter
July 11-13 St. Thomas — General
July 18-20 Serenity Retreat, AA



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the community of those who also believe. By penance we receive Jesus' and his community's forgiveness and re-absorption into their fellowship. In each of the seven sacraments, we receive, according to our changing needs, various modalities of the one efficacious sign of God's love: His Son, Jesus. It is within this framework that we can best understand the sacrament of Confirmation. Essentially it is, as we shall see, an extension and completion of that symbolic rebirth, baptism. As such, it can become really functional again, and indeed, is now in the process of becoming so.

In the early Christian community, baptism formed a simple rite with the laying on of hands and anointing the head with the sign of the cross. Both were performed together so that they were for all intents and purposes one sacrament of initiation. The symbolic washing of baptism signified dying and rising with Christ, being cleansed of one's sins. The anointing with oil and laying on of hands signified another aspect of the same rebirth, namely the anointing with the Spirit of Christ whereby one was strengthened and made strong in the new life which was Christianity. No one knows exactly when or how or why the two rites became separate. All we know is that the early Christian community which gave us the Acts of the Apostles made little distinction between these rites. Both were integral parts of the ceremonies of initiation wherein the transformation involved in becoming a Christian was both signified and effected. Baptism was one side of the coin, imposing of hands was the other. Rebirth was one aspect of initiation; the coming of the Holy Spirit the other.

As centuries passed and circumstances changed we presume that the Christian community encountered circumstances which demanded the separation of these two

rites. Probably the increasing popularity of infant baptism led to postponing completion of the Christian initiation until the individual could do it of his own free will. The division of the two rites was a firmly established tradition by the fifth century.

The lack of clear spiritual indications of the separateness of these two sacraments worried theologians for a long time. Modern historical research, however, gradually made it clear that the sacraments in general took on their clear sevenfold nature only very slowly. Today the difficulty becomes only academic when we realize that the foundation sacrament was from the beginning Jesus Himself manifested in the community of his faithful and that each of the seven are only various necessary facets of that one "external sign."

Confirmation Today

Through the centuries, confirmation has retained its character of a sacrament of initiation. It signifies and declares the emergence of the full-fledged, spirit strengthened Christian — a "soldier of Christ" if you will (although that phrase is out of favor today because too many people find the warlike connotations improper). The coming of Christ's Spirit at Pentecost signified a Christian community strong and eager to share their treasure with the world. It is the "anointing" with this Spirit which even the earliest Christian found to be best symbolized by laying on of hands and signing the forehead with oil in the form of a cross. It symbolized, both then and today, the coming to maturity of the Christian, the completion of his coming into the new life in Christ.

Recently several basic changes in the time of reception and the ministry of Confirmation have taken place. Infants, if they are in danger of death, are now being confirmed. Bishops delegate priests to confer

the sacrament in these special circumstances. Such changes can serve as a good example of the openness to change and adaption which all the sacraments have. The recent changes in the Mass are an even more striking example. Still, the substance and function of each remain the same. So does the fact that each of the seven serves a time-honored and irreplaceable need in conferring the many-sided mystery of Jesus and his Church upon the world.

For centuries now it has been the custom of the Church to confer Confirmation around the ages of seven to thirteen, after the young Catholic has "reached the age of reason" and after he has received his First Communion. There is nothing especially sacred about these times. As we know, they were quite different in other ages. Time of reception is a matter of prudence.

As part of her drive to readjust herself to changed times, the Church has begun to make changes in Confirmation. There is no reason to think that these changes will not continue. Let us now speculate about some further changes which might take Confirmation out of the largely ornamental category and re-charge it with the dynamic functionalism all sacraments had in the beginning.

The unchanging nature of Confirmation is its efficacious signifying of the coming of the Holy Spirit, confirming the Christian in membership in Christ. The question now before the Church is how and when can this Sacrament best fulfill its purpose. As it answers this question, the hierarchy of the Church is taking into full account the weakness of its members and their tendency to treat all sacraments like filling stations or vending machines. Confirmation is the completion of Baptism. Receiving this sacrament should be a symbolic embracing of responsible Christian-

ity by the free and energetic and of the individual God and of Christ. God gives those of us who actively make ro-

It was for Bishop Fulton Sheer diocese raised for receiving Confirmation to seventeen. This could very easily be the trend of the future. It is not likely that the Church will change its practice of baptizing infants, though, of course, it could and will if it sees fit. In this age, when the freedom of choice of each individual is highly prized, it would seem very fitting that each Christian be allowed time to mature more fully before his initiation into Christianity be completed. It is in this way that it will more fully be his own act and because it is he will do it less mechanically. No one is forced to receive any of the sacraments. If and when the adult Christian is ready to take upon himself the full responsibilities of being a follower of Christ and a member of the Christian community, it seems that the sacrament of Confirmation would be the very fitting manner in which to do this. Having been baptized and educated in that community by the solicitude of his parents but without his personal consent, the young adult could thus freely and publicly ratify his parents' actions when he personally came to value Jesus' teachings and way of living. Confirmation would seem to be a more apt sacramental completion of his "Christianing." Sacraments are not simply service stations. They require full engagement on the part of the recipients in order to do the job Jesus meant them to do. Making them functional again could go a long way toward making the Church functional in society. ■

KNOW YOU AS YOU ARE

SISTER M. PAULINE TUOHY, O.P.



If God is active in our communication with each other, then relating with others is very important. To write about how teenagers are involved in personal relations, what they think about them, about honesty, maturity and communication with adults is to write about the working of the Spirit in our lives. The Spirit is the giver of life: the searching, the meeting, the listening, the serving and the loving of persons. Merely present in the world, persons are not signs of the Spirit, but when they relate to other persons in dialogue, they bring about the dynamic presence of Life among men.

Today young people of fourteen to twenty are in some ways preparing for life, as adults expect them to during these years. But much more, they are living it. The secret of communication with them is to acknowledge this fact. No matter what their ages, people who are really alive are able to communicate, yet as someone has said, "the world of teenagers is really a separate continent in a larger world of grown-ups." So communication can easily be expected to be lacking. The distance between their

continent and the adult world can be bridged by an understanding and acceptance of the importance that youth attach to honesty and trust in their interrelating with others. For them, real relating is honest relating. This is the only basis for friendship. Anything else is "phony" and dishonest. In an atmosphere where he can "tell it like it is" a person can grow and become really himself: a unique and irreplaceable human being. Why is this so? What is honesty? A person can talk about honesty but not really tell what he feels about honesty. Honesty is the ability to recognize our feelings, to admit them, and to accept them.

Truthfulness is not the whole picture. It is not a question of honesty about appearance but what is behind appearances. On being asked to comment on Christ's "By their fruits you shall know them," many of some consulted students disagreed that you could judge a person by his actions. There is more

Sister Pauline is a member of the teaching staff of St. Mary's High School, Stockton, California

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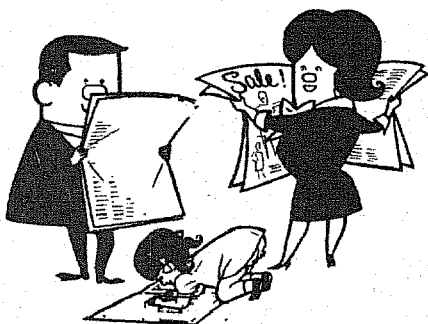
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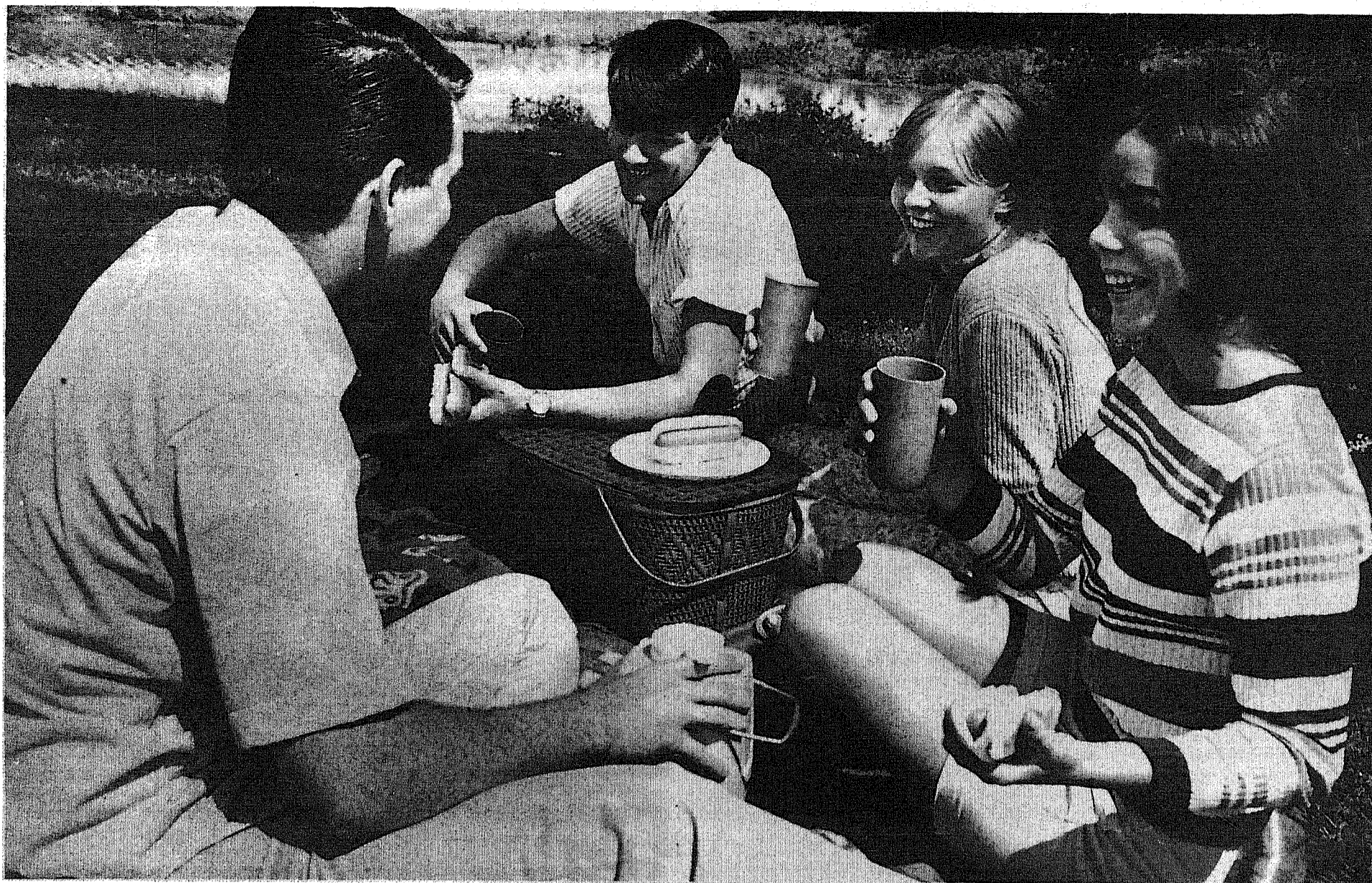
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to be known about a person than his external actions. You really have to know what a person feels to know a person.

In learning to relate honestly and freely with others, and to meet (really look and listen) others, young people learn how to meet all of creation with reverence. And they respond. In this way they achieve a view of life that is accurate and acquire a system of values that is truly their own and gives direction to their lives.

The attitude of the young generation towards life is one of openness. Other generations of youth have been labeled: *Flaming Youth*, *Lost Generation*, the *Silent* or the *Closed*, the *Beat*, the *Open*. Today it is the *Now*. How is this *Now* generation open? In their own words, they are more honest with their friends than with adults. Sometimes they lie to the latter "in order to get what they want." This is because adults often have preconceived ideas of what youth "ought to be." But for most of them a lie is a failure to honestly reveal what one thinks or knows to be true. They feel they let a person down by lying. Cowardice is usually the motive of a lie, and since truth is so very important, to deprive someone of it is wrong.

The young can rise to great heights of sacrifice, often painfully, for those who have not been dealt with honestly. A group of sophomores, recently, after viewing a film about the barrios of a poverty-stricken country of Latin America, showing the plight of the children, spontaneously decided what they could do to help: adopt a child using the Foster Parents Plan. They want to establish personal contact with children living in such conditions. To those engaged in the automatic business of life, of grades, and competition in every-

thing, the reality of suffering is a breath of fresh air. Today young people, resentful of being manipulated, rally to protest long-ignored injustice.

They are willing to ask and want to listen to others who can give them some clues about becoming mature. Again, in their own words, "I listen to my mother. I don't always agree with her but I'm beginning to find out that she's right more often than I thought she would be." They listen to the opinions of someone they respect. One youth said, "Often I find myself listening to anyone for a kernel of understanding and tact, but in the end it will be myself who applies this accumulated wisdom with the calls of my conscience to reach a decision upon my own." "Anyone who will speak I will listen to. No matter how dumb, ugly, anything, this person will still know something different, maybe better, but he will add to my mind."

There have always been strains on the art of communication between generations due to desire to break away, secrecy, independence and lack of mutual trust. But there is new emphasis today on the value of the person, being considered as a person, revered as a person, understood as a person, loved as a person. Failure to understand the importance of this concept to young people on the part of adults widens the gap between generations. What they want is respect for what they are. This is what urges them to be so frank and to grasp the very essence of maturity and happiness: to be themselves.

In their fundamental stance in the world, open, honest, inspired, desirous of maturity, they are not merely content to be present to the world, but want to interact with others in a dynamic way. It is in relating that the Life-Giver of Genesis, the Spirit, can be found. Young

people do not often realize that the Spirit is operative in them. The Sacrament of Confirmation, the mission they received when they were twelve, seems irrelevant to them. They received the Sacrament *then*. Yet they want to relate to others in honesty and openness *now*.

A Sacrament does not belong to a single event. The ceremony at which a sacrament is conferred marks the giving and receiving of a power to live with others—in an on-going process—and, in the dynamism of this relationship, to become fully human. The miracle in this is that Christ is the power by which one is linked with the many

day are ripe for the Sacraments, for a deeper understanding of the true meaning of the relationships which they have with their fellow men: both youth and adults.

The Sacrament of Confirmation is a recognition of youth's arrival at a point in their human development. In Baptism a personal relationship between the person and Christ is established. After that Christ lives with that person. Adolescence is the time when a living relationship with Christ, embodied in relationships with others, can move a youth on to full growth. This is what a youth seeks and this is what Christ initiates, since he is



others who together make him a unique person.

A Sacrament aids a youth in desiring openness, truthfulness, and service. The Sacraments situate the youth where he can really become what in his deepest heart he yearns to be: open, honest, mature. If some of the signs of the Spirit are truthfulness, openness, respect, courage and knowledge, if the sacraments do reinforce these dispositions in the person receiving them, and if the youth of today want above all these gifts, then the youth of to-

present in *person* in the Sacraments.

The Holy Spirit is the one who gives one meaning to many tongues. And if communication is lacking among some adults and some teenagers, then a recognition of the presence of the Spirit would bring about a unity and peace between the generations. The goal of this peace would be based upon a mutual respect for the freedom of others. "To love someone is to bid him to live, invite him to grow" (Louis Evély). ■

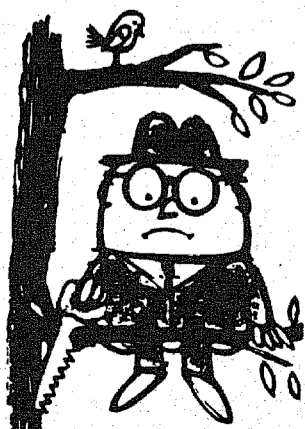
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a portrait of the young •

GROWTH UNDER PRESSURE

"We are talking now of summer evenings in Knoxville, Tennessee, in the time that I lived there so successfully disguised to myself as a child."

—James Agee

WHAT better way is there to begin a commentary on young people today than to think about Agee's remark which opens his novel: *A Death in the Family*? It certainly says just about everything that ought to be said at this point. His novel is amazing and so are young people. The Church is trying to say a lot to these people, trying to communicate her Sacraments and her ideas. The Church keeps talking and advising but, as the now ancient song says, "where have all your young men gone?" These young Christians seem not to want to listen.

Why all the talk and so little listening? Possibly it's because of the pressure, tension, and anguish present today. Perhaps there has been a time in our history when people were under more pressure and experienced more tension than we do now. If so, I surely don't know when it might have been. Today, tension is our ordinary state and the young are involved in it far more than the rest of our society. They have never known the quiet "carelessness" in which an older generation, an uninvolved generation grew to maturity. They are all concerned about the alienation they experience in their families, schools, churches and cities.

We react negatively to their unrest, their rebellion and their criticism. After we react, they react. And life goes on with lots of talk and little listening. There seems no common ground for living and loving. An unfortunate situation but one that seems inevitable. And I find myself saying that it is indeed just that: inevitable.

Most of us were given a set of values that were directed at bringing about the most good for the most people. We called it "the common good" or "team spirit" or lots of other things. The Church works in this system. So do families, governments, football teams and the Boy Scouts. But young people today, especially the sharper ones, are functioning in another kind of value system. They don't mind any of these institutions but they do not really accept their values or goals. And this is our problem. How does one who works on a "common good" value system have anything to say to someone who looks at himself first of all as the center of everything and the most important consideration in any series of actions. Like it or not this is precisely the kind of value system that the vast majority of young people are accepting. There is social involvement and much generosity in youth today but they still operate ordinarily according to their personalistic and fairly selfish value system. Ironically enough this seems to be what we have given them and it has become the center of our inability to communicate.

In the midst of this growth

By **PATRICK LaBELLE, O.P.** Father LaBelle is Assistant Newman Chaplain at the University of Oregon, Eugene.



process we in the Church say "come and receive the Holy Spirit. Make the love of Christ as it exists in the Sacrament of Confirmation a part of you. Ask Jesus for help in growing up. Be mature, young man and young lady. Prepare yourself for doing battle with the world and the flesh. Begin to assume responsibility and freedom. But do it somewhere other than in the Church. Don't expect too much freedom from us. Push others but don't push us." And they read the message and turn us off. We tell them about birth control, abortion and

education but our witness about poverty, war and discrimination is slight. We, the keepers of the common good, pick and choose our teachings and these young people, immersed in their personal value system, no longer listen.

Growing up today is difficult. The Church can help this process if she remains faithful to the spirit and teachings of Christ. If the Church respects young people, offers them the authentic challenge of Christianity without compromise and with real courage and clarity, they will listen. ■

LEXICON

THE GIFTS OF THE HOLY SPIRIT were promised in Isaiah (11.1-3), realized in the Baptism of Jesus and confirmed at Pentecost (Acts, 2. 1-4). The list of the Gifts (six in the Hebrew text and seven in the Septuagint, the Greek translation of the Old Testament) was early on in the Church's history seen as indicating God's gift of special helps to the Christian in his struggle against evil. The seven gifts were

therefore especially linked with the sacrament of Confirmation, concerned as it is with the Christian's mature profession of his faith. The Holy Spirit is the source of our sanctification, and the seven gifts move man to respond to God's action in his soul. They dispose man to a prompt and ready following of the Holy Spirit's inspirations: they are concerned to illuminate his understanding and to strengthen his will. The conferring of the seven gifts is explicitly mentioned in the rite of Confirmation: wisdom, understanding, knowledge, piety, fortitude, counsel and the fear of the Lord.

LAY APOSTOLATE. Confirmation has been greatly emphasized of recent years as the sacrament which in a special way corresponds to the lay vocation in the Church, conferring as it does those gifts of the Spirit which are needed for the adult profession of the Christian faith in the world. "The laity exercise a genuine apostolate by their activity on behalf of bringing the gospel and holiness to men, and on behalf of penetrating and perfecting the temporal sphere of things through the spirit of the gospel. In this way, their temporal activity can openly bear witness to Christ and promote the salvation of men." (*Decree on the Apostolate of the Laity, 1*)

■ Reading List

DECREE ON THE APOSTOLATE OF THE LAITY OF VATICAN COUNCIL II. With a commentary by John B. Sheerin, C.S.P. (Paulist Press, 75¢).

LAY PEOPLE IN THE CHURCH. By Yves Congar, O.P. Translated by Donald Attwater (Newman Press, \$3.50). The classic study of the theology of the laity. A pioneer work that has profoundly affected the contemporary understanding of the layman's essential share in the life and ministry of the Church.

SACRAMENTS OF INITIATION. By W. J. O'Shea (Prentice-Hall, \$1.75). A study of the sacraments of Baptism and Confirmation, their rites and theological significance.

Prayers & Meditations

Come, Holy Spirit, send down those beams which sweetly flow in silent streams from your bright throne above.

O, come, the Father of the poor, O, come the source of all our store, come fill our hearts with love.

Your are of comforters the best, and the soul's most welcome guest, the pilgrim's sweet relief.

O blessed Light of Life, divine, deep in our hearts let your light shine, because we hope in you.

To your sweet yoke our stiff necks bow, warm with your love our hearts of snow, our wandering feet recall.

Grant to your faithful, dearest Lord, whose only hope is in your word, your sevenfold gift of grace.

Grant us in life your grace that we in peace may die and ever be in joy before your face. Amen

Sequence from Mass of Pentecost

O God, you gave your Holy Spirit to your Apostles. You willed that through them and their successors the same gift should be delivered to all the faithful. Look graciously upon the service we humbly render to you. Grant that the same Spirit, coming down upon those whose foreheads we have anointed with the holy chrism and signed with the sign of the holy Cross, may by his gracious indwelling make them a temple of his glory: You, who are God, living and reigning with the Father and the Holy Spirit for ever and ever.
Prayer from Rite of Confirmation.

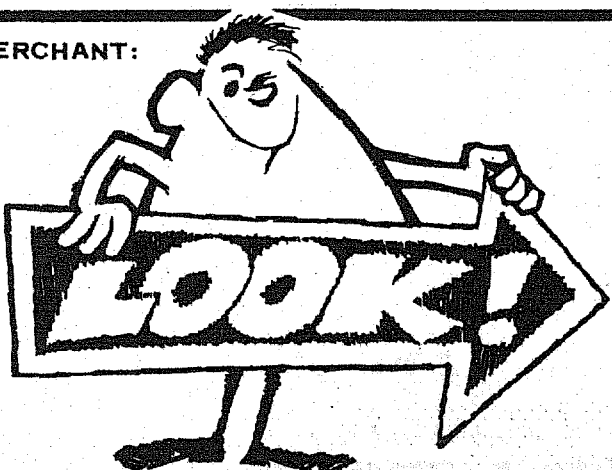
Confirm O Lord, what you have wrought in us, from your holy temple which is in Jerusalem

Behold he will give to his voice the voice of power.

Give glory to God for Israel, his magnificence, and his power is in the clouds.

Psalms 67

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Worldwide Fuss Over Saints Puzzles Officials At Vatican

By PATRICK RILEY

VATICAN CITY—(NC) —“Why all the fuss?” asked one rather puzzled Vatican official when the newspapers and airwaves began raising a tremendous fuss over the apparent downgrading of some favorite saints.

“The council ordered this five years ago.”

He may have been wrong to be surprised at “all the fuss,” but he was right enough about the Second Vatican Council. In its Constitution on the Sacred Liturgy, the Council had decreed:

“Lest the feasts of the saints take precedence over the feasts commemorating the very mysteries of salvation, many of them should be left to be celebrated by a particular church or nation or religious community. Only those commemorating saints who are truly of universal significance should be extended to the Universal Church.”

Many an explosive paragraph probably lies sleeping in the decrees of the Second Vatican Council. Paragraph III of the Council's Constitution on the Sacred Liturgy has just now exploded.

Complying with the clear directions of Paragraph III, the Holy See has dropped many “local sons” from the universal liturgical calendar.

From that same calendar the Holy See has also dropped a saint favored by a wide variety of people—Christians or not—as St. Christopher.

Have the saints really gone “marching out?” as the big American newsweeklies put it.

Some “saints” have indeed lost out, but it was done in long years past. “Saint” Clement of Alexandria, for example, was formally removed two centuries ago from the Roman Martyrology. Pope Benedict XIV struck him off that list of officially recognized saints on the grounds that there never had been good reason to put him there in the first place.

Others probably never existed even as persons, much less as saints. St. Pudentiana is a case in point. Pudentiana is an adjectival form derived from the name “Pudens,” which belonged to a real person. The confusion probably arose from the “Basilica Pudentiana,” or Basilica of Pudens. “St. Pudentiana,” who was commemorated on May 19, in the old calendar, was probably not a saint but an adjective.

Still others have been plucked from the liturgical calendar because historians cannot guarantee that they

ever existed. Among such is St. Christopher himself, who at best had been obscured by legend and at worst degraded by superstition.

Another doubtful personage is St. Barbara, like St. Christopher enshrined in William Caxton's “Golden Legend.” Still another is St. Catherine of Alexandria, celebrated as a lady philosopher and like St. Barbara one of the most popular saints of the Middle Ages.

Others—who quite clearly are bona fide persons and bona fide saints—have been dropped from the liturgical calendar or given a simple commemoration because they fall short of the very high standard set by the Second Vatican Council: “universal significance.”

Such is the fate of saints of universal fame—but apparently not of universal significance—like St. George and St. Patrick. They are given optional commemorations on the new calendar. Yet any priest anywhere may offer the Mass of the saint on the day when he or she may be commemorated, provided no other movable feast takes precedence. And local hierarchies can keep the Mass on the calendar.

Among those left without a mention in the new calendar is St. Canute, the Martyr-king of Denmark. He is left to local calendars. Another is St. Martina, whose name alone has come down to us, attached to a Roman basilica. She is confined to the calendar of that basilica.

Such complications are bound to generate confusion in the minds of men, and therefore in the columns of newspapers. That confusion was compounded by sensationalism—a temptation too powerful for those journalists who are not saints.

STORY HASHED

Yet even a sure grasp of the subject and the best of will did not always suffice. One old Vatican hand sent his head editorial office a clear and perceptive analysis of the revision of the Roman liturgical calendar, emphasizing its devotional and ecumenical dimensions. Transformed by the editors, the luckless reporter's story began: “There isn't any Santa Claus, and that's official.”

Actually St. Nicholas of Myra, the original Santa Claus, had been given an optional commemoration on his former feast day.

The Vatican City daily newspaper, stung by such infantile fantasies and by headlines about “the purge of the saints,” stumbled into an equally questionable denial.

“We do not know whether by an incredible misunder-

standing or in a doubtful attempt at humor, certain newspapers today give an account of the press conference on the new liturgical calendar in the sense that some 30 saints were stricken from the calendar, from veneration and from devotion, because they may perhaps never have existed,” said an unsigned note in L'Osservatore Romano.

“Among them were saints very well known and venerated among us: St. Januarius, St. Christopher, St. Barbara.”

“It seemed that the terms of the press conference were clear.”

They were clear enough, but somehow the Vatican City newspaper overlooked them. The information sheet handed out at the press conference and read by the spokesman, Father Pierre Journel, stated:

“Some saints may be popular because of the legends that have been created around their names, even though no one can even guarantee that they existed, such as St. Christopher, St. Barbara, St. Catherine of Alexandria.”

“They have been suppressed from the general calendar: The Christian people may not be invited to an official prayer except in truth.” (In reading this, Father Journel altered the final words to say that Christians may not be invited to an official prayer “except in the certainty of truth.”)

To a journalist who asked how many saints had been suppressed because of historical doubts, the spokesman of the Holy See answered: “about 30.”

MIDDLE COURSE

The Vatican City weekly magazine steered a middle course between the press conference and the denial by the Vatican City daily. Asking whether a saint's absence from the new calendar implied that he or she never existed or was not really holy, L'Osservatore Della Domenica did not formally exclude such possibilities. It said only, “It is not necessary to reach this extreme conclusion.”

The magazine stated: “Generally...the removal of a name from the calendar does not mean passing judgment of non-existence or lack of holiness. Many have been removed because all that remains certain about them is their name, and this would say too little to the faithful in comparison with many others...”

On the question of “local sons” who no longer have their own feast days in the universal calendar, L'Osservatore Della Domenica noted that some had been kept on the calendar in one way or another.

But this did not seem to satisfy the devotees of St. Januarius, the fiercely-revered protector of Naples, who gets a mere optional commemoration in the new calendar.

“With all respect for the Pope and the Church,” huffed one dignified Neapol-

itan lady of a certain age, “nobody can turn a great protector into a mini-saint.”

The day after she spoke, the traditional “Miracle of St. Januarius” took place on schedule, to the declared satisfaction of Neapolitans. What is believed to be his dried blood liquefied in its vial.

One very high official of the Holy See, surveying this scene of fallen protectors, bereaved clients and disedifying squabbling, remarked: “No saint has been abolished. Any person who is devoted to a saint can continue his devotion.”

ABOLISHED? NO

For emphasis he repeated: “We really haven't abolished any saint.”

He did not enter into the problem of historical criticism, the difficulty of establishing the very existence of certain saints. Perhaps the force of his words turned on his definition of the word “saint.”

Somehow, the clarifications both published and private failed to clear up all the confusions.

Yet Pope Paul himself had put the matter in perspective in his *motu proprio* establishing the new liturgical calendar. Step by step, he reasoned his way to the reform of the calendar and all that that reform implies:

“It is true that in the course of time the multiplication of feasts, vigils and octaves, as well as the progressive complication of different parts of the liturgical year, have often driven the faithful to particular devotions, in such a way that their minds have been somewhat diverted from the fundamental mysteries of our redemption.”

“Nor, we think, is there any disagreement between this re-emphasis on the mystery of Christ on the one hand and on the other the feasts of the Blessed Virgin Mary... and the commemorations of the saints...for the feasts of the saints proclaim the wonderful works of Christ in His servants, and display to the faithful fitting examples for their imitation.”

Yet the Pope points to the words of the council, in that explosive Paragraph III of the liturgy constitution: “lest the feasts of the saints take



A STUDY in size can be seen by anyone who visits the roof of St. Peter's basilica in Vatican City where enormous travertine statues of Christ and the 12 apostles tower over visitors.

precedence over the feasts which commemorate the very mysteries of salvation...only those commemorating saints who are truly of universal significance should be extended to the Universal Church.”

Therefore, says the Pope, “the names of some saints have been removed from the universal calendar,” while provision has been made for re-establishing saints of local interest in local calendars. On the other hand martyrs of regions that had been unrepresented in the calendar have been inserted.

“For these reasons we think that the new universal calendar, prepared for the Latin Rite, is more in harmony with the piety and the needs of our times. We think that it better reflects the universality of the Church, in the sense that it proposes the names of the most important saints who present to all the People of God a shining example of holiness in a variety of ways.”

Then comes the last word:

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Ten Added To Catholic, WCC Group

VATICAN CITY—(NC) — Membership in the joint working group of the World Council of Churches (WCC) and the Catholic Church has been raised from 14 to 24 and its composition has been made more representative of the activities of both the Catholic Church and the WCC.

The Holy See's Secretariat for Promoting Christian Unity announced the appointment of eight new members, including Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops (NCCB) and the United States Catholic Conference (USCC). This, with the with-

drawal of two former members of the Catholic representation, brings Catholic membership in the joint working group to an even dozen.

Expanded membership in the joint working group grew out of reports made at the WCC's fourth general assembly at Uppsala, Sweden, last year. It was reported that the working group had tended to get bogged down in details. Its new composition is largely drawn from policy-makers, and present plans call for the appointment of ad hoc subcommittees of experts who are especially prepared by training or experience.

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Retarded Child Never Ceases To Be A Child



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.

By DR. BEN SHEPPARD

Q. Could you please offer some suggestions on handling the retarded child?

Recent studies have shown that we cannot fuse the concept of mental disorder with that of mental retardation, as though one were the cause of the other. These concepts are definitely two separate entities. Mental retardation is more or less permanent in varying degrees. Often emotional disturbances occur in this group and can be treated. Emotional disturbances must be regarded as a complication of mental retardation.

The retarded or emotionally-disturbed child has never ceased to be a child. He is subject to the stresses and formative influences of inter-personal relationships which surround him at home, at work or at play, and he responds to them in a different manner than a normal child.

As he grows older, the retarded child lags behind his friends and his brothers and sisters in school. He does not have the capabilities to develop emotional equilibrium and this accounts for his prolonged dependency.

We must remember that traumatic and often insurmountable difficulties arise when the child is rejected by his peers at play and at school. He realizes he is not the same as the others.

Emotional disorders in these children are not a result of brain damage. They are the result of traumatic experiences in the environment.

Some Causes

Relationship between the retarded child and his parents can cause mental illness. Maternal deprivation will affect any child in a family group — causing malnutrition as well as other defects — but this deprivation will affect the retarded child even further.

Some people use the term "defectology" to refer to the mentally retarded. Establishment of warm and dependent relationships with consistent adults, encouragement of learning through exploration and testing, patient guidance and direction are the common features of all rehabilitation programs which hold as a goal the development of the child's abilities to full capacity.

Emotional disorder can occur at all levels of below-normal functioning just as it does at normal levels. However, at the lower levels, the effect is greater because the child has not developed all of his defenses. Studies show that emotional maladjustment is part of the clinical picture because the child is extremely vulnerable.

The retarded child cannot tolerate minor frustrations. Frequently, a retardate will respond to a situation with a temper tantrum because the situation frustrates him. Corrective speech therapy and administration of amphetamines or tranquilizers often will have a good effect in increasing the retardate's tolerance of minor frustration.

Critical Age

A critical age for the mildly retarded child is 10 years old when he has reached his potential and must be transferred to special classrooms. Well-meaning parents often offer rewards to the child for various achievements and frustrate the child. The reward system creates increased problems of adjustment and a loss of self esteem because the child knows he is retarded. The child may react badly, and the services of a psychiatrist may be required. Timely prevention of such occurrences can be accomplished by parents who understand and foster self esteem in the child.

Finally, however, the most critical time for any retarded child is when the child realizes he is not the "same" as other children. The child may see a sister or brother getting married or "going steady" and then find out that he cannot do the same.

In such instances we often see the child acting out in behavior patterns which might be termed "juvenile delinquency." Such retardates are often exploited by the criminal elements in our society. I can well remember one young Negro boy, who could have been termed a microcephalic, pulling the trigger on a gun and shooting a policeman. Institutional care and treatment of retarded children displaying delinquent behavior for a prolonged time is very often the correct and preferable treatment.

Mental retardation in a child is sometimes considered by parents as a reflection of their own inadequacy

Asks Families Act As Critics

VATICAN CITY —(NC) —Pope Paul VI has said that the "new task of the Christian family" is to submit mass media to "criticism, selection, moral judgment."

The Pope, speaking to crowds in St. Peter's Square (May 18), said that it is in "the nest of the home" that the personality of man is first formed.

The sanctuary of the family is "invaded by these 'social communications,' voices and images which

have a strong hand in psychology," the Pope said.

He called it the "new task of the Christian family" to submit the mass media to "criticism, selection, and moral judgment."

To the parents, the Pope exhorted: "Here is a new duty for you, that of becoming able critics and serene judges of these formidable 'social communications' which invade your homes."

and lack of identity.

Parents, however, must be taught that they are not guilty, because the child is retarded. It is not their fault.

Family Effort

The entire family, in fact, should be taught to get into the picture in helping the retardate. Years ago a mother left a retarded child stranded at the Miami International Airport with no identification and no money. I was criticized for not punishing the mother when she was brought before the bench, but I had to realize that the mother had been carrying the entire burden for the care and responsibility of this child.

The father of the child never left his factory except to come home for very short periods of time. Consequently, for 12 years, the mother had literally carried this child from doctor to doctor and from clinic to clinic without help from anyone.

On the other hand, parents must be careful not to neglect the rest of the family in deference to the retarded child. If everyone gets into the mood and helps, then this will not happen. It has been found that mental retardation of the child subjects the mother to greater psychological stress than chronic illness or serious physical defects of a child. The point of "chronic sorrow" on the part of the mother must never be reached.

Final placement of a retarded child in an institution often works beneficially to the child and to the parents. It relieves the family situation to some extent, but it may also aggravate feelings of guilt by the parents. Most parents expiate their guilt through frequent visits to the child or by taking up various forms of charitable community activities. Many parents become pioneers in working for the welfare of the retarded child through legislative efforts and services for the retarded.



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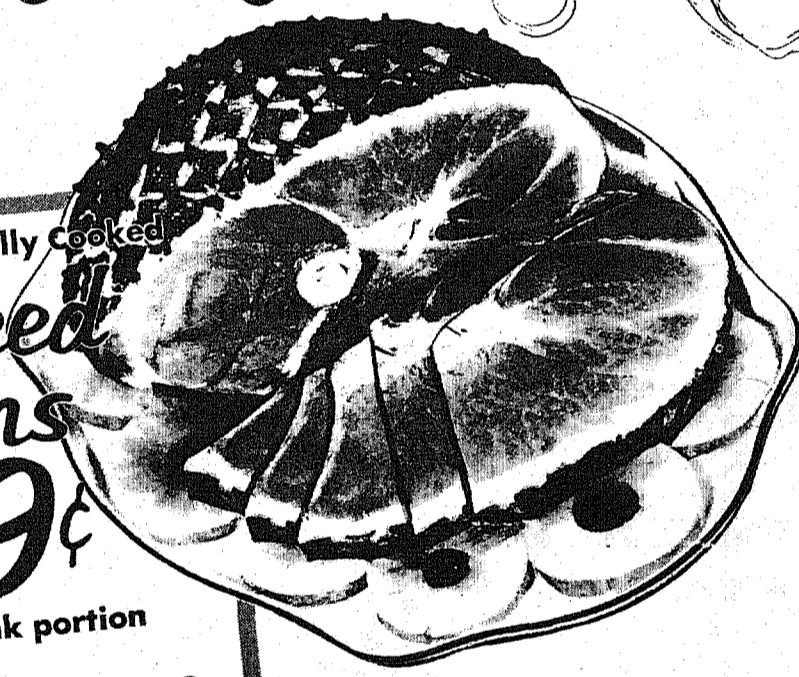
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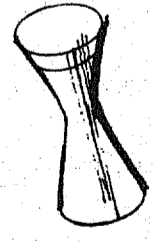
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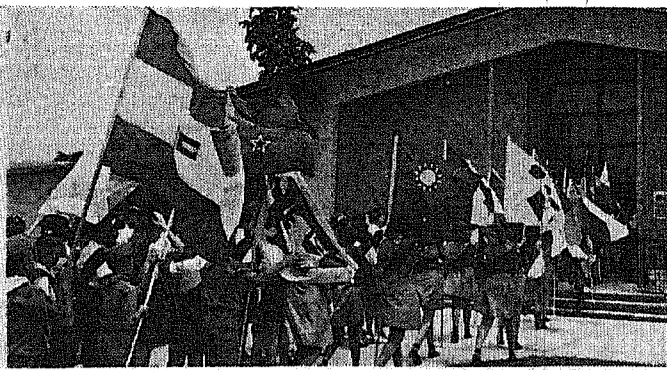


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Marching into Visitation Church are the Girl Scouts who participated in the program.



Receiving Marian Medal from Father Joseph McLaughlin is Cheryl Zapetis, Immaculate Conception parish.



TALKING WITH Father Walter Dockerill is Mrs. Kay Raney of Visitation parish. At the right is Mrs. Theresa Wittman, Our Lady Queen of Martyrs parish, receiving her St. Anne award — which both ladies won — from Father McLaughlin.



Give Marian Medals To 33 Girl Scouts

Thirty-three Girl Scouts from troops sponsored by five different parishes were given the annual Marian Medal Awards for 1969 in ceremonies Sunday in Visitation Church.

Father Walter Dockerill, Archdiocesan CYO director, also presented the national St. Anne Awards for outstanding troop leadership to Mrs. Kay Raney, leader Troop 472, Visitation parish; and Mrs. Theresa Wittman, leader Troop 156, Our Lady Queen of Martyrs parish, Fort Lauderdale.

The Marian Award for outstanding achievement in scouting went to: Sandy Dicus, Lil Ann Gray and Mary Anne Schneebele, all of St. James parish from Troop 363, sponsored by the First Church of North Miami, United Church of Christ.

Also recipients of the awards were: Christella Brady, Eileen Mahannah and Marie Coniglio, all of St. James parish, Troop 528; Diane Gilbert, Cathy Bonidy, Robertine Peterson, Susan Gilbert, Peggy Acosta, Carol Tryacala, Nicolette Russo and Doris Nolan, all of Visitation parish, Troop 472.

Other recipients were: Alice Audie, Patricia Lynch, Graciella Ordenez, Becky Salokar, Clara Campa, Kathy McHugh, Anna Piccini, Miriam Samour, Eileen Eshbach, Amarilys Miro, Dora Piccini and Barbara Sheehan, all of Little Flower parish, Hollywood, Troop 568.

The remaining winners were: Cheryl Zapetis, Immaculate Conception parish, Troop 795, and Patricia Louise Arnold, Christine Doetsch, Linda Besterda, Martha M. Lord and Denise Borowy, all from Our Lady, Queen of Martyrs parish, Troop 156.

Students Shake Plums From Tree Of Awards

RIVIERA BEACH — Students from St. Francis of Assisi school here have picked off all sorts of scholastic awards this year — including top awards in essay contests, scholarships and music contests.

Scholarships to Rosarian Academy were won by Michelle Mercer and Mary Lou Stant, both sixth graders.

First place from St. Francis in the Palm Beach County math tournament went to Patricia Saint.

Three students from St. Francis were winners in the Catholic Daughters of America poetry contest: Marianne Martin, second place in the Florida state division; and Debra Souza and Diane Dawson, who were award-winners in the St. Francis competition.

Taking first and second places in the Knights of Columbus essay contest were Donna Moree and Michael McGuinness.

First and second places in a veteran-sponsored essay contest were Joseph Olsen and Donna Moree.

Outstanding music students of the year were Jerry Stewart and Janice Coulombe.

Ad altare medals for outstanding altar boys went to Kevin Blair and Michael McManus.

Outstanding senior altar boy of the year was Michael McGuinness and outstanding junior altar boy was Ronald Wisneski.

First prize in the posy poster contest went to Patricia Ungrady.

THE NOW SET

Banquet

Members of St. Timothy's CYO held their installation banquet this past weekend during which they invited the eighth graders to join the group.

The dinner was followed by a dance. Chairman of the event was Jane Wilson.

Elections

St. James CYO has elected new officers for the coming year. They are George McBlain, president; Faith McKinney, vice-president; Cathy Boehm, secretary, and Dianne Adjan, treasurer.

Painting

CYOers from St. Timothy's helped paint a dormitory at the Haven School recently and then spent the rest of the afternoon entertaining the mentally retarded children who live there.

They plan to take part in many projects at the school during the summer, such as teaching the children to swim, life-guarding at the school pool and supervising play hours.

Graduates

Benjamin C. Wilson was graduated from St. Bene-

dict's College, Atchison, Kan., with a bachelor of arts degree in history, this week.

Wilson, a member of the record graduation class of 193, lives at 2115 NW 21st Ter., Fort Lauderdale.

Three Miamians were also graduated from St. Benedict's at the same time. They are Enrique G. Domenech, 1340 NW 122 Ter., bachelor of science degree; Eduardo M. Sardina, 206 Buttonwood, bachelor of science degree in business administration, and Thomas G. Wright, 6001 SW 118 St., bachelor of arts in economics.

Scholarship

Miamian Susie Hughes, public relations officer for the Incarnate Word College student council, San Antonio, Tex., has been awarded the Diamond Jubilee scholarship by college president S. Thomas Greenburg.

The daughter of Mr. and Mrs. Joseph E. Hughes, Miami, she is studying special education and English.

Mass

Holy Family CYO will sponsor the North Dade Deanery Youth Mass, Sun-

day, May 25, at 7:30 p.m., in the church.

A dance featuring the Hamilton Board will follow in the parish hall. The dance is limited to those in the ninth grade and above. Admission is 50¢.

City Keys

Study-tourists from Archbishop Curley High School will be official representatives of the City of Miami as they travel through Europe this summer.

They have been selected to present official gold-plated keys of the City of Miami or diplomatic papers to the various mayors of cities they will visit on their itinerary.

Mervin Eneas will make the presentation to the mayor of Paris, France; Anthony Jennings to the mayor of Rome, Italy; Michael Terheyden to the mayor of Rotterdam, Holland; Richard Flerra, diplomatic papers to

the mayor of Rome; Tim Gaffney to the mayor of Innsbruck, Austria, and Michael Terheyden to the mayor of London, England.

The Foreign Study Group will leave for Europe in July.

Forensics

Several members of the Archbishop Curley High School forensics team have qualified for the National Tournament in Washington, D.C. this month.

They are Arthur Finamore, Frederick Lopez, Brian McHale, Jose Rodriguez, and Ed Stankiewicz.

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Biscayne Envisions Bright Hoop, Diamond Future

The just-completed school year was a great one for Biscayne College. . . and next year promises to be even better.

Why? Well, the once-forlorn baseball team of the Bobcats scored a memorable 7-4 victory over the University of Miami's NCAA hopeful team.

And, next year, the Biscayne basketball team opens its rivalry with the U-Mhoop squad, a long-sought (three years, any way) opportunity to gain additional recognition in the local area as a major athletic school.

The first Biscayne-Miami basketball game will be played Dec. 3 at either the Miami Beach Convention Hall or the possible U-M home site at Dinner Key Auditorium in Coconut Grove.

"It's an achievement," stated Ken Stibler, the Biscayne athletic director and head basketball coach.

ACCOMPLISHMENT
"We beat Miami in baseball and that was an accomplishment. And, just playing them in basketball is something else. Everyone knows what that will mean to our program."

The Biscayne baseball triumph was obtained off the clutch pitching of Pete Egnatchik and the timely hitting of John Belmont.

Egnatchik gave up 13 hits in the game but was still able to cut down the Hurricanes when it counted the most.

"That was probably the worst game of the season for Pete," added Stibler. Egnatchik, from Woodhaven, N.Y., was 7-4 for the year for the Bobcats and their biggest winner on the mound.

Belmont came through with a pair of doubles in the game and Eugene Ferreiro had 2 RBI's to help out.

For the season, Belmont, only a freshman, was the Bobcats' leading hitter while also going 3-3 on the mound (including a 3-0 loss to the U-M while giving up just

three hits and one earned run).

Belmont, playing the outfield, was .355 in hitting while Egnatchik was .310, third baseman Jackie Cannon .265 and Ferreiro, another frosh, was .250.

BRIGHT HOPES
"We'll be greatly improved next year," explained Stibler, "as we have a number of special junior college scholarships to give out and we've been talking to a good number of boys.

"I think we'll have several from both Miami-Dade North and Miami-Dade South, and there is a good catcher at Brevard J.C. that might come. In fact, I doubt if more than four or five of our current starters will be able to start next season."

Stibler is planning a step-up in the baseball program following this year's 11-14 record.

Coach Dan Pfeiffer will be helped by Pete Pazlick, current manager of the Memphis team in the Class AA Texas League, with an extended fall practice session.

In addition, the schedule will be improved, with the prospects of the Bobcats' joining with Miami-Dade North in staging a baseball tournament, similar to the U. of Miami annual affair.

"We already have feelers from the U. of Detroit and Furman for next spring and should have no trouble putting together a good schedule. Every one of those northern schools want to come to Florida in the spring time."

Basketball, of course, is the closest thing to Stibler's heart and he's already bubbling over the prospects of next winter.

DEPTH
"For the first time, we'll have some depth and can move the kids around if something happens. In the past we've been mighty slim in talent and when one got hurt or in foul trouble, there just wasn't anyone to take his place without weakening the team."

Three junior college players will help the squad in 6-5 Steve Brady, from Miami-Dade North, who set a school rebound record with 21 during the past season, although slowed most of the time by a bad ankle; 6-3 Alvin Warner from Broward J.C., who was the 5th best rebounder in the state's juco ranks with a 15.4 average last winter, including a high game of 33; and 5-10 Richard Doyle, one of the key men in Miami-Dade

North's national tournament team two years ago, when he averaged 15 points a game while turning in a superlative floor game as the team's general.

From the high school ranks, Stibler has a pair of prizes coming down from St. Mary's of South Amboy, N.J., a team that went to the state's Catholic semifinals in Class B, with a 26-4 record for the year.

The twosome are 6-2 Jim McCloud and 6-0 Mark Bratus, both of whom will be guards. McCloud averaged 20 points a game last season and set a school single game record with 37 points, while Bratus was 14.9 points a game and had set the school record of 35 points as a junior.

"It's a real coup getting these two," explained Stibler. "They were with a small school in a large city area

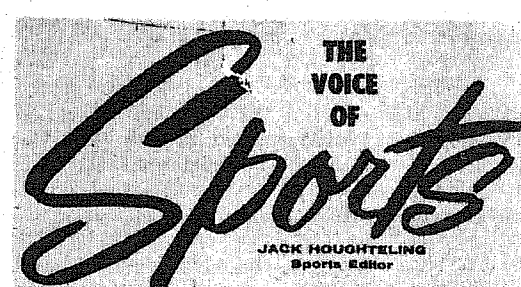
and didn't get much recognition and were overlooked by the major colleges.

"Every coach I've talked to, is high on them."

McCloud still managed to gain third-team all-state Catholic honors while Bratus was third-team all-county for two straight years. Bratus, in fact, was recently selected as one of the 10 top players in New Jersey to play on a state all-star team.

The two have played together as teammates since sixth grade and are considered exceptional floor men as well as standout shooters.

So, with squad members 6-6 Bob Cook, 6-5 Steve Sahli, 6-4 Dick Biernacki, 6-3 Rick Murray, 6-1 Ric Gonzalez, the 6-0 Egnatchik and 5-10 Keith Finley all due back, plus the newcomers, it's little wonder that Stibler is enthusiastic... over basketball and baseball.



Softball Title Games

Schedule for championship finals in CYO softball follows:

SUNDAY, MAY 25

Boys

St. Stephen Vs. Visitation, 1:30 p.m. Opa Locka Airport Field.

Girls

HolyName of Jesus Vs. Winner of St. Monica-St. Brendan game, 2:45 p.m., Opa Locka Airport Field.

SCORES OF GAMES LAST WEEK

Boys

Visitation (North Dade) 7; St. John Vianney (South Dade) 1. St. Stephen (Broward) 17; St. Francis Assisi (East Coast) 0

Girls

Holy Name of Jesus (East Coast) 10; Annunciation (Broward) 5. St. Monica (North Dade) 17; Holy Redeemer (North Dade) 8

Top Tennis Family Tames Tourney

The archdiocese's top tennis family — the Everts from Ft. Lauderdale — made a near-sweep of titles in the Ft. Lauderdale Junior Invitational tournament, winning five of the six possible crowns.

Chris won the girls 16-and-under singles, Jeanne won the girls 12-and-under singles, Drew took the boys 16-and-under, while Chris teamed with Laurie Fleming to win the girls 16-and-under doubles and Jeanne joined with Judy Gfroerer to take the girls 12-and-under doubles. Only slip came in the boys 16-and-under doubles where Drew and Rickey Fagel were beaten in the finals.

The Christopher Columbus High swim team didn't accomplish much in the state Class A tournament, but the boys did score well in the Greater Miami Athletic Conference all-star team.

Picked for the first team were Danny Wick and Mike Kilpatrick on the 400-yard freestyle relay team while Emilio Cosculla 'a was selected for the backstroke event on the 200-yard n edley relay.

Archdiocese baseball players came through in a big way in the selection of the Broward County all-star team. In addition to Gary Ozga of Chaminade being picked for first team pitcher (7-2 with an 0.63 ERA), the archdiocese made up the entire infield for the second team. Named were Pat Duggan of Chaminade at first base (.356 at bat), John Calabrese of Chaminade at second (.459), Jack Manzi of Cardinal Gibbons at short (.536) and John Hackett of St. Thomas at third (.412) while Tom Knierly of St. Thomas gained an outfield berth (.410).

The annual Christopher Columbus summer sports camp will be held June 16 through July 25 at the Columbus High School grounds in southwest Miami. The camp, for boys and girls aged 8 through 13 will consist of three two-week periods, daily, Monday through Friday from 9 a.m. to 12:30 p.m.

Staffed by coaches from Christopher Columbus High, Art Conner, Jerry Reynolds and Bro. Roy George, each

session will include softball, basketball, weight training, and swimming instruction, among other activities.

Fee is \$10 per week and registration may be made by contacting Jerry Reynolds at 221-3751 during the day or at 221-4967 during the evening.

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Race On Screen

The Indianapolis 500 mile race will be seen live direct from Indianapolis on a large closed circuit television screen on Memorial Day, Friday, May 30, at Dade County Auditorium.

Starting time for the world's highest-paying auto race is 11 a.m. More than \$750,000 in purse monies will be distributed to the nation's top drivers, who will be hitting a pace of straightaway speeds up to 200 miles per hour.

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Halo Not Removed From Any Saints, Vatican Journal Says

VATICAN CITY—(NC) —The Vatican City weekly, rising to meet a storm of protest over the dropping of time-honored saints from the new liturgical calendar, has reassured Catholics that the Church "has not taken the halo away from any of her saints."

The weekly, *L'Osservatore della Domenica*, said: "In general, the removal of a name from the calendar does not imply a judgment that the person never existed or lacked holiness. Many have been removed because all that remains certain about them is their name, and this would say too little to the faithful in comparison with many others who, through the mere historical documentation of their life, can become more powerful teachers of how to live."

The Holy See's anxiety to smooth feathers that have been ruffled over the removal of various saints from the new calendar was mirrored in the fact that this article was released to the press several days before the publication of the magazine itself. As released, the article was unsigned, but it was reliably attributed to an official of the Congregation for Saints' Causes, Father Carlo Braga, C. M.

The article poured balm on other areas that had been rubbed raw in the secular press.

To protests about the removal from the universal calendar of saints held in high veneration locally, the magazine responded:

"Every diocese, every church must have its own calendar. In that calendar, at the side of saints venerated in the entire Church, special saints are entered either because they lived or died there, or because they are specially venerated."

On the removal of patron saints such as St. Christopher, the patron of travelers, and St. George, patron or protector of several nations, the magazine said:

"The saint may always be invoked by those who are devoted to him."

And if those saints never existed? *L'Osservatore della Domenica* responded:

"Like the veneration of saints in general, this is a veneration which in the end leads to God's glorification . . . God would see, just the same, the trust of those who pray, and He would heed their prayer."

The magazine pleaded that there just are not enough

days in the year to honor every saint.

It concluded: "The Church has not taken the halo away from any of her saints. At most, she has judged the greater or lesser importance which a figure should have in the spiritual life of her faithful. But every saint, even those who do not figure in the liturgical calendar, can always be invoked. Mass can always be offered in their honor."

Pope Paul Lauds Pluralism But Notes Its Limitations

VATICAN CITY — (RNS) — The Catholic Church embraces pluralism "by the very reason of being Catholic — that is to say universal," Pope Paul said here, but he added that unity remains a basic characteristic of the Church.

Addressing his regular weekly general audience in St. Peter's Basilica, the Pope noted that the contemporary world, including the Church, is acutely aware of pluralism, in religion as in other fields. He cited the growing liturgical diversity of the Church and its "positive evaluation of the effective multiplicity of different Christian confessions" as well as the increasing emphasis on the diocese, the bishop, episcopal conferences and the laity in contrast to the central administration of the Church.

"Even in the ecclesiastical

field," he said, "the complexity of doctrinal, hierarchical, ritual and moral components cannot do other than express itself in a pluralistic form and wording."

"But," he added, "we must never forget that the principle of unity is no less evident in reality . . ."

"Pluralism in the religious field must necessarily have its limits because the faith, although expressed in all tongues, is not pluralist and the Church is very exacting as regards . . . the formulas that express it."

The Church requires, he said, "that the very word that announces the faith should not betray its substantial truth."

He said excessive attempts to restate Church doctrine in modern terms would "not be faithful to the voice of God." Among the dangers he warned against in this connection were those of "subjective interpretation" and of "subordination of the defined faith to the criteria of the profane sciences." The Pope also warned against

subordinating faith to "the fashions of public opinion" whose "deviations" are "so very marked today."

Malta Nuncio Resigns Post

VATICAN CITY—(NC) — Archbishop Martin J. O'Connor has resigned his post as apostolic nuncio to Malta because of the press of work in the Pontifical Commission for Social Communications, of which he is president.

Pope Paul VI has named Archbishop Saverio Zupi, who had been apostolic nuncio to Turkey since 1966, to succeed him in the Malta post.

In the field of Church-state relations, a formal settlement of the long-standing feud between Church officials and officials of the Malta Labor party was reached. Archbishop O'Connor is authoritatively credited in the Vatican with getting both parties to the negotiating table.

Prayer Of The Faithful Pentecost Sunday May 25, 1969

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Prompted by the Holy Spirit, who has filled our hearts and kindled in us the fire of his love, we petition the Father on behalf of all mankind.

LECTOR: The response for today's prayer of the faithful will be: Hear our prayer.

LECTOR: (1) That the Holy Spirit will be the inspiration of Pope Paul, Archbishop Carroll, Bishop Fitzpatrick, and all bishops as they strive to teach, rule, and sanctify the Church, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: (2) That the Spirit of truth and justice may enlighten the minds and hearts of the leaders of all governments, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: (3) That our minds and hearts be open to recognize the workings of the Spirit in the communities of our separated brethren and in all other religions, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: (4) That the spirit of mutual respect and charity toward men of different races and national origin will prevail in the hearts of all citizens, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: (5) That the wisdom of the Spirit may help those in Christian marriage to instruct and guide their children, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: (6) That Father ——— who has been re-assigned to ——— Parish may continue to serve the church with diligence and dedication, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: (7) That the Spirit of peace will be with N. and N. who are ill and N. and N. who died this past week, we ask you, Father:

PEOPLE: Hear our prayer.

LECTOR: (8) That all of us will be touched with the Spirit of God and accept the call to serve the Church with eagerness and generosity, we ask you, Father:

PEOPLE: Hear our prayer.

CELEBRANT: Father, renew your wonders by a new Pentecost in our time. We ask you to give us your Spirit that we may bring your love and peace to the world, through Christ, our Lord.

PEOPLE: Amen.

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salvation and service

RIGHT REVEREND EDWARD T. O'MEARA
NATIONAL DIRECTOR

"NO MERE HOBBY"

Recently we received a letter from a missionary bishop in Tanzania. Writing to thank the American people for their generous support of his missions, he reflected that today "the missions are not a mere hobby, nor are missionaries a people apart."

Pope Paul VI has echoed this thought in his address to the 33 newly-appointed Cardinals. "It is a duty," the Pope said, "to help those who are in need of greater development. It is a duty which cannot be deferred."

As Christians we are all one. But flowing from this unity is a definite responsibility toward all our brothers in Christ, especially toward those in need. Christ's mandate makes the missions an essential part of Christian life. Not something on the fringe; not accidental; not a sentimental quality of the Church; not a mere "hobby."

As Christians we are obliged to spread the Good News in which we profess our belief. As Christians we are obliged to reach out beyond our immediate surroundings to serve Christ's poor.

Much, of course, is being done to relieve the poverty and suffering of those in the mission lands. Native priests are being trained; educational and medical facilities are being improved; missionaries are receiving support. It can be said without reservation that little would have been accomplished without your help.

Yet, in spite of the magnificent help given, the missions are still in dire need of your support. So much has been done, yet so much more remains to be done! In many areas, for example, missionary priests must still manage on a budget of less than \$1 per day.

But the American people are generous! They are taking seriously their duty of mission responsibility.

In closing his letter, the same missionary bishop remarked: "We alone know what are our needs and our miseries; but our distant brothers and friends guess them correctly and live them with us. We see it by their gifts which are the gifts of their hearts."

Send your sacrifice TODAY!

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

The Rev. Lamar J. Genovar
6301 Biscayne Boulevard
Miami, Florida 33138

SCHEDULE OF SERRA CLUBS

Serra Club of Miami

Meets first and third Tuesday of each month
Columbus Hotel, Miami
12:15 p.m.—luncheon meetings

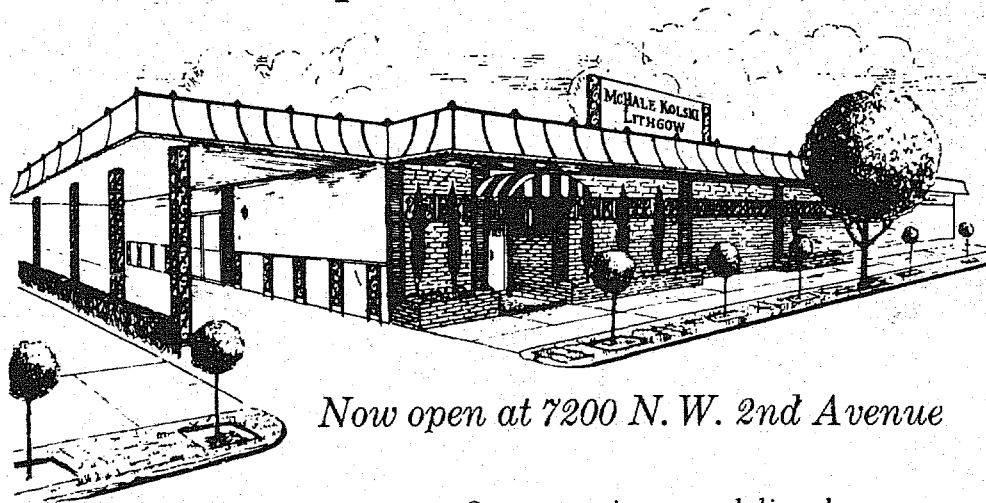
Serra Club of Broward County

Meets second and fourth Monday of each month
Fazio's Restaurant, 2385 North Federal Highway
Fort Lauderdale 12:15 p.m.—luncheon meetings

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First and third Monday of each month
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Town House, West Palm Beach, Fla.

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Sees Dialogue With World Needed

MADRID—(NC)— "The first priority for the churches is a dialogue with the world," Dr. Willem A. Visser't Hooft, honorary president of the World Council of Churches (WCC), said in a lecture here. "The churches ignored the

world for too long; they even condemned," he said. "Now there is afoot a rapport between these churches and the world. We must continue it."

His lecture here was sponsored by the Society of Jesus, and several Catholic bishops attended.

Dr. Visser't Hooft came to Spain to participate in a meeting of the consultative committee of the European Council of Protestant and Orthodox Churches held at El Escorial, near here. About 40 delegates from 18 countries, including the Soviet Union attended the one-week long discussions on ecumenical relations among Protestants and with Catholics and Orthodox.

There were also debates on the role of religion in the secular world.

Also at the meeting were Msgr. Gianfrancesco Arrighi of the Vatican Secretariat for Promoting Christian Unity and Msgr. Roger Etcheagaray, secretary general of the French Bishops' Conference.

In his lecture Dr. Visser't Hooft said that the dialogue with modern society requires three things: first, "that we, all together, formulate a theology about the task of the Church in the world."

"Then," he said, "comes the problem of adaptation, of expressing the permanent substance of faith in new forms, of reinterpreting the Gospel for men of diverse backgrounds, for generations that develop new values and levels of thought."

Poca Esperanza Para los que Apoyan la Legalización del Aborto

Crean 5 Parroquias En la Arquidiócesis

Cinco nuevas parroquias y una misión quedarán establecidas el jueves, 29 de mayo, cumplimentándose así el anuncio hecho la semana pasada por el Arzobispo Coleman F. Carroll.

De acuerdo con esas disposiciones fueron designados nuevos párrocos y nueve administradores para trece parroquias de la Arquidiócesis de Miami.

Una de las nuevas parroquias establecidas la de St. Raymond, está enclavada en un área de numerosa población de habla hispana. Está comprendida en los límites entre la 8 St. SW, al norte; la 22 St. (Coral Way) al Sur; la 22 Ave al Este y la 42 Ave. (LeJeune Road) al oeste. Como administrador de esta nueva parroquia ha sido designado el Sacerdote cubano Padre Orlando Fernández.

La nueva parroquia está enclavada en territorio que antes ocupaban las parroquias de St. Hugh, SS Peter and Paul, St. Michael the Archangel y Little Flower. Los límites de cada una de esas parroquias, por tanto se han visto modificados de acuerdo con una amplia información aparecida en The Voice la pasada semana.

Las otras nuevas parroquias son: St. Henry, Pompano Beach; St. Andrew, Coral Springs; St. Richard, Perrine; St. Peter, Big Pine Key; así como la Misión de St. Augustine, Coral Gables, adjunta a la parroquia de Little Flower.

En la misma disposición el Padre Javier Morrás ha sido designado párroco de St. Michael, pasando el Padre Patrick C. Slevin a la Parroquia de Holy Family, North Miami.

La designación de los padres Morrás y Fernández para las parroquias de St. Michael y St. Raymond hace que todas las parroquias del área oeste de Miami, zona

Mas de 400,000 Católicos en La Arquidiócesis

A pesar de que ocho condados que antiguamente pertenecían a la Diócesis de Miami pasaron a las Diócesis de St. Petersburg y Orlando cuando se creó la Provincia Eclesiástica de Miami, elevándose la Diócesis a Arquidiócesis, hace exactamente un año, la Arquidiócesis de Miami ha alcanzado su cifra más alta de fieles en toda la historia.

El número de católicos en la Arquidiócesis de Miami pasa de los 400,000 según las estadísticas aparecidas en el Directorio Eclesiástico de Estados Unidos publicado por a firma P.J. Kennedy & Sons para 1969.

En esa cifra no se incluyen a los miles de trabajadores migratorios, que vienen a la Florida durante las temporadas de cosecha, así como tanto a muchos de los residentes y exiliados procedentes de Cuba y otros países de Latinoamérica.

de densa concentración de residentes de habla hispana cuentan con párrocos o administradores cuyo idioma de origen es el español, o como en los casos de Mons. Bryan O. Walsh, párroco de SS Peter and Paul y el Padre Francis Fenech, de Corpus Christi, tienen dominio del idioma español.

Las parroquias de esa área encabezadas por sacerdotes de habla hispana son St. Hugh, Padre Antonio Navarrete; St. Raymond, Padre Orlando Fernández; St. Michael, Padre Javier Morrás; St. Dominic, Padre Vizcarra; St. John Bosco, Padre Emilio Vallina; St. Robert Bellarmine, Padre Eugenio del Busto.

Las esperanzas de los promotores del proyecto de ley tendiente a facilitar la práctica de los abortos en el estado de la Florida comienzan a disiparse al ser derrotados en el senado del estado que rechazó por 7 votos contra 6 la medida aprobada por la Cámara de Representantes.

Al mismo tiempo, sin embargo, los congresistas floridanos se negaron a desechar un proyecto similar. Pero el Senador por Dade, Robert Shevin, que presentó el proyecto en el senado, admitió que hay pocas posibilidades de que el proyecto pase la aprobación de ambas cámaras.

Los miembros del Comité Jurídico del Senado rechazaron el proyecto después de una audiencia de una hora sobre la controvertida medida que ha sido públicamente condenada por la jerarquía católica del estado así como por los Rabinos Ortodoxos y representantes de otros credos.

Entre los que hablaron durante la audiencia figuró el doctor John Grady, del Glades General Hospital, autor del nuevo libro "Aborto, Si o No" que recordó a los legisladores que "la mayoría de los médicos

encuentran algo nocivo en la terapéutica abortiva" y declaró que la legalización del aborto "no sería más que otro paso en la pendiente de nuestra sociedad hacia la decadencia."

Mientras tanto, en el es-

tado de Illinois, el senado del estado rechazó un proyecto de liberalización del aborto que ya había sido rechazado en la Cámara de representantes una semana antes.

Comite Episcopal es Desdeñado Por los Guerrilleros en Venezuela

Caracas, Venezuela—Un comité encabezado por el cardenal José Quintero de Caracas ha sido desairado por un alto jefe guerrillero comunista en su esfuerzo para detener los diez años de terrorismo en este país.

En una carta al prelado, Douglas Bravo rechazó la propuesta del gobierno de que deponga las armas. Pidió que las negociaciones sean conducidas en la cumbre "de poder a poder". El ha estado en Caracas para reunirse con autoridades del

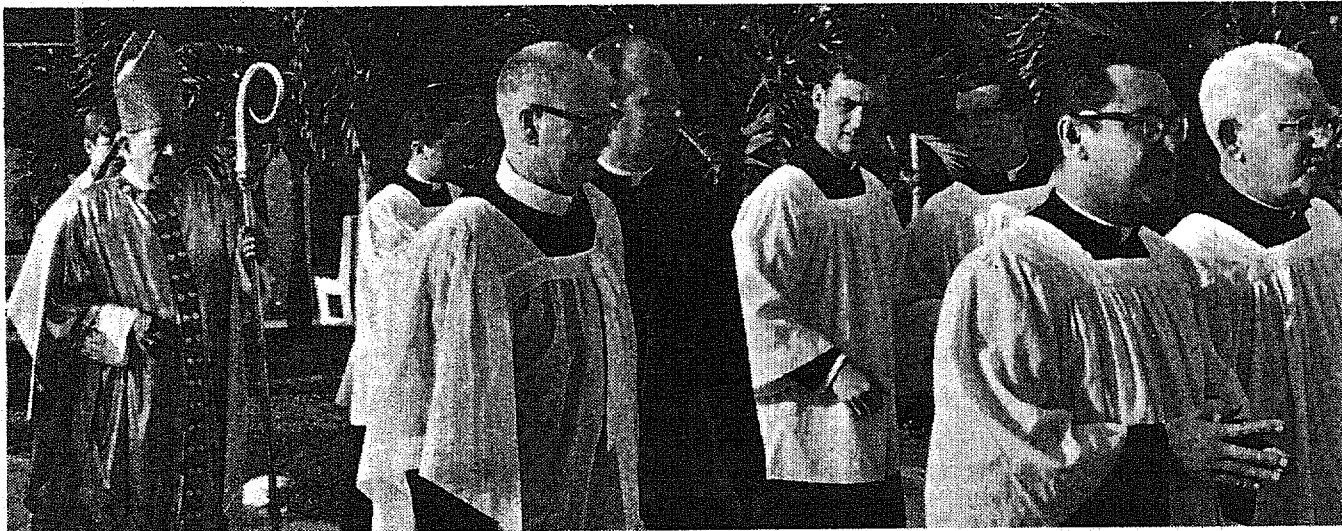
gobierno, en un período de tregua no declarado, pero ahora ha regresado a las montañas. Ante sus condiciones de paz, rechazada por el gobierno, estaba la reanudación de relaciones diplomáticas entre Venezuela y la Cuba de Fidel Castro.

El comité mediador del cardenal Quintero ha sido ampliado para incluir representantes de la prensa, el mundo comercial y las universidades. Entre los miembros del comité no hay autoridades del gobierno.

A fines de marzo, el Presidente Rafael Caldera del Partido Social Cristiano (COPEI), levantó el decreto contra el Partido Comunista Venezolano (PCV) proscrito en 1962. Sin embargo lo mantuvo contra el Movimiento de Izquierda Revolucionaria (MIR). A la tregua no declarada, siguió el ofrecimiento de Caldera de ofrecer garantías y apresurar reformas sociales, pero varios ataques de bandas guerrilleras, acá y en guarniciones interiores, han malogrado las negociaciones.

El obispo coadjutor de Caracas Luis Henríquez Jimenez dijo que "el país está cansado de la lucha de guerrillas" y que "la Iglesia está dispuesta a prestar su más fuerte apoyo y cooperación a los esfuerzos para lograr un clima de paz."

El Ministro del Interior Lorenzo Fernández ha calculado que hay entre 200 a 300 guerrilleros, incluyendo algunos oficiales cubanos, y que muchos quieren rendirse. Dijo que los cabezas guerrilleros han perdido "toda simpatía" de que hubieron gozado entre algunos sectores de la población.



El Arzobispo Carroll entra en Procesion para la Misa del 19 de Mayo en St. John the Apostle.



El Padre Eugenio del Busto pronuncia el Sermon en la misa por los martires de la libertad de Cuba.

Semana de Martí

"La Semana de Martí," proclamada primero por la Ciudad de Hialeah y después por el Estado de la Florida tuvo su punto culminante en la ciudad de Hialeah el pasado domingo, día 19, fecha que marca el aniversario de la muerte en combate del Apóstol de la Independencia de Cuba.

Un busto de José Martí fue develado ese día en uno de los parques de la ciudad de Hialeah y pocas horas después de esa ceremonia se ofreció una misa pontifical en memoria de los mártires de las gestas libertarias de Cuba la que según dijo el Padre Eugenio del Busto al pronunciar el sermón, se hizo extensiva "a todos los que han caído en cualquier parte del mundo en aras de la libertad y de los valores espirituales."

La misa fué oficiada por el Arzobispo Coleman F. Carroll en la iglesia parroquial de St. John the Apostle. Una guardia de Caballeros de Colón presentó honores al Arzobispo y otros prelados al entrar en procesión en el templo. Figuras representativas del exilio cubano así como de otros sectores de la colonia de habla hispana de Miami estuvieron presentes en la misa.

La celebración martiana fué promovida por el Comité de Ciudadanos Latinoamericanos de Miami, que preside el señor Eurípides Riera.

Como dos de las fechas de más significación en la historia de Cuba coinciden en el calendario—la muerte de Martí el 19 y la Independencia de Cuba el 20 de mayo,— la semana ha estado marcada en la colonia hispana de actos alusivos llenos de mensaje patriótico.



Un aspecto de la congregacion. En primera linea los organizadores de la Semana Martiana.

Flores a María

Como todos los años, el Movimiento Familiar Cristiano llevará a cabo el ofrecimiento de flores a la Virgen con el cual los hijos de los matrimonios miembros rinden culto a la madre de Dios, en el mes de mayo, mes especialmente dedicado a tan bella celebración.

El domingo 25, a las 4:30 p.m. se reunirán alrededor de la imagen de la Virgen de Fátima que se encuentra en los jardines adyacentes a la Iglesia de Saint Michael, sita en Flagler y 29 Ave.

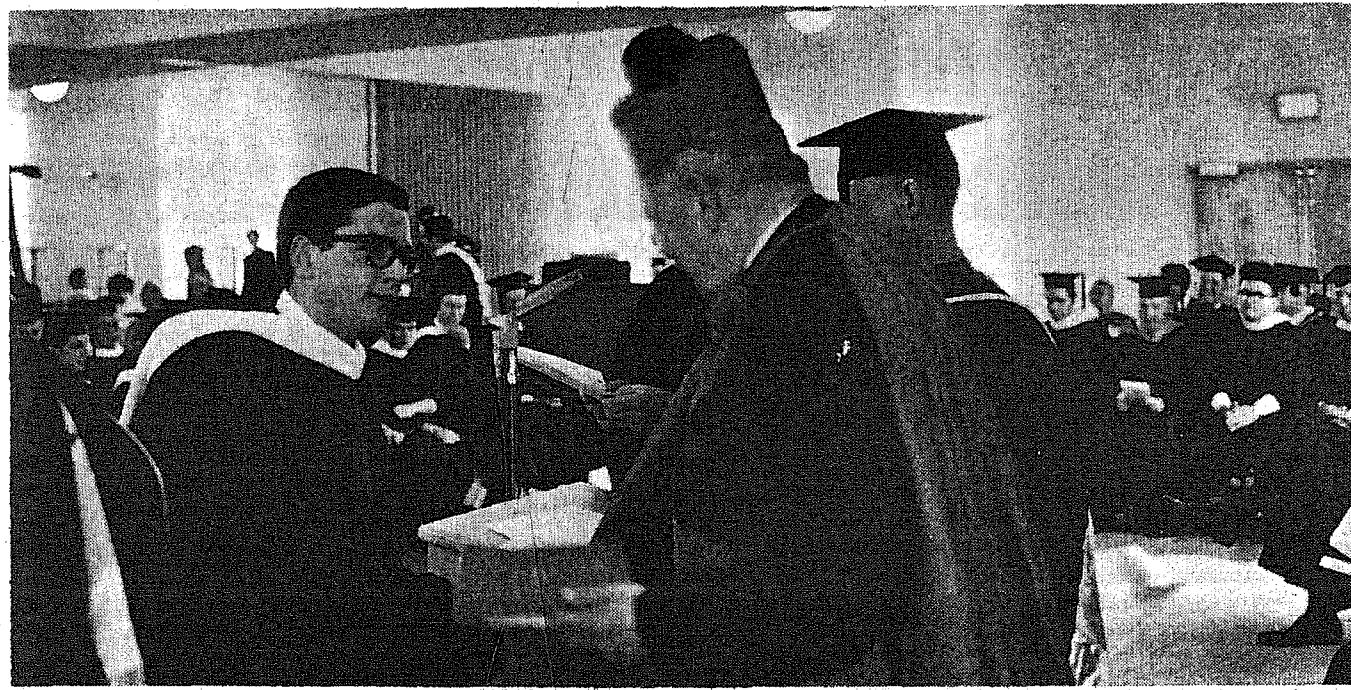
El Padre Mauricio de Beñoña se dirigirá a los asistentes y posteriormente se ofrecerá una merienda y refrescos en la Cafetería del Colegio, próxima al lugar de la peregrinación.

Los esposos Carlos y Juanita Hernández, organizadores del acto, advierten que aunque preparado por el MFC, a este acto pueden asistir — y para ello están invitando — todas las familias de habla hispana del área de Miami.

Para facilidad de los asistentes, se anuncia que a las 6 p.m. hay misa (en idioma inglés) en la iglesia de St. Michael.

Comida

Una comida de Pollo al 'barbecue' tendrá lugar en los terrenos de la Escuela Parroquial de St. Michael el domingo, día 25. Un concierto de la banda de música será ofrecido en el Auditorium de la Escuela. Para más información llamar al 635-3766.



Es otra vez el momento de las graduaciones cuando estudiantes de todos los niveles, terminan sus cursos académicos en las ceremonias de graduación. En la

foto el Arzobispo Carroll se dirige a los graduados del Biscayne College en una de las primeras ceremonias de graduación de este año en Miami.

Fin de Curso-

Por MANOLO REYES

Las clases se acercan rápidamente a su final y escasamente en dos meses ya estarán los niños y jóvenes entrando en las vacaciones anuales de verano.

Pero como siempre, a medida que se acerca el fin de curso, más difícil se hacen las clases. Este es un momento especial en que no se debe perder una sola clase. Ahora más que nunca hay que ir al colegio, poner los cinco sentidos en lo que se está haciendo, dejar de charlar en la clase y concentrar toda la atención en las explicaciones de los maestros.

Los exámenes finales se aproximan y es obligación de todos los muchachos, probarles a sus maestros que se saben las asignaturas. Desafortunadamente, ha habido muchachos que durante el año han prestado bastante atención, pero luego en los últimos meses de clases se han distraído, confiados en que ya pasaban de grado. Y cuando llegó el momento se encontraron que no sabían el final de las asignaturas y han tenido que repetir el curso.

También hay otro detalle que los niños y jóvenes deben recordar en esta época especial del curso escolar: Aquellos alumnos que tienen asignaturas flojas, sus maestros los envían al llamado "Summer School" o escuela de verano, donde los alumnos tienen que ir durante el tiempo de vacaciones un número determinado de días a la semana para llenar la falta de conocimientos que necesitan para el próximo curso. Como se sabe, hay muchos que de no pasar la escuela de verano, después tienen que repetir el curso. Pero aquellos que tienen que ir a la escuela de verano, tendrán sus vacaciones cortadas por la obligación de seguir asistiendo al colegio. Y no podrán ausentarse de estas áreas o disfrutar día tras día de las vacaciones de verano.

Por eso, ahora es el momento de pensar en estos problemas y no después, cuando ya hayan ocurrido y no tengan solución. Ahora es cuando hay que aplicarse más, estudiar y sacrificarse más, quizás dejando una que otra fiestecita para estudiar y saberse la lección en el próximo día de clases.

SEXO

Por el P. Pedro Richards, C. P. del Instituto de Ciencias Familiares y Sexológicas de la Universidad de Lovaina

Hasta hace poco tiempo mencionar la palabra sexo en una conversación familiar era considerada "fuera de lugar". Se trataba de una "palabra FEA". Ahora se ha descubierto que, más bien, fue afeada! Modernamente no se podría considerar que la tarea educativa (enseñar matemáticas, geografía o historia) queda completa si no se enseña — en el colegio — la existencia de la facultad de AMAR que distingue al ser racional del bruto. Y no un amor — que el Card. Suenens, en su conocido libro "Dominio de sí" —, llamaría GENITAL. Los psicólogos hablan, hoy por hoy, del amor OBLATIVO que consiste en el "don de sí" (también mencionado por "Gaudium et spes" No. 49).

¿EQUILIBRADO?

Si la escuela ha de formar sólo cabezas, entonces no hay por qué preocuparse con el Sexo. Pero si el objeto de la formación (tanto hogareña cuanto escolar) es de formar adultos equilibrados, no se puede dejar ninguna potencialidad sin desarrollo. Se corre el riesgo de hacer lo que con las manos: una escribe y la otra, no. Inteligencia sin amor, ¡qué peligro!

En el cambio deseado para nuestra América Latina no puede echarse en el olvido la PERSONA. Y ésta es el mejor resultado de los sentidos, la FABRICA DE PERSONAS HUMANAS. Y del mismo modo que hay productos mal elaborados también esta "fábrica familiar" puede lanzar a la Comunidad seres humanos distorsionados. De allí la importancia de hacer advertir no sólo la existencia de esta poderosa fuerza de amar sino, además la capacidad de controlarla, de sentirse responsable de ella, de ejercerla — no de cualquier modo y egoístamente — sino para ofrecerla a aquel ser a quien se quiere hacer feliz y con quien se formará una célula social capaz de contribuir a que el mundo esté habitado por jóvenes vidas que crecen en el gozo del amor.

¿FACIL?

Uno de los argumentos extrínsecos más fuertes para combatir el divorcio es el largo tiempo que necesita una persona humana para llegar a la MADURACION AFECTIVA. Esta no es el resultado de un día ni de un mes, ni de varios años. ¿Cómo hacer pasar al pequeño de su estado "ego-céntrico" al "amor oblativo" que lo distinguirá como adulto? Solo padres que sigan, día a día, a su (o sus) hijo lo podrán conseguir.

El paso del "egocentrismo" al "altruismo" está, frecuentemente, jalonado por tropiezos. Los encontramos en el sujeto mismo, en sus padres, en el ambiente . . . Sobre todo sería posible distinguir TRES ETAPAS:

1—En la INFANCIA se tropieza con obstáculos de orden AFECTIVO. Esto trae, como consecuencia, perturbaciones conocidas para el desarrollo de la personalidad. Frecuentemente la "faz edipiana" no se termina debidamente y se la encontrará, quizás, en los años adultos. Más de una tragedia matrimonial tiene su raíz aquí.

2—Cuando llegan los AÑOS ESCOLARES el niño siente, con frecuencia, que no se le ha dado "información sexual" como para poder satisfacer su natural curiosidad sobre el "misterio de la Vida".

3—En la ADOLESCENCIA siente el púber que no hay apoyo en su familia (por el diálogo) ni comprensión de lo que sentimentalmente va sintiendo hacia el otro sexo. A esta etapa los adultos (sean padres, maestros o directores de conciencia) fallan en su orientación sexual, ya sea por pasividad, ya por falta de realismo.

¡NO LE INTERESA!

A pesar de las películas (o la TV en la misma casa) que les está planteando "problemas sexuales", no faltan padres irrealistas que creen que sus adolescentes (o niños) carecen de interés por estos temas candentes. Presumen — por falta de diálogo sobre la materia — que el desarrollo de sus hijos se está llevando a cabo "en el mejor de los mundos". Las estadísticas demuestran cuán equivocados están. Estas demuestran el gran interés que poseen, naturalmente, los adolescentes y cuánto sufren ante la incógnita y los espectáculos y lecturas mal digeridas. Si los chicos tuvieran que descubrir la química o la historia de la misma manera que están — solos — descubriendo el sexo, tendríamos las aberraciones científicas más sorprendentes o una tergiversación espeluznante de los hechos. Sin embargo, no parece preocupar a los educadores — en todos los niveles — que se esté aprendiendo mal el ARTE DE AMAR. No bastan las prohibiciones o las fórmulas. Urge formar jóvenes que sienten que el sexo se ha integrado en sus vidas como sus buenos modales o el

¿Informar O Educar?

cuidado de mirar antes de cruzar la calle. Sólo así serán capaces (ya que la LIBERTAD depende de la VERDAD) de hacer opciones verdaderamente morales.

¿COMO?

No hay que olvidar que el adolescente es un ser en evolución. Cambia tanto en lo psicológico como en lo somático. Para orientarlo, pues, hay que partir de lo que es SU vida. Lo que está sintiendo debe INTEGRARSE en el complejo de su vida. Esta tarea de SINTESIS es, particularmente, la tarea de los padres. Los demás educadores pueden aportar los "ladrillos" (diversos aspectos de la VERDAD). La colocación de estos "ladrillos" dentro de la "estructura" de la personalidad creciente es gran parte, misión familiar. Hay "ladrillos" que se colocan acostados, otros parados, otros más, de costado. Hay algunos que deben ser quebrados, otros rebajados, otros alisados. O, para dejar ya la analogía, hay hechos biológicos como los hay históricos (pensemos en hechos de la Historia que recuentan las maravillas o las miserias del Amor), hay párrafos de la literatura como hay acontecimientos de los periódicos que pueden y deben, servir para ilustrar el gran móvil que Dios ha puesto en el corazón humano y que es capaz de llevarlo a olvidar todo por darse a la persona amada. ¿Sabrán nuestros jefes de hogar formar a sus pequeñuelos (y grandes) de modo que contribuyan por un amor ordenado a lograr la renovación que pide la hora actual? Sería una contribución de insospechado valor al tiempo que, otros, renuevan las estructuras sociales.

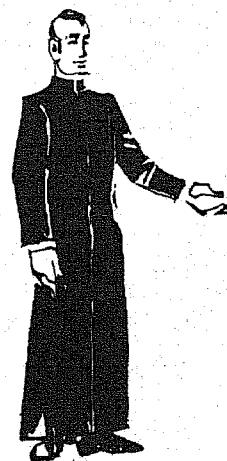
Paulo VI Contra Juguetes Inadecuados

Ciudad del Vaticano — El Santo Padre aconsejó no regalar a los niños juguetes inadecuados que pueden inculcarles inclinación y afirmación al lujo, a la agresividad o a la crueldad con los animales.

En audiencia concedida a los delegados a un congreso del Instituto Europeo del Juguete, el Sumo Pontífice dijo: "Nos creemos en el deber de recordarles que la elección de los juguetes es de gran importancia educacional".

"Los juegos de lujo dan origen a ciertos hábitos, las armas engendran agresividad hacia los demás, otros juguetes alientan la crueldad con los animales y algunos otros son una invitación a actitudes peligrosas".

"Todos conocen la influencia ejercida desde la antigüedad por el juego de dados y más tarde por las barajas". El Santo Padre que habló en francés concluyó expresando que otros juguetes por el contrario estimulan las facultades del intelecto, del corazón y de la acción.



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Durante una de las sesiones de la Convención Interamericana Contra la Desnutrición aparecen cambiando impresiones cuatro de los delegados: de izquierda a derecha, Dr. Cecilio Abelc, y Dra. Sofia Rea Calvijo, de Bolivia con George Wolf, del Catholic Relief Services, New York y César H. Atudillo, de la misma agencia de ayuda católica en Ecuador.

Crisis Actual de la Iglesia Es Providencial, Dicen en Mexico

Ciudad de Mexico — En opinión de la Unión de Mutua Ayuda Episcopal, organismo que agrupa a varias diócesis mexicanas, la situación de crisis y transición que vive la Iglesia es providencial porque está obligando a los cristianos a revisar la forma de concebir la autoridad y la obediencia según el Evangelio y no a la manera de los reyes de la tierra.

“Providencial porque nos está haciendo tomar conciencia de nuestra responsabilidad de cristianos en nuestra situación personal y comunitaria como sacerdotes, religiosos o laicos”.

“Providencial porque nos está haciendo pensar más en el aspecto de la Iglesia como Pueblo de Dios, proyección de Cristo en la historia, con la misión de testificar el amor de Dios al hombre; que en el



ALREDEDOR DEL MUNDO

aspecto institucional jurídico, que también es necesario, pero con Espíritu Evangélico.”

“Providencial porque está contribuyendo a formar una sana y necesaria opinión pública en la Iglesia”.

Según la UMAE, antes del Concilio existía un “cristianismo casi infantil, no tenían más que sujetarse a dejar con docilidad que el clero guiara y aún manipulara las conciencias de los fieles. Se nos ahorra la responsabilidad de pensar. Este clero a su vez, debía adiestrarse, con habilidad, en el manejo de todo un catálogo de clichés moralistas para imprimirlos en la casuística

particular con que se tropezara en el manejo de las almas o en la administración de sus beneficios parroquiales”.

Agrega la UMAE que del Evangelio y de los documentos conciliares brota un espíritu de responsabilidad que trae como consecuencia un sentido de libertad y autonomía que “ha venido a ser un desafío a nuestra conciencia evangélica, un desafío que no ha sido grato, de modo alguno, a miles de creyentes, incluyendo jerarcas, y ante el cual nadie puede eludir una sensación de incertidumbre e intranquilidad”.

Dios en la Calle

Familia y Flores A Maria

El Movimiento Familiar Cristiano se congrega ante la Virgen, al terminar el mes de mayo, para llevar unas flores a la perfección de aquella mujer que fue el alma, el ama de casa, la esposa y la madre del hogar de Dios en la tierra por espacio de treinta años. Pero esas flores no las entregan personalmente los padres y las madres, sino que son llevadas a la Señora por manos no menos santas, aunque sí más tiernas que las manos de esa mujer y de ese hombre que hace, más o menos años, se juntaron ante el altar por amor y por sacramento y que llevan anillos de compromiso y de intimidades sagradas. Las manos por medio de las cuales estos padres llevan flores a María, como la mejor expresión de su hogar, son las manos de sus hijos e hijas. Ciertamente que la popular letrilla de mayo “Venid y vamos todos con flores a María” no podría imaginar tal poesía y tal devoción mejor practicada que esas manos de niños y niñas llevando flores a la Virgen no tanto en nombre propio como en el de sus padres. El Movimiento Familiar Cristiano hispano de esta Arquidiócesis colma su piedad católica con este gesto ante la blanca imagen de Fátima, entre palmeras y pinos.

Los rostros de estos hombres y de estas mujeres, personificando el matrimonio, cristiano y llevándolo como una realización sentimental, espiritual y dramática en sus personales biografías, tienen derecho a manifestar un aire de triunfo, de reivindicación y acaso de santo orgullo, al encontrarse arropados por tantas parejas, no del todo felices o ideales quizá, pero en todo caso mantenedoras de un ideal evangélico, moderno y actualizado de la vivencia del matrimonio sacramental, precisamente hoy en que tantos prácticamente se disocian, y viven descañados. En realidad, esos matrimonios cristianos proclaman la convicción de que, al vivir su matrimonio y su familia, están labrando la progresiva perfección y, en lo posible, la felicidad suya y de la sociedad próxima.

El hecho fundamental del Evangelio y su razón de ser es que Dios se digno venir aquí, a nuestro ámbito terreno, y habitó entre nosotros en una de nuestras demarcaciones geográficas, en un pueblecito, entre unos muros seguramente más humildes que los de nuestros hogares y al lado de otros seres vinculados a él por la sangre y por el espíritu, por la misma humanidad de Adán y Eva, que es la nuestra, la de aquella pareja, origen de la familia.

El no prescindir de su Divinidad, ni podía. Pero pudo prescindir muy bien de nuestras normas humanas, incluso las biológicas, y elegir un modo particular de hacérsenos visible y vivir aquí. No hizo tal. Como canta una poetisa inglesa, “no vino como un relámpago o una revelación deslumbrante, sino que iban pasando las semanas y los meses; y él era uno de tantos niños que se esperaban aquel año.” Y nació, fue creciendo y manifestándose lleno de gracia en el seno de la familia. Y alguna vez también seguro que llevó flores a su Madre.

Y los niños que ofrecen las flores a la Virgen ¿qué pensarán ahora? Ahora quizá muy poco. Les basta su candor y sus presentimientos ante la gloria de sus padres y la de Dios y la de este paisaje mariano de Miami. Pero seguramente que, en una sociedad próxima que ellos fundarán recordarán nitidamente aquel hogar suyo que salía al sol y, por sus manos, esparcía flores de paz, de limpieza y de amor a la vida temporal y eterna suya y de sus padres.

Documentos Pontificios

Santifica Paulo Sexto El Trabajo

El Papa Paulo VI pronunció un importante discurso ante el Consistorio, en relación a la Festividad de San José, el primero de mayo, Día del Trabajo en la mayoría de países europeos y en Iberoamérica, en el cual habló particularmente sobre los trabajadores, el uso de la riqueza, el trabajo y la pobreza.

Entre los principales párrafos del discurso del romano Pontífice se encuentran los siguientes:

“En especial hoy nos debe interesar el misterio de la pobreza de Cristo. De ello habló el Concilio al decir que “es necesario que la Iglesia, siempre bajo el influjo del Espíritu de Cristo, siga el mismo camino que Cristo siguió, es decir, el camino de la pobreza, de la obediencia, del servicio y del sacrificio desi” (Ad Gentes 5) y que el espíritu de pobreza y de amor son “la gloria y el signo de la Iglesia de Cristo” (Gaudium Et Spes, 88).

En un momento en que las riquezas económicas del mundo crecen inmensamente, nosotros, Iglesia, nos hacemos de nuevo, más fielmente, discípulos de la pobreza de Cristo. No para “contestar” al mundo su progreso, sino en virtud de una doble finalidad: ante todo recordarnos a nosotros mismos que sólo

en las fuerzas espirituales, en la gracia, en la imitación de Cristo, debemos poner nuestra confianza según la advertencia del evangelio: “Mirad de guardaros de toda avaricia, porque aunque se tenga mucho no está la vida en la hacienda” (Lc. 12, 15); en segundo lugar, para ocuparnos del buen uso de la riqueza que se debe emplear en el pan para los pobres, en la mejor distribución de los bienes temporales, en el servicio del hombre; lo cual quiere decir, en una palabra, según la feliz expresión de nuestro predecesor Juan XXIII, “Disposición permanente para dar los unos a los otros lo mejor de sí mismos” (Pacem in Terris, A.A.S. 55, 1963, 266)

“Pero el pensamiento se ensancha y se hacemos complejo: la pobreza, en la historia del mundo, ha estado estrechamente vinculada a la condición del trabajo, en particular del más humilde, despreciado, expuesto a arbitrariedades y abusos. Es una ley misteriosa, consecuencia del primer pecado por el cual entraron en el mundo las penas físicas, la fatiga manual, el sudor de la frente, la miseria espiritual y material. Ahora bien, Cristo, aunque Hijo de Dios, no quiso substraerse a tal ley; también en esto él fue verdaderamente el “Hijo del Hombre”. En la escuela de San José, Cristo fue traba-

bajador, penó, sudó, se fatigó durante los treinta años de su vida escondida. Pero, al aceptar el trabajo, la condición de humillación y de fatiga quedó transfigurada y el trabajo, aun conservando el elemento equivalente de sana actividad y de penosa fatiga, puede ser encauzado nuevamente — si se realiza a la luz de la nueva economía de la gracia — a su antigua función de colaboración prestada a Dios (CFR. Gen. 1, 28), haciéndonos participar también de los sentimientos de Cristo y seguir sus ejemplos.

“En la luz y con las enseñanzas de Cristo trabajador, la Iglesia considera por tanto el trabajo en su utilidad verdadera, noble y dignificante: como actividad, desarrollo y pedagogía del hombre; como conquista y dominio de la tierra, según el primitivo plan de Dios. Por esto la Iglesia honra el trabajo, toda clase de trabajo, en el cual ve reflejada la gloria del primer hombre, creado a imagen y semejanza de Dios y sobre todo la humildad mansa y escondida de Cristo. La Iglesia honra el trabajo: manual, artesano, artístico, técnico, científico; lo alienta y lo bendice porque vé en él el instrumento de la mutua colaboración humana, la expresión visible de los vínculos de fraternidad y de ayuda que unen el género humano, como en un abrazo inmenso. La Iglesia vé en el trabajo una gran escuela de caridad además del tejido que entrelaza el progreso humano: y por esto lo alienta y lo bendice, repitiendo con el apóstol Pablo la exhortación seria, viril y severa: “El que no quiere trabajar, que no coma.” (2 Tes. 3:10).

“En medio de tal estado de cosas, la Iglesia ha tomado su conocida postura: las encíclicas sociales de los pontífices de la era moderna, desde la Rerum Novarum en adelante, están ahí para testimoniar la defensa que ella ha hecho y hace de los trabajadores en favor de una mejor justicia social. Pero esta defensa del trabajo en nombre de la dignidad de la persona humana tiene necesidad aun de nosotros. Los motivos son conocidos: existen hoy demasiados pueblos que no han llegado a un conveniente desarrollo; las clases obreras quedan excluidas todavía, en gran medida, del bienestar y de la seguridad social; vuelven a surgir con preocupantes alarmas desigualdades económicas resueltas en otro tiempo; el hombre es usado a veces como instrumento, según los cálculos despiadados de las leyes económicas. Es necesaria, por tanto, de nuestra parte una acción incansable sin temor ni rémora que lleve también a cabo “in nomine domini,” en el nombre del Señor, porque así lo quiere El.”

“Como hemos subrayado en nuestra encíclica Populorum Progressio, el desarrollo es el nuevo nombre de la paz.”

Ordenación

La Catedral de St. Mary será escenario de la ceremonia de ordenación de 11 nuevos sacerdotes, la más grande ordenación en la historia del Estado de la Florida, mañana, sábado 24 a las 11 a.m. cuando el Arzobispo Coleman F. Carroll conferirá el sacramento del Orden Sagrado a los futuros sacerdotes.

No Hay Regulación Sobre el Uso de Velos o Sombreros

Ciudad Vaticano.—El Padre Anibal Bugnini, recientemente nombrado secretario de la nueva Congregación del Culto Divino negó aquí que las nuevas regulaciones para la misa hayan eliminado la antigua costumbre de que las mujeres se cubran la cabeza en los templos.

“La costumbre se remonta a tiempos de San Pablo”, dijo el experto en cuestiones litúrgicas.

“Por supuesto no hay nada en las nuevas regulaciones sobre que las mujeres se cubran o no la cabeza, pero es que nunca lo ha habido.”

“Ciertamente no hay nada nuevo en las nuevas regulaciones para reprobación de la costumbre”.

Desde hace algunos años

en algunos países de Europa y Latinoamérica muchas mujeres han ido apartándose de la costumbre de usar velos o sombreros dentro del templo.

Las nuevas disposiciones nada dicen en favor o en contra de la costumbre, sobre la que nunca ha habido nada escrito. La confusión surgió cuando se ofreció en el Vaticano una conferencia de prensa para explicar el nuevo misal y las regulaciones para su uso. Se entendió entonces que se borraba la costumbre oficialmente.

Ciertos promotores de borrar la costumbre alegan que ésta crea un símbolo de distinción insinuante de una posición inferior para la mujer, una especie de viejo prejuicio contra el sexo femenino.

CAMBIE PARA MAS FRESCURA,.....



AROMA Y SABOR

Tome BUSTELO UN MUNDO DE AROMA Y SABROSURA

Applications Boom In Wake Of Story

POMPANO BEACH — Although vocations to some religious orders of women are reportedly falling off throughout the country, applications to the Daughters of Mary are looking up at St. Elizabeth Gardens here.

The order of the Daughters of Mary — devoted to the apostolate of social work, particularly with the aged — received numerous inquiries about joining the order after a story appeared in The Voice that pointed out the kind of work the Sisters were doing at St. Elizabeth's Gardens, a housing complex of 150 one-bedroom apartments, operated by a non-profit corporation sponsored by the Archdiocese of Miami.

In the past two weeks, the Sisters have received many inquiries from persons interested in joining the community according to Sister Rita, directress of the Daughters of Mary.

"All of the women who have asked for information about joining our order have mentioned that they read about us in the Voice," Sister Rita added.

In addition to their work with the senior citizens, the

Daughters of Mary will eventually branch out into social work with migrant children and community centers, Sister explained.

"I read about your order in the Voice and the picture of Sister Donna arranging flowers in the chapel intrigued me," one 21-year-old aspirant wrote.

Another girl also reported she read about the order in the Voice and felt she would "enjoy this type of work." She has since interested a friend of hers in joining the order.

"I was so impressed with the work your order is doing, that I was very anxious to get in touch with you," one woman from Fort Lauderdale wrote. "If I had known about you sooner, I would have contacted you months ago."

Although she has not yet had an opportunity to begin interviewing the candidates who have written her, Sister Rita is "fairly sure" that four of the earliest applicants will be perfect for the order.

"Many people don't want to teach and they are not interested in the actual nursing required in many orders, but they fit well into social work," she explained.

BANGALORE, India — (NC) — India's new cardinal announced here that in the future the Church will observe the feast of St. Thomas the Apostle on July 3 rather than Dec. 21.

Joseph Cardinal Paracattil of the Syro-Malabar-rite archdiocese of Ernakulam said on his return from the consistory in Rome that the Church's calendar has been revised to make July 3 the apostle's feast for both Latin- and Eastern-rite Catholics. Eastern-rite Catholics in Kerala hold that the apostle, venerated as the founder of Christianity in India, was martyred on July 3, 72 A.D., rather than Dec. 21, 68 A.D.

The exact date of the saint's martyrdom, which is alleged to have taken place in Madras, is still the subject of a controversy between historians and between Latin- and Syro-Malabar-rite Catholics in Kerala state.

3 To Represent Pope At Rites

VATICAN CITY — (NC) — At the invitation of Bulgaria's Orthodox Church Pope Paul VI will send three Catholic representatives to Sofia for the celebration of the 11th centenary of the death of St. Cyril, apostles of the Slavs.

Community Service: 'Office On The Move'

One of the major agencies involved in the war on social injustices this week unrolled its battle maps at its new headquarters.

The Office of Community Service of the Archdiocese of Miami works within the area of grave community problems, in the interest of social justice and human dignity.

The office has been moved from its downtown location to the Archdiocesan offices at 6180 NE Fourth Ct., Miami.

PROGRAM

Of prime concern to the Community Service staff are migrant worker problems, housing for the elderly and the plight of those caught in the ghettos — a three-pronged attack on social ills.

At the helm of this problem-sweeping vessel is former Dade County Urban Renewal director Edwin Tucker.

The office, established in 1965 by Archbishop Coleman F. Carroll, exemplifies the Church's moral presence

at ecumenical and governmental agency attempts to solve problems of human injustice.

DIRECTOR

Tucker wears a dozen different hats as he and his assistant, Paul Randall, sit on the boards of 12 agencies in South Florida.

A dozen boards, a dozen monthly meetings, another dozen subcommittee meetings can make the schedule demanding.

In recent years, government has learned that to help the underprivileged — to help the seemingly "unhelpable" — takes more than government energies. It takes the resources of private industry, business and churches.

'OBLIGATION'

Archbishop Carroll recognized that "to the extent that there are moral issues involved, the Church has an obligation," when he established the office.

To whom does the Church have an obligation, and to whom has government, busi-

ness and other churches extended a helping arm?

To the victim of a lifetime of social injustice, to the migrant caught in the cycle of generations of uneducated, underpaid shadows of men. To the hard core unemployed who lack the skills to enter the job market. To the exiled, the dependent child, the mentally and physically infirm, to the elderly and the forgotten, according to Tucker.

HUMANITY

Accomplishments in these social areas are not measured by the laying of cornerstones alone, but by setting a trend of improvement of human conditions, getting jobs for the unemployed, comforting the elderly, the Community Service Director explained.

"The office's mission resolves itself to a planning service for many Archdiocesan bureaus and departments engaged in the social apostolate," Tucker says.

"The office helps to de-

velop a reasonable plan for the use of the resources of the Archdiocese," he adds.

PLANNING

The office has done much planning in retirement housing, at St. Elizabeth Gardens in Pompano Beach, and for the future senior citizen housing project at Sunny Isles.

"The office acts as a liaison between the Archdiocese and government agencies that show concern in the areas of poverty, housing and to some extent, education," Tucker explains.

In its new location, the office will continue to contribute to the Church's moral presence on the boards of such agencies as the Community Relations Board, Migrant Legal Services of South Florida and the South Florida Housing Foundation.

JOINS WITH

It will represent the Archdiocese with the National Association for Non-Profit Retirement Housing, the National Association of Hous-

ing and Redevelopment Committee (Medicaid), the Officials, Greater Miami Urban Task Force and Urban League, Title 19 and many others.

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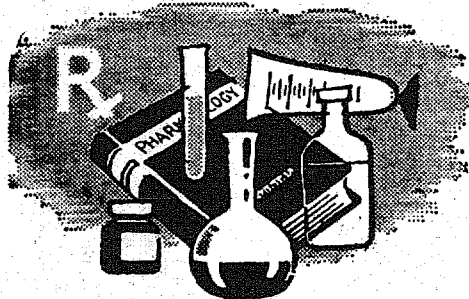
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