

# Amended Abortion Bill Faces Debate In House

TALLAHASSEE — Despite the aura of gloom which apparently surrounds proponents of liberalized abortion in the Florida legislature, veteran capital observers pointed out this week that a "very real danger" still exists that some form of relaxed abortion law will be passed during the current session.

During a meeting of the House General Legislation Committee Tuesday, the Senate-passed abortion bill was amended by a 7 to 6 vote before being passed to the House, where it is expected to be debated sometime next week.

The amendments which will follow the Senate bill to the House floor eliminate the mental health of the mother as a ground for abortion and in addition requires referendum to the voters throughout the state. It was proposed to the Committee by Rep. Donald Heath (R-Nokomis).

Voting against the amended bill in committee were:

Reps. E. Pope Bassett (R-Maitland), Joseph F. Chapman (D-Panama City), James A. Glisson (R-Eustis), Carey Matthews (D-Miami)— Donald Reed (R-Boca Raton) and E.C. Rowell (D-Wildwood).

In favor of the measure were Reps. Lew Brantley (D-Jacksonville), Harry Westberry (D-Jacksonville), Donald Heath (R-Nokomis), Jerome Pratt (D-Palmetto), Carl Singleton (D-Miami) Jack Murphy (R-Clearwater), and Louis Wolfson, (D-Miami) committee chairman. Meanwhile observers warned that the bill "retains its potency" even though it has been amended.

The liberal abortion bill passed earlier this month by the Senate would permit abortion up to the 16th week of pregnancy to be performed by a doctor in a hospital or clinic provided that three physicians agree that the pregnancy would endanger the life of the mother, gravely threaten her physical or mental health, or that the child



VOL. XII No. 11

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MAY 22, 1970

was likely to be born with mental or physical handicaps; that the pregnancy was a result of forcible rape or incest, It also provides that in the case of a married woman, her husband must give his consent in writing and in the case of an unmarried girl under 18, the same consent would have to be given by her parents.



Radiance shone in the faces of exceptional children who received their First Holy Communion during Mass last Saturday at Miami's Marian Center. See other pictures P.26

## Units United Into Worship Commission

Announcement of the creation of a new Archdiocese of Miami Worship Commission, which will include formerly separate Commissions on the Sacred Liturgy and Sacred Music, was made this week by Archbishop Coleman F. Carroll.

Coincident with the announcement, Archbishop Carroll designated Msgr. David E. Bushey, rector of St. Mary's Cathedral and Vicar for Religious, as chairman of the commission.



MSGR. DAVID BUSHEY

Citing article 46 of the Sacred Constitution on the Sacred Liturgy of Vatican Council II, the Archbishop explained that in addition to the Commission on the Sacred Liturgy, every diocese, as far as possible, "should have Commissions for Sacred Music and Sacred Art. He noted that article 46 states, "these three commissions must work in closest collaboration; indeed it will often be best to fuse the three of them into one single commission."

Pointing out that the Archdiocese of Miami has had, since the close of Vatican Council II, separate Commissions on the Sacred Litur-

gy and Music, the Archbishop stated that, "Now, under the single Commission on Worship the whole range of the Church's life pertaining to Liturgy, Music and Art will fall within the competence and authority of the new Commission."

Archbishop Carroll paid tribute to the work already accomplished by the former Commission on the Sacred Liturgy under the chairmanship of Father Rene H. Gracida, Vicar General and Chancellor, and expressed his appreciation for the accomplish-

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## Archdiocese Reorganizes Apostolates Of Travelers And Spanish-Speaking

### Official Archdiocese Of Miami Appointments

The Chancery announces the following appointments effective Thursday, June 4, 1970:

**THE REVEREND TIMOTHY J. GEARY** — from Pastor, St. Luke Parish, Lake Worth, to Chaplain, St. Joseph's Residence, Fort Lauderdale.

**THE REVEREND JAMES B. KEOGH** — from Pastor, St. Christopher Parish, Hobe Sound, to Chaplain, Villa Maria Home for the Aged, Miami.

**THE REVEREND GEORGE C. BUCKO** — to Assistant Pastor, Epiphany Parish, Miami.

**THE REVEREND ROBERT F. REARDON** — from Supervising Principal, St. Thomas Aquinas High School, Fort Lauderdale, remaining as Pastor of Blessed Sacrament Parish, Fort Lauderdale.

**THE REVEREND FRANK McCANN** — from Pastor, Our Lady Queen of Martyrs Parish, Fort Lauderdale, to Pastor, St. John Fisher Parish, West Palm Beach.

**THE REVEREND CASIMIR J. STADALNIKAS** — from Administrator, St. John Fisher Parish, West Palm Beach, to Chaplain, Marymount College, Boca Raton.

**THE REVEREND WILLIAM VINCENT CASHMAN** — from Administrator, Blessed Trinity Parish, Miami Springs, to Pastor, St. Luke Parish, Lake Worth.

**THE REVEREND JOHN J. NEVINS** — from Administrator, St. Lawrence Parish, North Miami Beach, to Director of Boystown of Florida, Inc., Miami, while retaining all his other assignments.

**THE REVEREND EMILIANO ORDAX** — from Assistant Pastor, St. Mary's Cathedral, Miami, to Administrator of the recently created Mission of San Juan de Puerto Rico, Miami.

**THE REVEREND VINCENT J. SHEEHY** — from Director of Boystown of Florida, Inc., to Administrator, St. Lawrence Parish, North Miami Beach, while retaining all his other assignments.

**THE REVEREND JOSEPH L. CLIFF** — from Assistant Pastor, St. John Bosco Parish, Miami, to Assistant Pastor, Our Lady of the Lakes Parish, Miami Lakes.

**THE REVEREND MONSIGNOR JOSE M.**

(Continued on page 2)

The reorganization of the offices of the Archdiocese concerned with the spiritual care of Spanish-speaking peoples and also with emigrants and tourists, was announced today by Archbishop Coleman F. Carroll. Both of these areas of apostolic concern have been placed under the jurisdiction of Msgr. Bryan O. Walsh, Episcopal Vicar.

Several months ago, Archbishop Carroll announced the appointment of Msgr. Walsh as an Episcopal Vicar and placed under his jurisdiction the spiritual care of the Spanish-speaking peoples of the Archdiocese. In the new reorganization, the Archbishop has added a second area of responsibility

to the office of Msgr. Walsh pertaining to migrants, exiles and refugees, sea-farers, air-travelers, and nomads.

Recently the Sacred Congregation for the Clergy in Rome added an office which has the duty of providing religious aid to those who travel on vacation or pilgrimages, for health, education, sport, recreation and other similar reasons.

An enormous number of people are involved in this complex reality which commonly goes under the name of tourism and which in the social field produces an unusual and unique phenomenon, Archbishop Carroll pointed out.

To provide better for the

(Continued on page 26)

## Sister Appointed Associate Vicar

The appointment of a Sister as Associate Vicar for Religious for the Archdiocese of Miami was announced today by Archbishop Coleman F. Carroll. Sister Mary Mullins, O.P., a member of the Dominican Sisters of Adrian, Michigan, will shortly assume her duties as an Associate to Msgr. David E. Bushey, Vicar for Religious.

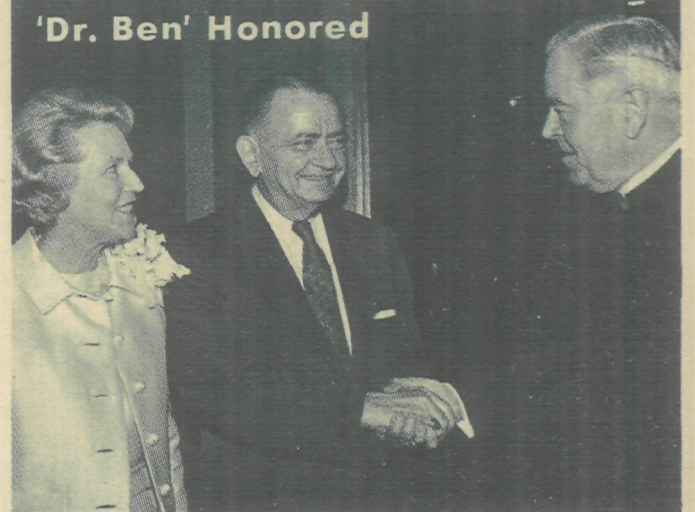
In expressing his appreciation to the Prioress General of the Dominicans, Mother Rose Mary Ferguson, O.P., Archbishop Carroll stressed the advantages of adding a person as well qualified as

Sister Mary Mullins to the staff of the Office of the Vicar for Religious. The Office of the Vicar for Religious is concerned with fostering and preserving vocations to the religious life in the Archdiocese of Miami. Also associated with Msgr. Bushey in the work of the Office of the Vicar for Religious is Father Angel Vizcarra, O.P.

Sister Mary Mullins received her Doctorate in Medieval Studies from the Catholic University of America in Washington. Earlier she had received her

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### 'Dr. Ben' Honored



CONGRATULATIONS were extended by Archbishop Coleman F. Carroll to Dr. Ben Sheppard and Mrs. Sheppard on the occasion of the testimonial dinner which honored Dr. Sheppard last week. See story and other picture on P. 10.

See Special Story P. 10

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THE VOICE, P.O. Box 1059, Miami, Fla. 33139



# OFFICIAL Appointments

(Continued from page 1)

**JUARISTI** — from Administrator, St. Philip Benizi Parish, Belle Glade, to Administrator, St. Christopher Parish, Hobe Sound.

**THE REVEREND JAMES J. MORIARTY** — from Assistant Pastor, Our Lady Queen of Martyrs Parish, Fort Lauderdale, to Assistant Pastor, St. Coleman Parish, Pompano Beach.

**THE REVEREND MONSIGNOR DAVID E. BUSHEY** — to Chairman, Archdiocesan Worship Commission, while retaining all his other assignments.

**THE REVEREND THOMAS HANLY** — from Assistant Pastor, Little Flower Parish, Coral Gables, to Assistant Pastor, St. Patrick Parish, Miami Beach.

**THE REVEREND JACK L. TOTTY** — from Chaplain, Marymount College, Boca Raton, and Chaplain, Newman Center, Florida Atlantic University, Boca Raton, and Assistant Pastor, Ascension Parish, Boca Raton, to Chaplain, Newman Center, Miami Dade Junior College, North Campus, and Assistant Pastor, St. James Parish, Miami.

**THE REVEREND KEVIN MacGABHANN** — from Assistant Pastor, St. Francis of Assisi Parish, Riviera Beach, to Administrator, Blessed Trinity Parish, Miami Springs.

**THE REVEREND JUAN M. LOPEZ** — from Assistant Pastor, St. Brendan Parish, Miami, to Assistant Pastor, St. Rose of Lima Parish, Miami Shores.

**THE REVEREND JOHN E. REISER** — from Assistant Pastor, Blessed Trinity Parish, Miami Springs, to Administrator, Our Lady Queen of Martyrs Parish, Fort Lauderdale.

**THE REVEREND ROGER J. RADLOFF** — from residency at St. Augustine Parish, Coral Gables, to Assistant Pastor, Little Flower Parish, Coral Gables, while retaining all his other assignments.

**THE REVEREND MICHAEL D. HICKEY** — from Assistant Pastor, Our Lady of the Lakes Parish, Miami Lakes, and Chaplain, Newman Center, Miami Dade Junior College, North Campus, to Administrator, St. Philip Benizi Parish, Belle Glade.

**THE REVEREND THOMAS O'SHEA** — from Assistant Pastor, St. Lawrence Parish, North Miami Beach, to pursue higher studies.

**THE REVEREND WILLIAM ROMERO** — from Assistant Pastor, St. Joan of Arc Parish, Boca Raton, to Assistant Pastor, St. Augustine Parish, Coral Gables.

**THE REVEREND DONALD WALK** — from Assistant Pastor, Epiphany Parish, Miami, to Assistant Pastor, Our Lady of the Lakes Parish, Miami Lakes.

**THE REVEREND GABRIEL O'REILLY** — from Assistant Pastor, St. Monica Parish, Opa-Locka, to Assistant Pastor, Little Flower Parish, Hollywood.

**THE REVEREND JOHN J. VAUGHAN** — from Assistant Pastor, Annunciation Parish, West Hollywood, to Assistant Pastor, St. Matthew Parish, Hallandale.

**THE REVEREND THOMAS KENNY** — from Assistant Pastor, St. Joseph Parish, Miami Beach, to Assistant Pastor, Immaculate Conception Parish, Hialeah.

**THE REVEREND LEONARD PUISIS** — from Assistant Pastor, St. George Parish, Fort Lauderdale, to Assistant Pastor, St. Kieran Parish, Miami.

**THE REVEREND JOHN C. McCORMICK** — from Assistant Pastor, Little Flower Parish, Hollywood, to Assistant Pastor, St. Raymond Parish, Miami.

**THE REVEREND STEPHEN O. STAUDENMEYER** — from member of the staff of Cardinal Gibbons High School, Fort Lauderdale, to Chaplain, Newman Center, Florida Atlantic University, Boca Raton, while remaining Assistant Pastor, St. Joan of Arc Parish, Boca Raton.

**THE REVEREND SEAMUS BROWNE** — from Assistant Pastor, St. Juliana Parish, West Palm Beach, to Assistant Pastor, St. Lawrence Parish, North Miami Beach.

**THE REVEREND LEONARD STACHURA** — from Assistant Pastor, St. Clement Parish, Fort Lauderdale, to Assistant Pastor, St. Joan of Arc, Boca Raton.

**THE REVEREND DANIEL K. DORRITY** — to member of the Archdiocesan Realty Commission, while remaining Assistant Pastor, St. Coleman Parish, Pompano, Beach.

**THE REVEREND FREDERICK J. BRICE** — to member of the Archdiocesan Building Commission, while remaining Assistant Pastor, St. Rose of Lima Parish, Miami Shores.

**THE REVEREND VINCENT T. KELLY** — from member of the staff of Cardinal Gibbons High School, Fort Lauderdale, to Supervising Principal, St. Thomas Aquinas High School, Fort Lauderdale, while remaining Assistant Pastor, St. Pius X Parish, Fort Lauderdale.

**THE REVEREND BALBINO TORRES** — from Assistant Pastor, St. Raymond Parish, Miami, to Assistant Pastor, St. Mary's Cathedral, Miami.

**THE REVEREND JOSE I. BARDINO** — to Assistant Pastor, St. Philip Benizi Parish, Belle Glade.

**THE REVEREND NELSON FERNANDEZ** — to Assistant Pastor, St. Monica Parish, Opa-Locka.

**THE REVEREND JOHN B. HANDRAHAN, S.J.** — from Assistant Pastor, Our Lady of the Lakes Parish, Miami Lakes, to Assistant Pastor, St. John Bosco Parish, Miami.

**THE REVEREND THOMAS FOU DY** — from Assistant Pastor, St. Margaret Parish, Clewiston, to Assistant Pastor, St. Anthony Parish, Fort Lauderdale.

# Archdiocese To Mark Pope's 50th Year In The Priesthood

Catholics throughout the Archdiocese of Miami, at the request of Archbishop Coleman F. Carroll, have been urged to join with Catholics throughout the world in assisting at Mass on Friday, May 29, for the intentions of Pope Paul VI, who is observing the 50th anniversary of his ordination to the priesthood.

Archbishop Carroll urged the Priests, Religious and Faithful of the Archdiocese in observance of the Golden Jubilee of the Pontiff, to "pray for the Holy Father and his many responsibilities."

Meanwhile, in Vatican City, Pope Paul told 279 men he ordained in St. Peter's square on Pentecost Sunday never to betray their priesthood.

"Do not doubt your ministry," he told them. "Do not isolate yourselves from your functions in the Holy Church. Never betray it."

In a solemn ceremony, the Pope, the new priests and the crowd of thousands braved rumbles of thunder and finally a brief downpour. But the ordination went on without interruption.

The colorful ceremony in which young deacons from five continents were ordained honored Pope Paul's own ordination 50 years ago on May 29 in the cathedral of Brescia.

"Fifty years have not been enough to erase the memory of that beautiful episode of our humble personal



**ECUMENICAL MEETING** between Pope Paul VI and the Supreme Catholicos of the Armenian Church, Vasken I. They embrace during an ecumenical meeting in the Vatican's Sistine Chapel. In his address, Pope Paul said he believed it was the first time in history that a pontiff had welcomed the head of the Armenian Church, which has been independent since a 6th Century schism. The Catholicos, whose Church has its spiritual center in the Armenian Soviet Republic, told the Pope that mankind needed spiritual equilibrium and moral discipline more than ever.

existence. We have preferred the men be ordained on Pentecost Sunday because to think of it again in exterior silence and interior meditation," the Pope said. He said it was fitting that

honors the mystery of Christ sending His spirit upon the Church, the Pontiff said.

"To you will be transmitted the power of Christ. You are to be transformed by the Holy Spirit and will be enabled to perform the ministry of Christ's priesthood."

At the end of the homily, the priests prostrated themselves before the Pope on a huge red and gold carpet, a symbol of their promise of obedience.

While they lay prostrate in their white albs, the Sistine choir chanted the Litany of the Saints. The Pope seated on the throne and behind him, above the main entrance to the basilica, hung a tapestry depicting the Holy Ghost's descent upon the Apostles.

After the litany, the priests rose and walked in pairs to the foot of the papal throne, and knelt before the Pope, who placed his hands on their heads, signifying that the Holy Spirit was within them.

Then the priests passed before 10 cardinals, including Cardinal John Wright, prefect of the Congregation of the Clergy, and Cardinal John Dearden of Detroit.

The cardinals anointed the palms of the new priests. Afterwards each received a paten and chalice which they would use to celebrate Mass.

Then they went to the Pope once again to receive an embrace and to exchange with him the kiss of peace.

The Pope then distributed Communion to the priests and their parents.

## Ordinations Of 8 Priests For Miami See Scheduled

Eight young men will be ordained to the priesthood for the Archdiocese of Miami during rites of ordination this month and next in Miami and in Ireland.

Archbishop Coleman F. Carroll will confer the Sacrament of Holy Orders on four seminarians from Miami during sacred rites of ordination at 11 a.m., Saturday, May 30 in the Cathedral of St. Mary.

Those who will be ordained next Saturday are the Rev. Mr. John Gubbins, Visitation parish; the Rev. Mr. Owen D. Henderson, St. Kieran parish; the Rev. Mr. Gerald Morris, Holy Rosary parish, Perrine; and the Rev. Mr. Robert L. Magee, St. Louis parish.

All are now completing their studies for the priesthood at the Seminary of St. Vincent de Paul, Boynton Beach.

Now preparing to receive Holy Orders in their native Ireland are the Rev. Mr. John B. Dalton of Listowel and the Rev. Mr. James Paul Murphy of Cork, will be ordained by Bishop Michael Russell at

noon on Sunday, June 7 in the Cathedral in Waterford.

The Rev. Mr. Thomas S. O'Dwyer of Roscommon will be ordained Saturday, June 6 by Bishop Lennon of Kildare in St. Patrick Cathedral, Carlow. His brother, Father

Dominick O'Dwyer is assistant pastor at St. Bartholomew Church, Miramar.

The Rev. Mr. James P. O'Shaughnessy will be ordained Sunday, May 31 in St. Peter's Cathedral, Wexford.

**THE VOICE**

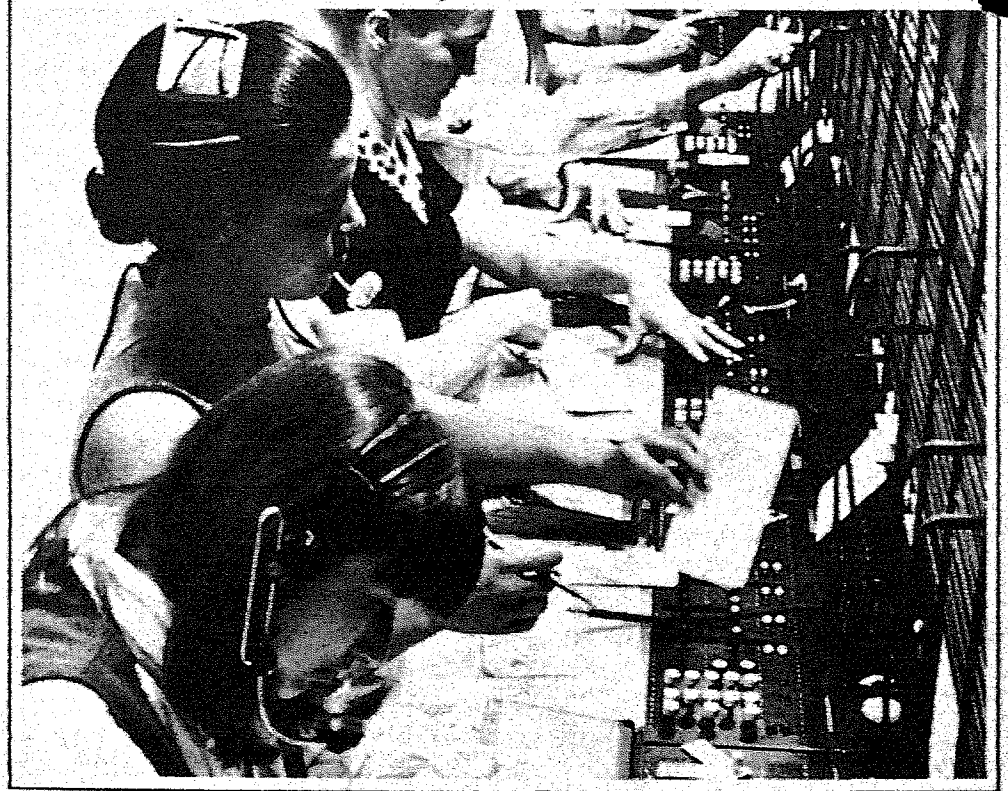
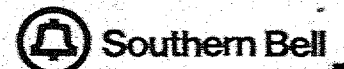
Archdiocese of Miami  
Weekly Publication

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

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# 543,000 Catholics In Archdiocese

The Catholic population of the eight counties of the Archdiocese of Miami reached a total of 543,000 persons, according to official figures released this week, in the Official Catholic Directory for 1970.

The new figure reflects an increase in the total population which includes persons of all faiths of 483,526 from 1,588,774 to 2,072,300 in all eight counties, while the Catholic population — bolstered by a building boom in many areas — jumped to 543,000.

A total of 68,691 students were under Catholic instruction within the Archdiocese of Miami, an increase of 2,618 over the 1969 figure of 66,073.

Total diocesan priests now number 242, who along with the 144 priests of Religious Orders now serving in the Archdiocese comprise a total of 386 priests serving in the area in 1970.

A decline was reflected in the number of Brothers — 54, down four from the 1969 figure — and the total number of Sisters — 776, down 51 from the 1969 figure — in the Archdiocese.

The number of parishes increased this year from 94 to 104.

The number of seminarians studying for the priest-

hood in the Archdiocese of Miami is now at 187.

The Archdiocese has opened one new facility for

the care of orphan and infant dependent children, bringing the total of residences to five for 1970.

The number of infant baptisms in the archdiocese increased almost 1,000 — from 8,338 in 1969 to 9,292 in 1970.

## Asserts Baptists Are 'Responding' To Unity March

By NC News Service

LOUISVILLE, Ky. — Southern Baptists are responding to ecumenism with "surprising friendliness," said a noted lay leader in the ecumenical movement who predicted a closer sense of unity among Baptists and Roman Catholics in the near future.

Dr. Brooks Hays, executive director of the Wake Forest Ecumenical Institute and former president of the national Southern Baptist Convention expressed those ideas to newsmen here following the opening session of two and a half days of dialogues between Southern Baptists and Catholics held at the Kentucky Hotel.

"The ecumenical movement isn't really moving like prairie fire," Hays explained, "but there has been a surprising friendliness to the general idea. How to give it content is the big question."

Meanwhile, Ray Ryland, a Catholic layman and an assistant professor of religious studies at the University of San Diego, said he agreed with Hays and called the ecumenical progress among Catholics "great." But he added there are several "hang-ups" which are inhibiting the movement.

Hays and Msgr. Bernard F. Law, executive director of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs, were the principle participants in the dialogues. The meetings were closed to the public and the press.

In VIENNA, observers of life behind the iron curtain reported that Communist officials in Czechoslovakia are stepping up their persecution of priests in the country's Slovakia region. Rigid enforcement of laws requires priests to secure express government approval to say Mass privately, to carry on pastoral activities outside their own parish boundaries, and to function as a licensed clergyman.

In WASHINGTON, approximately 100,000 demonstrators gathered behind the White House to protest the war in Southeast Asia. Although largely peaceful, the demonstration saw some arrests for isolated acts of violence and others for nude swimming in the reflecting pool in front of the Lincoln Memorial. President Nixon appeared at the memorial early in the morning to talk with about 50 demonstrators. At the same time many religious leaders, including officials of the Liturgical Conference, called for an end to the war in Southeast Asia and outlined plans to oppose the U.S. war effort.

In TRENTON, N.J., New Jersey governor William T. Cahill announced plans to grant \$9.5 million in stated aid to nonpublic schools. The plan, which should be voted on by the state legislature in the fall, provides for the state to pay 20% of the salary of a teacher teaching a secular subject and up to \$10 per student for textbooks. The salary supplement will be increased in deprived areas.

In BALTIMORE, Cardinal Lawrence Shehan predicted that future meetings of the National Conference of Catholic Bishops would be opened to the press. The cardinal said that "the overwhelming majority of bishops actually favor a change in procedure which will permit the press and other groups to be present for certain meetings of the conference of bishops."

In SALISBURY, Rhodesia, the nation's Catholic bishops held what were described as "cordial" talks with government officials. Two bishops said that Rhodesian Prime Minister, Ian Smith, has agreed to discuss the controversial Land Tenure Act, which divides the country into white and black regions. Many church leaders, including all of Rhodesia's Catholic bishops, have voiced opposition to the act.

In CHICAGO, Sister Ethne Kennedy, head of the new National Assembly of Women Religious, promised the group wouldn't be a "cookie cutter" organization. The new group has already given support to the grape boycott, the new-look Immaculate Heart of Mary community in Los Angeles, and plans for a national pastoral council.

In CLEVELAND, Jesuit Father James J. Gill of Harvard said that the generation gap is to blame for the number of young priests who leave the ministry. Father Gill said that conflict between younger priests led to younger priests' departure from the Church. He suggested that new experiments try to determine the role of the priest in the life of the Church.

In SANTA FE, Argentina, 125 priests voted to reject capitalism in an effort to help the poor of the underdeveloped Third World. Three bishops endorsed the priests' emphasis on social and economic change. Throughout Latin America, the Church is reportedly growing more responsive to the needs of the poor and the efforts of militant priests and bishops.

## U.S. Catholic Total Falls; First Time In 70 Years

NEW YORK — (NC) — The 1970 Official Catholic Directory reports the number of Catholics in the United States fell last year for the first time since 1900.

Also lower were the number of priests, nuns, brothers, converts, infant baptisms, schools, students in Catholic schools, and places where Mass is celebrated, according to figures in the annual published by P.J. Kenedy and Sons of New York. The 1970 Directory was issued May 21.

The volume itself — almost 1,700 pages and weighing more than six pounds — is almost the only thing in American Catholicism that remained as big as the year before.

Most significant decrease was in the number of Cath-

olics in the nation. The 1970 directory reported 47,872,089 U.S. Catholics — a numerical decrease of 1,149 from last year's directory and a proportional decrease in the percentage of Catholics in the total population. They now number 23.5% of the country's 203,616,268 population.

The total Catholic population reported in the official directory is drawn from the number of Catholics living in the United States plus the number of American Catholics living overseas on military, diplomatic or private business.

In 1900 there were 10,129,677 Catholics recorded in the U.S. The total had gone up steadily every year since until now.

Diocesan priests in the U.S. decreased 182 from the previous year's total of 37,454 — a smaller drop than partial and unofficial surveys by others had indicated during 1969 — while priests of religious orders shrank by 246 to 21,920. Orders of religious brothers reported a loss of 132, for a total of 11,623.

Sisters showed the largest decline, losing 6,236 women and standing at a new total of 160,931.

The number of parishes with resident pastors was up by 80 to 17,653 and — along with parishes lacking a resident clergy — meant a record total of 18,224 parishes.

Converts decreased by more than 10% to 92,670. The number of infant baptisms was off 8,314 to 1,086,858, while the number of marriages climbed more than 11,000 to 417,271 during the year.

Catholic college and university enrollments decreased by 4,853 students, reversing an annual comparative trend upward each of the previous 16 years. Current enrollments now total 430,863 — compared with 302,908 in 1960 and 252,727 in 1950.

There were 606 fewer educational institutions. Full-time pupils in Catholic elementary and high schools — which total 12,029 schools — declined 6.2% in one year and 10.2% in two years, for a numerical drop of 313,252. Total pupils are now 4,720,018.

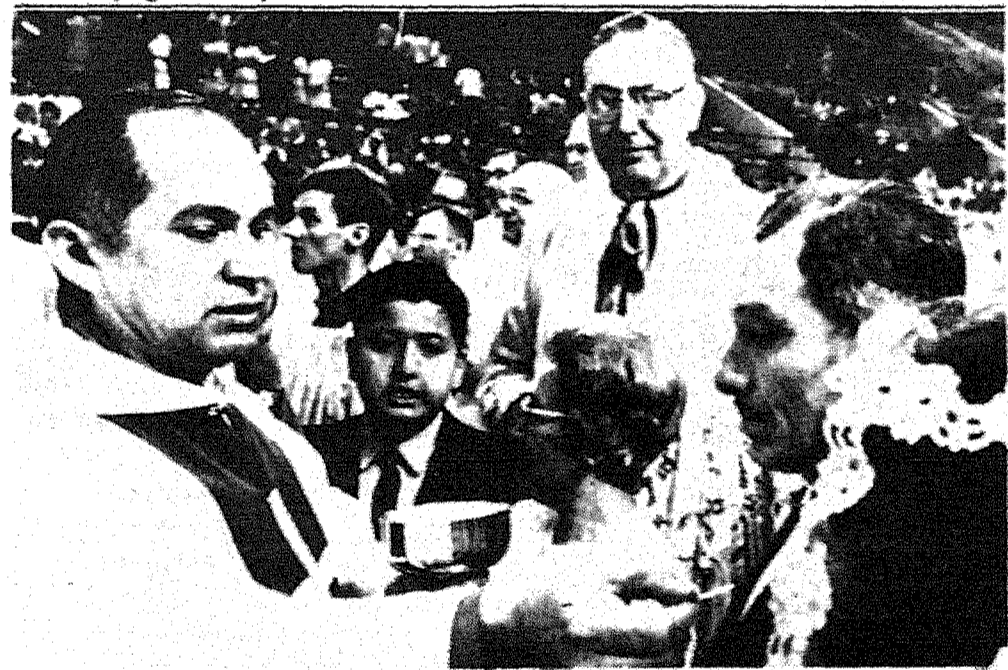
All children under Catholic instruction — including those in public schools who belong to part-time religious instruction programs — number 10,638,156, which is down 331,414 from the year before.

Among institutions, there were 383 fewer places where Mass is celebrated; 43 fewer seminaries with 5,084 fewer seminarians (now 28,906 studying); 9 fewer hospitals; 19 fewer nursing schools; and 10 fewer homes for the aged and invalid.

One decrease was in the deceased: 11,384 fewer Catholics died in the period covered by the 1970 directory than in the period covered by the 1969 directory. The statistics in the book date from Jan. 1, 1969, to Jan. 1, 1970.

The hierarchy expanded from 280 to 285 bishops in the past year, with three new dioceses — Fort Worth, Phoenix and Birmingham — and the Eastern-rite Eparchy of Parma established. The Church in the U.S. has 31 archdioceses and 129 dioceses.

The Kenedy volume is available in paperback and hardcover editions. It includes a statistical summary outlining the condition of the Church in the U.S. in 63 categories for each diocese, as well as a national total.



DURING AN UNUSUAL ceremony held in an unusual place, San Antonio's Convention Center Arena, the Rt. Rev. Patrick F. Flores distributes Communion after he was consecrated as Auxiliary Bishop of the San Antonio Archdiocese. Bishop Flores, a 41-year-old Mexican-American, was elevated to the episcopacy in ceremonies marked by homilies delivered in English and Spanish by Catholic, Jewish and Protestant clergymen and the reading of the Epistle by labor leader Cesar Chavez.

## Lack Of Masculine Identity Blamed In Family Problems

HOUSTON — (NC) — Many problems besetting today's family can be traced to a lack of masculine identity, the Galveston-Houston diocesan director of the Pre-Cana program told engaged couples at a conference here.

Father Lawrence Connelly, who has been counselling married and engaged couples for 11 years, laid much of the blame for the troubles on the nation's fathers.

"Why are we having so much trouble with our youngsters today?" he asked. "Because they don't have a good masculine identity. This is why we have so many mother's boys entering marriage since World War II."

Father Connelly, pastor St. Paul's church in Nassau Bay and director of the Galveston-Houston Pre-Cana diocesan program for the past seven years, said the American scene is full of men who are incapable of going beyond the role of protector.

"Many men feel that being a husband means being a protector and provider — period," he said. "There are very few women today who need a provider. They have protection offered to them through laws."

"As for the idea that the wife runs the home and the husband runs the office —

forget it. Too many wives have to do it all. Both the father and the mother run the home — and both raise the children."

Father Connelly said too many men are looking for mother substitutes when they marry.

"And how many men are married to their jobs?" he asked. "I personally feel much of what the students are saying on college campuses is against the impersonalism in our lives and in our homes where the father is rarely there."

If a man's job comes before his wife, this is infidelity, the priest charged.

"I've listened to too many neurotic women who are not loved in their homes," he added. "The wife has every right to feel first — and the children second."

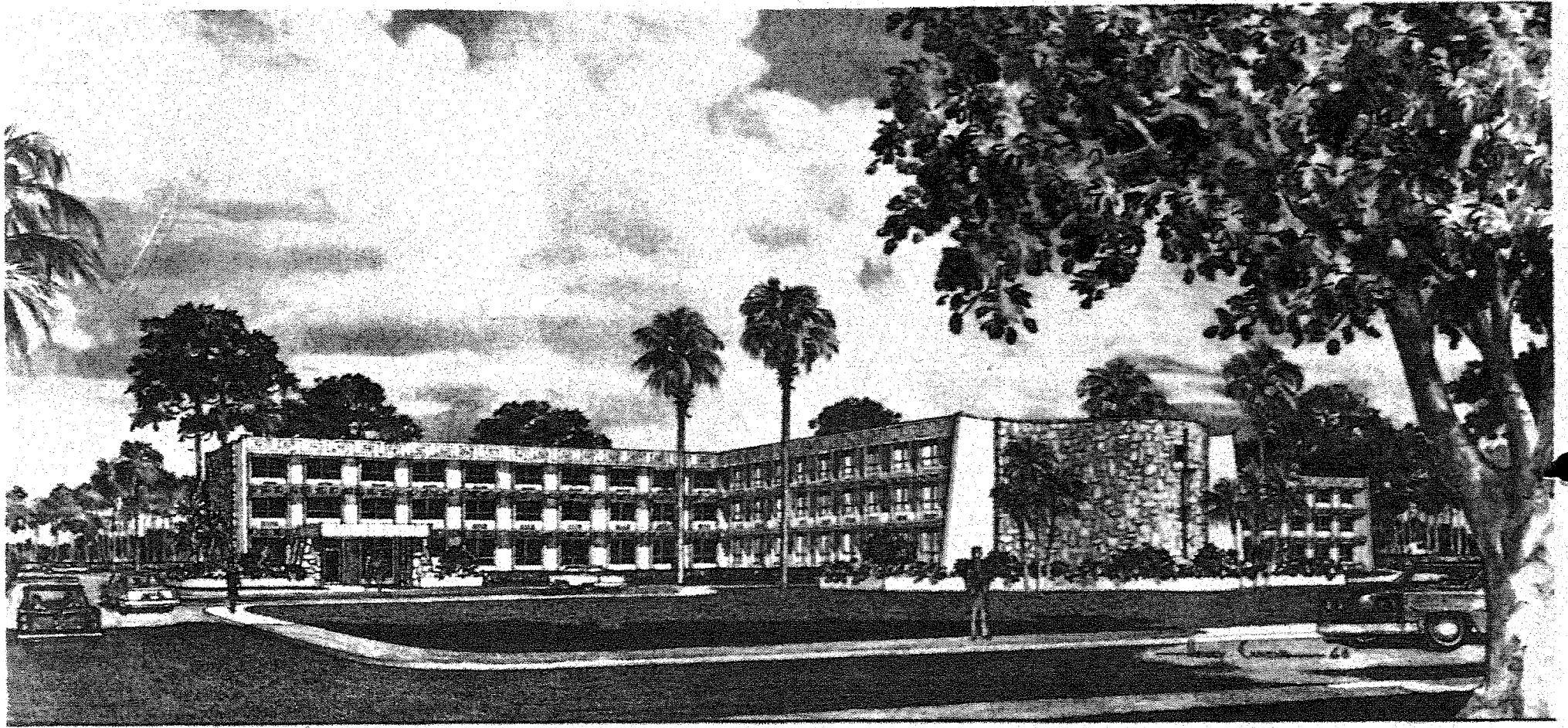
The pre-Cana director said many marriages fail because husbands consider their jobs more important than their families.

"Marriages don't fail," he said. "People do."

A real man, the priest added, is one who is kind, sensitive and loving, as well as a leader.

Father Connelly advised the young couples to seriously consider their prospective marriage. "Are you ready for marriage?" he asked. "If not, have the courage to delay it."





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# Center For Senior Citizens Is Blessed

New Villa Maria in North Miami was blessed by Bishop John J. Fitzpatrick last Sunday. A reception for guests followed in the new structure.

**N**ORTH MIAMI - Villa Maria Nursing and Rehabilitation Center became a reality last Sunday when the new building, providing facilities for 200 senior citizens was blessed by Bishop John J. Fitzpatrick.

Hundreds of guests toured the new facility, located at 1055 N.E. 123rd St. and administered by the Congregation of Bon Secours, a community dedicated to the care of the ill and aged.

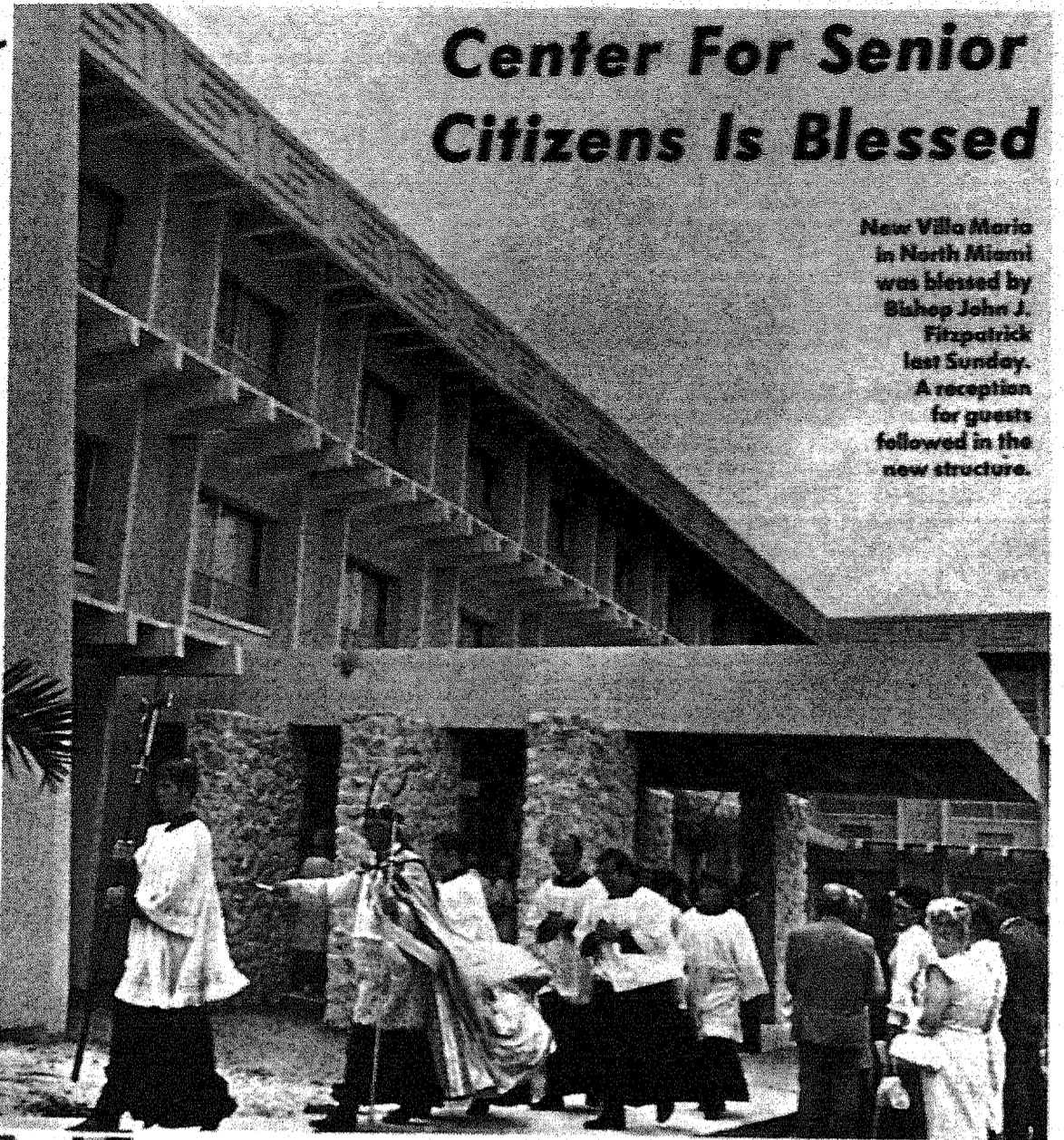
Included in the three-story structure are spacious room accommodations, up-to-date equipment and colorful furnishings, a central dining area, laboratory rooms for routing diagnostic tests and X-rays, a pharmaceutical department, indoor lounges and outdoor patios.

A day care center, where elderly persons or disabled members of a family may receive treatment on an out-patient basis, and may remain the whole day participating in group activities while their relatives are at business, is a new feature of the Villa Maria.

According to Sister Helen Mary, Superior, modern methods of physical and occupational therapy will be employed to assist residents in achieving their highest level of self-care and independence, including a comprehensive program of arts and crafts and recreational and educational activities.

Spiritual center of the Villa is the new chapel where 200 persons may be seated for Mass and disabled patients on second and third floors may participate from balconies.

Parabolic in shape, the chapel is surfaced with native coral rock. An abstract form faceted glass wall, above the



New auditorium and recreation room at Villa Maria provides colorful and cheerful atmosphere. Sunday's dedication program conducted in the air-conditioned building, was attended by several hundred guests.

altar, executed by Gabriel Loire of France, depicts the Blessed Trinity.

Side windows, also executed by Loire, are predominantly abstract in quality and depict flora and fauna of Florida with the symbols of faith, hope and charity. The Mass altar and altar of repose are of solid cut granite.

Designed by Miami architect Thomas J. Madden, Jr., and built by Baumgartner Construction Co., the new Villa Maria is located on property donated by the Archdiocese of Miami.

In addition to Bishop Fitzpatrick, those who participated in the dedication program included Mother Urban, Provincial of the American Province of the Sisters of Bon Secours; Miami Dolphins manager, Joseph Robbie; and Richard Potvin, a member of the Villa advisory board.



Miami Dolphins manager, Joseph Robbie was speaker during ceremonies of dedication at the Villa where some 200 residents will now be accommodated.



Sister Angelina, a nun of the Congregation of Bon Secours which administers Villa Maria, talks with a guest in one of the new day lounges and recreation rooms (above). At right, Sister Helen Mary, superior, view the new dining area.

Open house will be held from 2 to 5 p.m., Saturday, May 23, when visitors will be welcomed to tour the facility.





## EDITOR'S COMMENT

# Public Has Duty To Manifest Its Will On Abortion

The news on Wednesday from Tallahassee concerning the abortion bill seemed at first glance to give reason for optimism to those who are opposing the liberalization of the law. Perhaps the optimism ties to the distressed reaction of the two most ardent proponents for easier abortion, Senator Kenneth Myers and Representative Miley Miers. They lamented the House Committee action on Tuesday which amended by a 7-6 vote the Senate-passed abortion bill to remove the mother's mental health as a grounds and require voter approval for any liberalization.

Representative Miers gloomily predicted "I don't think there is very much chance of getting any effective abortion bill out of this session."

However, pushing beyond these mournful comments, those close to the situation in Tallahassee are hard put to find reason for genuine optimism. The bill will be on the floor of the House next week and still has a very good chance of passing. Between now and then, we are told, Tuesday's suggested amendments can fall by the wayside. Even the suggestion that the people have a voice in liberalizing the abortion bill, which sounded very reasonable to most, can be pushed aside and forgotten.

Obviously, this is not the time to relax in the all-out effort to make known to legislators one's opposition to these proposals. It is urgent right now that everyone who feels in conscience that liberalized abortion is morally wrong and would be harmful to the wellbeing of our State should write or wire the legislators. Those men are agonizing over this vital question themselves, and their own decision will be greatly influenced by what they think is the will of the people. Make known your will today.

## Another Ecumenic Document Issued

VATICAN CITY — (NC) — A new ecumenical document sets down the principles of ecumenism to be introduced in all institutes of advanced learning so that through knowledge the cause of unity can be advanced.

This was the import of a Vatican directive made public in a press conference by the president of the Vatican Secretariat for Promoting Christian Unity, Cardinal Jan Willebrands.

Entitled "Directory for Ecumenism in Higher Education," the document sets down guidelines and reasons for action for students and faculties of not only theological seminaries, but also those who frequent Catholic centers on secular campuses.

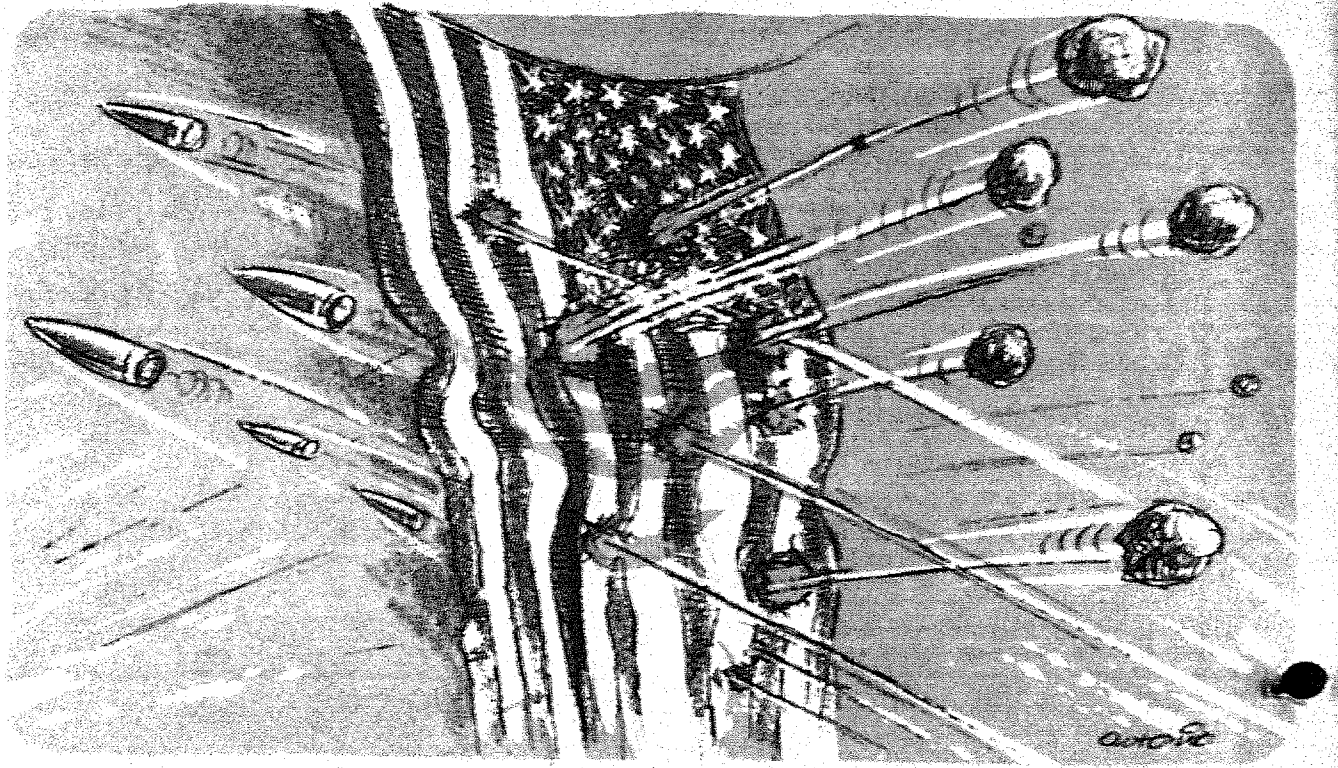
Cardinal Willebrands pointed out that this is the second set of principles issued by the secretariat to guide implementation of the

many ecumenical desires of Vatican II. A companion document was issued in May, 1967, dealing with the use of sacraments, liturgy and prayer between Catholics and Christians.

The document reminds theology students that a study of ecumenism will enrich their spiritual lives by acquainting them with the tradition of others. Singled out for particular study are the "treasures found in literature, monasticism and mystical tradition of the Christian East, Anglican worship and piety and the evangelical prayer and spirituality of the Protestants."

The cardinal stated that this directory was prepared "on the broadest base" possible, after consulting international experts and many agencies of the Holy See.

The rocket's red glare . . . bombs bursting in air.



### Truth Of The Matter

## 'Horrors' Of Population-Explosion More Than Likely A 'Pipe Dream'

By MSGR. JAMES J. WALSH

Our leaders frequently warn us about the dire things to come unless the population of the world is held down. People are being called unpatriotic if they continue to bring human beings into existence. Others have gone beyond name-calling, and no longer take the wrist-slapping attitude of rebuking. Now they shake the club and threaten spine-tingling deprivations unless we cooperate and cut out having babies. They paint so gloomy a picture that one can visualize man in the years ahead being pushed into the sea or walking off cliffs because there is no foothold for him anywhere; and even if there were, there is not a crust of bread to keep him alive. The movies have a great theme here for a horror picture — a world teeming with human beings with nothing to eat and nowhere to live.



MSGR. JAMES J. WALSH

In the face of all that, it would take a bold man indeed to stand up and question the fearful prophecies. I am not that brave man nor would I pretend to be that well informed on so complex a subject. But I wonder why we don't hear more from those experts who are competent and who do not believe the predictions are true and who offer solutions to the food shortage?

Why do people accept with such gullibility those horrendous predictions which, if not challenged or not proven false, can soon result in the loss of family freedom and goodness knows what else. Our leaders do deserve our confidence and support. But we ought to remember that they have a remarkable record of being wrong in predicting unusual blessings and unusual evils for the country and for the world.

World Wars I and II give impressive documentation of this fallibility. In the economic area, mistaken judgment of the experts is a commonplace. There is always that one unknown factor which turns the brilliant charts and graphs into a maze of meaningless lies.

Recent articles, perhaps somewhat timidly, have pointed out that there are many plus factors in the population explosion which have not been adequately publicized nor acted upon. The assistant general director of the United Nations Food and Agriculture Organization claims the new cereals which triple normal grain harvests can "wipe out under nutrition and even hunger." Dr. Otto Ernst Fischnich went as far as to say that this could happen within ten years.

A British economist at an Australian University has no time for the views of the gloomy prophets around President Nixon, like his science advisor, Dr. Lee DuBridge, who considers the population growth public enemy No. 1. Dr. Colin Clark, director of the Institute of Economic Progress at Monash University, stated recently that the problem of the future will be that of having too much food and too few people to eat it. Within a few years he expects India and Pakistan to become food-exporting countries.

Cardinal Eugene Tisserant is an authority on Asian languages and culture, not on their economic problems, but his observations, gained from talking with experts and reading the nonpublicized reports, are interesting. He said recently that he had come to the conclusion there is no danger that the world will be overcrowded, if the proper steps are taken. He commented that Brazil could support 100 million more people, that Northern Canada with the development of cold weather plants, and even India if its vast forest lands were cultivated, could provide enormous supplies of food.

The headline in the Miami Herald the other day indicated where solutions to these grave problems lie — in the laboratories of science which claim even now the ability to change starch into protein. And the oceanographers have repeatedly told us there is more than enough food on the bottom of the ocean to feed the world.

Let's hope that our approach to such vitally important problems will not be so fearful and negative as to either prevent or destroy human life to preserve the lives of others in the next generation.

Those who are settling into a quiet acceptance of the recent changes of the Mass may still be edgy about more changes coming. If so, they can relax for quite a while in the assurance given recently by an American Bishop who serves on the International Committee on English in the Liturgy. Bishop John J. Dougherty, auxiliary of Newark, stated that "with the changes introduced on Palm Sunday in most parts of the United States, we have arrived at a kind of pause. I think it would be true to say that we have a moratorium on the Mass for several years. Some are saying five years, but I think it safer to say several years."

Incidentally, none of us can realize the tremendous work that went into the translation we all used last Sunday at Mass. Bishop Dougherty explained that his committee produced an English text from the approved Latin text given by the Congregation for Divine Worship. This translation went to two groups within the committee for changes. Then the Bishops Conferences of the 10 English-speaking nations involved studied the amended translation and made further suggestions. Then the translation was rewritten and submitted again to the various Conferences of Bishops for approval. Before it was really "in" the translation had to go to the Vatican for final approval.

## Cdl's Words Astonish Pope

By PATRICK RILEY  
VATICAN CITY — (NC) — Pope Paul VI, confessing "pained astonishment" at Cardinal Leo Suenens' public criticism of the way he governs the Church, has declared his respect for the Second Vatican Council's teaching on the responsibility of all bishops in the government of the Universal

Church. "For our part, the council really remains the program of our pontificate," he asserted in a speech that replied in clear terms to the Belgian cardinal's criticisms but did not mention him by name.

"We in fact attach great importance to the council as a precious gift of the Holy

Spirit and we strive to be respectful toward the collegiality of the episcopacy, contrary to what, recently and to our pained astonishment, has been said."

(Cardinal Suenens, in an interview with the Paris daily *Le Monde*, had taken exception to Pope Paul's refusal to open the celibacy question

to discussion among the bishops and between the Holy See and the bishops. While admitting the Pope's right to so act — "legally and by way of exception" — he said the central problem is "the very manner of conceiving Church government and the application of certain principles that are at the heart of Vatican II.")

## THE VOICE

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

The Most Rev. Coleman F. Carroll Archbishop of Miami

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The Voice Publishing Co., Inc.  
Rt. Rev. Msgr. James J. Walsh  
Editorial Consultant

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

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





Solemn Pontifical Mass according to the new rite was celebrated by Archbishop Coleman F. Carroll last Sunday in St. Mary's Cathedral in observance of the Feast of Pentecost.

# New Order Of Mass Inaugurated

The New Order of Mass was inaugurated in the Archdiocese of Miami last Sunday as Archbishop Coleman F. Carroll sang a Solemn Pontifical Mass in the new rite in observance of the Feast of Pentecost.

Churches throughout South Florida's eight counties also introduced the New Order of Mass during last Sunday's Masses.

Reminding the congregation that when Christ appeared to the Apostles hidden in an upper room He brought with Him peace, Archbishop Carroll said that to find more of the meaning of the Feast of Pentecost it is necessary to return to another occasion when Our Lord promised the Apostles that he would send the Holy Spirit to bring them peace, understanding and love.

"In offering the Holy Sacrifice of the Mass and in the new Liturgy for the first time in this Cathedral," the Archbishop declared, "I suggest you direct your attention in a very special manner to those things which our Lord said the Holy Spirit would bring to the Apostles, and

meditate on what the coming of the Holy Spirit should mean to each and every one of us."

Emphasizing that the Holy Spirit came to bring love, Archbishop Carroll noted that "we look about us and we see as never before in the history of this country so much violence, discord, and apparent hatred of our fellow man."

"God knows we need peace," he said, "peace in our souls as individuals, peace among members of the community in which we live — in our country — and in the world."

But the Archbishop counseled, "Peace is not merely an absence of war. It is the grace of God within our souls," he explained, pointing out that "love is not an emotional thing — love is in the will."

"We are at peace with God and we love God when we do His will and understand that our neighbor is a child of God," Archbishop Carroll stated. "We are at peace with God when we put our own lives in that order, using the grace of the Holy Spirit."



St. John Vianney Seminary Choir sang during Mass under the direction of Father John Buckley, C.M.

Cathedral organist, Robert Fulton, is shown at the organ in the choir loft. Member of the Cathedral choir also sang during the special program of music.



Juan Mercadal, classical guitarist, was a featured soloist during Mass of Pentecost.



William Klinger, clarinetist with the Miami Philharmonic Orchestra, joined Juan Mercadal during Mass Program.

Knights of St. Gregory, C. Clyde Atkins, Philip Lewis, and Joseph Fitzgerald, provided guard of honor during Pontifical Mass in St. Mary's Cathedral, where the new Order of Mass was inaugurated in the Archdiocese of Miami.



Young Bruno Filecci, Jr., held by his parents, receives the blessing of Archbishop Carroll outside Cathedral.



# Text Of Bishops On War

Following is the text of a statement on U.S. involvement in Indo-China released May 8 by the International Affairs Committee of the U.S. Catholic Conference in Washington, D.C.

The escalation of the war in Indo-China by the United States places the people of our country and of the whole world in a position of agony and crisis. For war is evil, and, as such, war can be tolerated only at the cost of severe strain and dire social consequences. Vatican Council II, speaking during even less violent times, expressed concern that "the whole human family has reached an hour of supreme crisis" (*Gaudium et Spes*, 77) because of war. The American Bishops reiterated the same apprehension in their 1968 national pastoral letter, "Human Life in Our Day."

The entry of American military forces into Cambodia and the renewed bombing of North Vietnam this week weigh heavily upon us all. The Church has no special competence in making economic, political or military judgments, but, like all responsible men, churchmen must view the present reality maturely and from the special viewpoint of morality. In 1968, the U.S. Bishops stated:

"The responsibility of moral leadership is the greater in the local Church of a nation whose arsenals contain the greatest nuclear potential for both the harm that we would wish to impede or the help it is our obligation to encourage. We are acutely aware that our moral posture and comportment in this hour of supreme crisis will be assessed by the judgement of history and of God."

In the light of this, we take note of these important developments:

- The President has seen fit to increase the use of military force in the resolution of the complex situation in Southeast Asia.

- This escalation has resulted in the intensification of protest, not only among our young people but across a wide spectrum of the public.

Certainly reasonable men can in these difficult circumstances reach different conclusions in resolving their consciences. Some citizens, acting in honesty and sincerity, protest the judgment of the President in ordering our troops to enter Cambodia forcefully and our air force to renew and express this conclusion. "It is the duty of the governed to analyze responsibly the concrete issues of public policy," stated the U.S. Bishops' Pastoral of 1968. The Pastoral further recognized explicitly the right, based on Christian principle, of conscientious dissent.

On the other hand, in the present circumstances, some citizens in good conscience support Mr. Nixon in his judgment to enter Cambodia and step up the use of American military might. Christians theologians, while acknowledging that war is evil, have been able to justify mass violence under certain very restricted conditions. Vatican II and the American Bishops' Pastoral did not condemn outright all use of force. Thus, the U.S. hierarchy stated in 1968:

"We join wholeheartedly in the Council's condemnation of wars fought without limitation. We recognize the right of legitimate self-defense and, in a world society still unorganized, the necessity for recourse to armed defense and to collective security action in the absence of a competent authority on the international level and once peaceful means have been exhausted."

But in evaluating the government's use or escalation of military power, the Christian must form his conscience in the light of Christian theology, meeting satisfactorily the demands required by the traditional principle for a just war.

In the current U.S.-Vietnam-Cambodian situation these principles can be stated as follows:

1. The war, to be just, must be waged by a public authority. This insure the "legitimacy" of the war; that is the government action to wage war should represent the collective conscience of the people.
2. The war must have a just cause. Wars of aggression are thus ruled out. The cause has to be just, for example self-defense.
3. The war must be fought with right intentions. The citizen asks himself here whether the intentions of the U.S. in Indo-China are tenable or narrowly selfish.
4. The war must have proportionality. The favorable results obtained through the use of military violence must outweigh the collective harm done by war's violence. Already eighteen months ago the U.S. Bishops asked in their national pastoral:

"In assessing our country's involvement in Vietnam we must ask: Have we already reached, or passed, the point where the principle of proportionality becomes decisive? How much more of our resources in men and money should we commit to this struggle, assuming an acceptable cause or intention? Has the conflict in Vietnam provoked inhuman

dimensions of suffering? Would not an untimely withdrawal be equally disastrous?"

Now that the war has assumed vast new dimensions, it is all the more imperative to have the answers to such questions. One must ask, too, whether by its current action in Indo-China our government does not risk defining the role of this nation increasingly in terms of the use of violent power.

We plead with our people and our Government to view the use of military force in the light of what we deem the wisdom of Vatican Council II. "An evaluation of war with an entirely new attitude," an attitude that will prompt us all to explore and pursue every possible alternative to this heinous and violent means of settling differences among nations. War, after all, is not only violent, it is violence in the extreme. How else can one judge the use of Government power to marshal the human, technological, financial and raw materials of a nation in a concerted and massive effort to kill persons and destroy property of another nation?"

We plead, too, with public authorities in this nation and also with those who are critical of government policy to refrain, at this moment of crisis, from words and actions which will further complicate the search for a just resolution of the crisis.

We pray then and shall work for the earliest possible termination of hostilities.

Committee for International Affairs, U.S. Catholic Conference:

Most Rev. Edward E. Swannstrom, Executive Director, Catholic Relief Services, New York, Chairman

Most Rev. Coleman F. Carroll, Archbishop of Miami

Most Rev. John J. Dougherty, Auxiliary Bishop of Newark

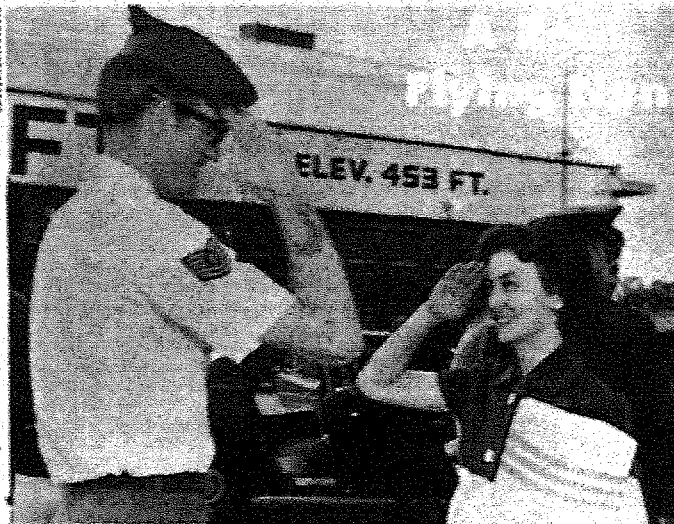
Most Rev. Joseph H. Hodges, Bishop of Wheeling, West Virginia

Most Rev. Aloysius J. Wycislo, Bishop of Green Bay, Wisconsin

Mr. James J. Lamb, Executive Director, Center for the Study of Development and Social Change, Cambridge, Massachusetts

Dr. Miriam T. Rooney, Milburn, New Jersey

The Rev. Richard C. Spillane, S.J., Creighton University, Omaha, Neb.



SISTER NANCY EAGAN, the first active nun to hold a U.S. military commission, returns her first salute as a lieutenant in the Air Force. Saluting her is Technical Sgt. Jimmy R. Burris, a medical technician at Scott Air Force Base, Ill. Sister Nancy, a member of the Order of the Sisters of St. Joseph at Carondelet, Kirkwood, Mo., will serve in the Air Force Reserve as a flight nurse aboard the Military Airlift Command's C-9 Nightingale "Flying Hospital."

## Auxiliary Bishop Named For Pittsburgh Diocese

WASHINGTON (NC) — was vicar general and Pope Paul VI has named chancellor of the Pittsburgh diocese at the time of his appointment.

He was educated in Pittsburgh public and Catholic schools, and received his

The appointment was announced here by Archbishop M. Leonard of Pittsburgh. The appointment was announced here by Archbishop Luigi Raimondi, apostolic delegate in the United States. Bishop-elect Bosco, 42, a native of New Castle, Pa.,

seminary training at St. Vincent Seminary in Latrobe, Pa. Following ordination in 1952, he studied at the Lateran university in Rome.

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# Calls 'Dignity-Death' Bill Dangerous

TALLAHASSEE — A "Death With Dignity" bill which last week was reported favorably out of the House General Legislation Committee was described this week by the Florida Catholic Conference as "purely and simply a euthanasia bill."

In urging defeat of the measure, expected to reach the floor of the House of Representatives early next week, Thomas Horkan, executive director of the Florida Catholic Conference, pointed out that "the concept of death with dignity, or the right to die with dignity is an appealing one but one which, in the final analysis, is an uncertain term."

Noting that the bill does not define the term, and emphasizing that it is evident from discussions, news articles and debate, that the term has different meanings for different people, Horkan revealed that the Hartford Courant in Connecticut recently referred to the bill as the "Florida Euthanasia" bill.

"There is no state in the union which has any statute similar to this one; there is no case decided in any of the courts of the United States which is reported, which defines 'death with dignity' or the 'right to die with dignity,'" Horkan stressed, adding that death with dignity in some countries may well be by the insertion of a Samurai Sword into the abdomen.

"Then others, perhaps," he continued, "through the use of firearms, drugs, or what have you. For all this bill says, this may well provide for the form of the 'death with dignity' to be whatever the individual decedent-to-be may select, or whatever his physician may select."

"At the same time, proponents of this bill indicate that it simply provides that a person who is terminally ill may elect to have life-prolonging measures terminated, so that his life may end naturally and not artificially extended by the use of extra-ordinary means" Horkan stated. "The law permits this

now, most physicians so advise their patients, or the families of their patients if the patient is unconscious; and throughout the United States patients are permitted to die with dignity without the continuance of tubes, intravenous feedings, transfusions, etc. If there is a problem in this area, it is not statutory, but rather one of education."

According to Horkan, from a moral standpoint this has long been the position of the Roman Catholic Church — that extraordinary means need not be resorted to in order to prolong the life of a terminal patient.

However, it is clearly immoral and clearly contrary to the law of all 50 states, for a physician to administer drugs, insert air into veins, or use other means to directly cause or accelerate the death of his patient, he added, saying it is impossible to determine from the language of the bill whether or not this is being legalized.

Horkan also recalled that a proponent of the bill has constantly in talks around the state, in publications and in materials distributed, indicated that it is not simply the terminally ill patient at the end of the road that should be provided with death with dignity. It is his proposal, he said, that the severely retarded inmates of state institutions and other persons whose lives are to be judged "beyond the point of meaningful existence" are to be provided with "death with dignity," and election by an individual that his life not be prolonged, or that a hopelessly ill person be permitted to die with dignity. He is talking about a decision by other people who are burdened with the simple care for that life, that the life be terminated.

The Bill provides that the decision to eliminate extra-ordinary treatments, transfusions, intravenous feedings, etc. for a terminally ill patient may be made by the next of kin or others today, where the patient is unconscious. "Surely, with the vague language in this bill," Horkan declared, "this decision should not be given to the next of kin or to physicians or circuit judges, to terminate affirmatively the lives of people who are not terminally ill, but are simply a burden on their family or on the state."

"For all the foregoing reasons and particularly because of the undefined terms used throughout the bill without any limitations, this bill must be considered purely and simply a euthanasia bill. The Florida Catholic Conference urges its defeat for these reasons," Horkan declared.

## Senator Says Pupil-Aid Will Win This Session

TALLAHASSEE — Confidence that a tuition grant bill for non-public school students will be passed during this session of the Florida legislature was expressed this week by one of the legislators who introduced the measure.

Sen. George Hollahan (D-Miami) pointed out that "despite a number of built-in obstacles, I am confident that the bill can be passed."

A minimum tuition-grant measure approved last week by the Senate Education Committee has stalled in the Senate Ways and Means Committee which Monday voted

### Tax Bill Doesn't Affect Church, Charity Exemptions

TALLAHASSEE — An Ad Valorem Tax bill was passed by the House of Representatives Tuesday.

According to Thomas Horkan, executive director of The Florida Catholic Conference, the bill "does not adversely affect church, school or charitable exemptions as they now stand."

However, the bill does eliminate many tax exemptions formerly granted to fraternal organizations in the past.

out a general appropriations bill, before beginning discussions on the tuition grant bill.

Meanwhile, a similar bill in the House of Representatives is under study in a select

sub-committee, having been referred by the Public Education Committee.

Late Tuesday, three other bills providing registration of private schools, placing all

accrediting agencies under the jurisdiction of the State Dept. of Education, and requiring non-public schools to be accredited by recognized agencies or post bonds covering tuition collected, was voted out of the House Public Education Committee and sent to the House Appropriations Committee.

Three measures which would place non-public schools under the control of boards composed primarily of representatives of private schools passed the Senate Education Committee Monday.

## Here Are The Names Of Your Legislators

South Floridians wishing to advise their legislators that they support state aid to non-public school students should contact them at The Capitol, Tallahassee, Florida, 32304.

Following is a list of members of the Senate and House of Representatives.

### SENATE

Bafalis, L.A. (Skip) (R), Dist. 33; Bell, John W. (Jack)

(R) Dist. 38; Fincher, Dick (D) Dist. 47; Edmond J. (D) Dist. 40; Haverfield, Robert M. (D) Dist. 41; Hollahan, George L. Jr. (D) Dist. 44; Lane, David C. (D) Dist. 36; Myers, Kenneth M. (D) Dist. 45; Poston, Ralph R. (D) Dist. 46; Shevin, Robert L. (D) Dist. 43; Stolzenburg, Chester W. (Chet) (R) Dist. 39; Stone, Richard B. (D) Dist. 48;

Thomas, Jerry (D) Dist. 35; Weber, Charles H. (R) Dist. 37; Weissenborn, Lee (D) Dist. 42.

### HOUSE

Baker, Maxine E. (D) Dist. 90; Baumgartner, George I. (D) Dist. 107; Bird, Richard A. (R) Dist. 85; Caldwell, George L. (R) Dist. 81; Clark, Dick (D) Dist. 93; D'Alemberte, Talbot (Sandy) (D) Dist. 92;

Gautier, Jeff D. (D) Dist. 95; Featherstone, Harold G. (D) Dist. 101; Firestone, George (D) Dist. 92; Gautier, Jeff D. (D) Dist. 109; Graham, Robert D. (D) Dist. 105; Gustafson, Joel K. (R) Dist. 87; Harris, Marshall S. (D) Dist. 108; Hartnett, Robert C. (D) Dist. 106; Hector, Robert C. (D) Dist. 104; Holloway, Vernon C. (D) Dist. 102;

James, William G. (R) Dist. 86; Jordan, John W. (R) Dist. 80; Kershaw, Joe Lang (D) Dist. 99; Lewis, Gerald (D) Dist. 96; Martinez, Joseph M., Jr. (R) Dist. 88; Matthews, Carey (D) Dist. 110; Moudry, Raymond J. (R) Dist. 79; Pettigrew, Richard A. (D) Dist. 97; Poorbaugh, Jack M. (R) Dist. 77; Prominski, Henry J. (R)

Dist. 78; Renick, Dick (D) Dist. 91; Roberts, William G. (D) Dist. 114; Rude, Arthur H. (R) Dist. 83; Sackett, Walter W., Jr. (D) Dist. 100; Singleton, Carl A. (D) Dist. 103; Walker, James L. (D) Dist. 113; Ward, C. Lavon (R) Dist. 82; Whitworth, Lew (D) Dist. 94; Wolfson, Louis, II (D) Dist. 111.

## 'Abortion-On-Demand' Becoming Main Fight

By CLARENCE BURNHAM

WASHINGTON — (NC) — "The 20th century condemns ancient Rome for the law of 'paterfamilias' by which the state granted the Roman father the power of life and death over his offspring. Today the New Jersey legislature is being urged to pass a law of 'materfamilias,' thereby granting the power of life and death over her offspring to the American mother."

Father Thomas F. Dentici, director of the Trenton diocese's Family Life Bureau, was speaking in the New Jersey context in his dissent from a legislative study commission's recent report recommending relaxation of the state's abortion law. But his words have wider application.

In the past year the idea of "materfamilias" — specifically, the assertion that every woman has an inherent "right" to abortion — has become the key issue in the continuing battle over abortion laws. This alleged right has moved to the fore in debates now being heard in state legislatures and courts throughout the country.

It is not the only significant recent development in the abortion controversy, however. Two others stand out:

"Liberalization" of abortion laws, allowing termination of pregnancy in some new circumstances but not all, has been de-emphasized in favor of pressure for abortion on demand.

Increasingly, the spotlight is being turned on the courts, as pro-abortion groups seek rulings overturning existing laws on constitutional grounds.

All three developments — the focus on women's "right" to abortion, the drive for abortion on demand, and the growing resort to the courts — are linked. Militant feminists and their supporters argue that women have an unlimited right to abortion. From this it follows that only abortion demand can ade-

quately accommodate the "right". Finally, the quickest way of reaching abortion on demand, in the estimate of many pro-abortion strategists, is through the courts rather than the state legislatures.

That doesn't mean nothing has been happening in the legislatures. Repeating the pattern of the past several years, legislative activity on the abortion issue has for several months been at its peak in many states.

From 1967 to this year, 11 states have adopted abortion "liberalization" laws that recognize some new grounds (such as fetal defect, the mother's emotional condition, pregnancy resulting from rape or incest) for abortion. So far this year, legislatures in five other states — New York, Hawaii, Maryland, Washington, and Virginia — have passed new legislation on abortion.

Reflecting the changed emphasis in the abortion fight, the measures approved in New York, Maryland, Hawaii and Washington provide for abortion on demand.

In at least a dozen more states, abortion bills have either been introduced or soon will be. Multiple abortion bills are pending in a number of legislatures. At least nine legislative proposals for abortion on demand have been or are expected to be introduced.

Although this represents a substantial legislative effort, pro-abortion groups are giving at least as much attention to the courts as to the legislatures.

The role of the courts has become of central importance with almost startling speed. A year ago there was only one serious legal challenge to an existing abortion law anywhere in the country. Since then, cases have proliferated. Challenges have cropped up in state and federal courts in California, the District of Columbia, New York, Wisconsin, and New Jersey. Others are expected to get under way soon.

The U.S. Supreme Court is the ultimate goal of the backers of all these cases. If the

high court ever goes on record striking down a restrictive abortion law on constitutional grounds, it will provide fresh ammunition for assaults on such laws in all other states that have them.

The first of the new rash of test cases reached the Supreme Court several months ago. But in February the court sidestepped it.

The case originated in California and focused on that state's old law on abortion, which was superseded in 1967 by California's present "liberal" statute. Last September the state supreme court held that the old law was unconstitutional because its wording was too vague for a doctor to be certain he was violating it.

The state appealed this ruling to the U.S. high court. But in February the court refused, without comment, to review it. Since there are many reasons why the Supreme Court may choose not to hear a particular case, this refusal gives little or no insight into its attitude on the constitutionality of abortion laws.

Its immediate effect, however, was to leave standing the California Supreme Court's ruling that the law is unconstitutional.

It is unlikely that the high court will be able permanently to avoid considering and ruling on an abortion law test case.

Another one — from the District of Columbia — has already been appealed to the court and in late April the court tentatively agreed to consider it, although indicating that it has not yet resolved the question of its jurisdiction.

In that case U.S. District Judge Gerhard A. Gesell ruled last November that the D.C. abortion statute was unconstitutionally vague. But Judge Gesell went further, alluding to the possible existence of a woman's "right to remove an unwanted child

at least in early stages of pregnancy."

That same "right" was asserted in a case heard recently by a three-judge federal court in New York. And, in early March, it was cited by a three-judge court in Milwaukee, which said flatly that "a woman's right to refuse to carry an embryo during the early months of pregnancy may not be invaded by the state."

The court left standing, however, Wisconsin's law forbidding abortion of a "quickened" child. "Quickening" refers to the time at which the movements of the unborn child can first be felt, usually after about four months of pregnancy.)

It is generally agreed that one or all of these cases will sooner or later oblige the U.S. Supreme Court to hand down a ruling on the constitutional issues involved in abortion laws. Once the high court has spoken, the entire controversy — at least on the legal level — is likely never to look quite the same again.

Meanwhile, there is no evidence of overwhelming support for abortion on demand, either among the general public or within the medical profession.

In the most recent Gallup survey on the issue, conducted in November, 50% of the respondents were opposed to unlimited abortion in the first three months of pregnancy, with 40% in favor and 10% reporting "no opinion." Presumably the opposition would have been even stronger had the question applied to abortion on demand beyond the third month of pregnancy.

So far as the doctors are concerned, the policymaking House of Delegates of the American Medical Association rejected last December a proposal that it go on record in support of abortion on demand. The AMA has officially endorsed "liberalized" abortion laws but, to date, has refused to go beyond that.



# Hundreds Honor Dr. Sheppard

"This is perhaps the most unusual audience that I've ever seen," the veteran master of ceremonies said, pointing out that "this remark is frequently made at testimonial dinners — but this time it's true!"

And it was true, for the group of 800 persons who turned out to pay tribute to Dr. Ben Sheppard, executive director of the Catholic Service Bureau, was composed of the main-stream of South Florida society, the odd contrast of the rich and the poor, religious and former drug-addicts, sitting side by side.

The event, at the Playhouse of Miami Springs Villas, was conducted as a benefit to assist St. Luke's Residence for women drug addicts, one of Dr. Sheppard's pet projects, which realized more than \$8,000 from the dinner.

## Irish Ecumenic Group Set Up

DUBLIN, Ireland — (NC) — The Catholic bishops and the Protestant Irish Council of Churches have agreed to set up an ecumenical organization to discuss and advise on world poverty, employment, housing conditions, drug addiction and alcoholism.

Plans for the new group were announced by Cardinal William Conway of Armagh, Northern Ireland, president of the Irish Bishops' Conference, and Anglican Archbishop George Simms of Armagh.

"Your devotion and work as Director of the Catholic Service Bureau has been remarkable," Archbishop Coleman F. Carroll told Dr. Sheppard, before the dinner began. "You have been performing an invaluable service, and when you take up your new added duties in the Fall, I am sure that your work will fill a pressing need now facing the community."

The Archbishop's reference was to the new post of Executive Director of the Catholic Service Bureau in Charge of Drug Problems, which Dr. Sheppard requested that he be assigned to, in order to better serve the growing numbers of drug addicts that are being reported in the South Florida area.

"This all started over a coffee klatsch," Attorney Harold Solomon told the audience. "The idea originated with a number of the doctor's neighbors who were sitting with my wife and myself in our kitchen."

He then introduced the co-organizers, Mrs. Robert B. Moorman, Mrs. Merle Sidle and Mrs. William F. Sistrunk. "The greatest tribute," Dr. Sheppard said, "should go to Sister Miriam and Sister John, who operate St. Luke's, and who, I am sure, have gone for weeks at a time without a day off."

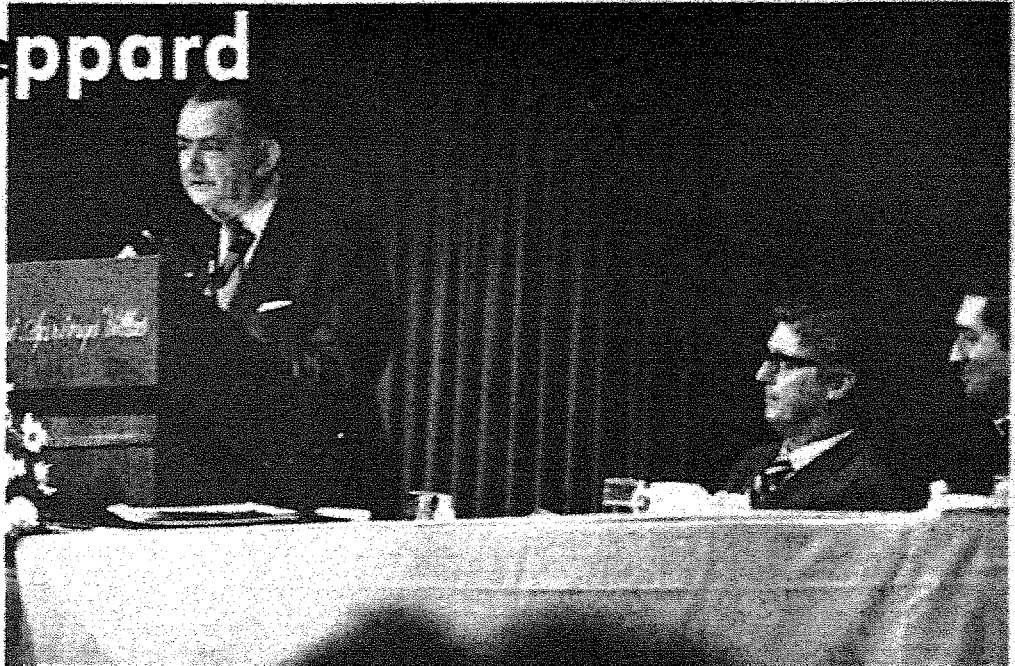
"We hope soon to have a co-ed home for drug users," the Doctor said, "and further on in our plans we are contemplating a house for married couples. Where an addict may come with his or her spouse in order to receive treatment. This is one of the greatest needs we have — when couples are separated, it makes treatment of the addict doubly difficult."

"Certainly the greatest tribute you can pay a man — is when a life, the life of your own child, hangs in the balance and you place your confidence in him. Many in this audience, have done exactly this," the judge said.

"St. Luke's has filled a great need here," said Judge Donald Stone, of the Juvenile and Domestic Relations Court, who pointed out that he had "the privilege of assisting Dr. Sheppard in placing the first child there — a 13-year-old girl."

Father Rene Gracida, Chancellor of the Archdiocese of Miami, gave the invocation at the dinner. Ralph Renick, vice president in charge of news at Ch. 4, WTVJ-TV, was toastmaster.

Dr. Ben Sheppard Day had been proclaimed throughout the state by Gov. Claude R. Kirk, Jr., in Dade County, by Mayor Chuck Hall, and in the City of Miami, by Mayor Steve Clark.



FUTURE PLANS for a program of rehabilitation for drug addicts were revealed by Dr. Ben Sheppard during testimonial dinner. At right are Ralph Renick, toastmaster; and Father Rene Gracida, V.G.

# Youth, Law Men To Hold 'Cop-In'

American youth will make its first attempt to narrow the gap between itself and law enforcement officials at the Miami Stadium on Sunday, May 24, at 2 p.m.

The youth rally, called Operation "Cop-In", is being organized and produced entirely by Dade High School students. It is hoped that a permanent dialogue will result that will help eliminate stereotypes.

Included in the program will be short addresses by Police Chief Garmire, Officer Richard Magaldi, and a Representative from the Methadone clinic.

Music will be provided by at least one nationally known rock group, and about eight local high school age rock groups will compete for \$600 in prize money in a "battle-of-the-bands" contest. Judging the event will be representatives from six of Miami's music stations.

Dialogue and "rap" sessions will be accomplished by individual students asking questions over the P.A. with

answers coming from various police officials.

The event is being sponsored by Catholic Service

Bureau, according to Dr. Ben Sheppard, executive director.

Admission will be free and open to all, and support is being sought in the areas of funding and participation

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**WEDNESDAY**  
Braised Tender Lamb Shank, Dressing & Mint Jelly 2.55  
Old Fashioned Chicken and Dumplings 2.35

**THURSDAY**  
Baked Short Ribs of Beef, Jardiniere 2.55  
Baked Pork Chop with Dressing & A.S. 2.35

**FRIDAY**  
Roast Leg of Lamb with Dressing & Mint Jelly 2.75  
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# 'Volunteer' Army Is Gaining New Stress In Capital

By BURKE WALSH

The anti-war demonstration in Washington, May 9 has left in its wake a stepped-up discussion of the proposal to abolish the draft and rely on an all-volunteer Army.

The popularity of the proposal is beyond doubt and any substantial progress towards its achievement could relieve the Nixon administration of much of the pressure it is under because of the draft. While it may not be possible for the administration to set the program out in greater clarity, or to



BURKE WALSH

give better timetables right now, that is what seems to be needed.

About the proposal to send only volunteers to Vietnam, civilian officials at the Pentagon seem to hold out one target date, while unidentified military men hold to another. Secretary of Defense Melvin R. Laird is said to feel that it might be possible next year to send only volunteer troops to Vietnam.

He and others at the Pentagon reportedly feel this would be feasible when U.S. forces in Vietnam are down to between 200,000 and 240,000 men. The Nixon administration's announced timetable calls for U.S. forces in Vietnam to be cut from the present 434,000 to 284,000 by May 1, 1971.

On top of that, military men, understandably not wanting to be identified, told newsmen that — bearing in mind U.S. military commitments in Korea and round the world — it would not be feasible to send only volunteers to Vietnam until a "residual force" of 50,000 logistics and support troops is all that remains in that country.

To try to put a force of 100,000 volunteers in Vietnam would put a severe strain on the two-thirds of the Army that is not draftee and would discourage volunteers and reenlistments, it was asserted.

Two-year draftees are estimated to make up about 40% of the Army's enlisted strength in Vietnam, and about 96% of strength round the world. Volunteers for the Army get first choice of assignments and specialties, and draftees are a majority of those assigned to the infantry. It was reported that some 54% of the enlisted men killed in Vietnam have been draftees.

To have an all-volunteer Army presents other considerations. Assuming that the administration will not end the draft while the Vietnam war is still on, some observers say that in peacetime the draft would drop to about 5,000 a month, compared with 12,000 to 15,000 a month today. They question whether the country would be willing to pay to eliminate this relatively small draft in peacetime. It is estimated that increased pay and other benefits proposed by President Nixon to stimulate voluntary enlistments would increase defense spending by \$2.5 billion a year right away.

It remains to be seen, some here say, just how many young men these benefits will prompt to volunteer for the Army. The current "anti-war atmosphere" could be expected to hold the number down, they reason, while rising unemployment could tend to increase it. And, they ask, will the volunteers sign up for a second "hitch"?

It seems agreed, however, that if the administration can relieve itself of some of the pressure it is under because of the draft, particularly with regard to Vietnam, it will gain time to take a longer and more careful look at an all-volunteer Army — after the Vietnam war is over.

## Society Being Undermined, Prelate Tells Legal Group

CLEVELAND — (NC) — Emphasis on right of the individual to make his own moral judgments, independent of any absolute norms of morality, is undermining the American society, Archbishop Paul F. Leibold of Cincinnati told members of the legal profession in St. John Cathedral here.

The archbishop delivered the homily at a Mass in honor of St. Thomas More, patron of the legal profession.

Archbishop Leibold told the jurists that the welfare of America depends on an understanding of the true nature of just laws. He said the courts must move back to a strict legal interpretation of the law if the trend to dis-

credit the judicial system is to be arrested.

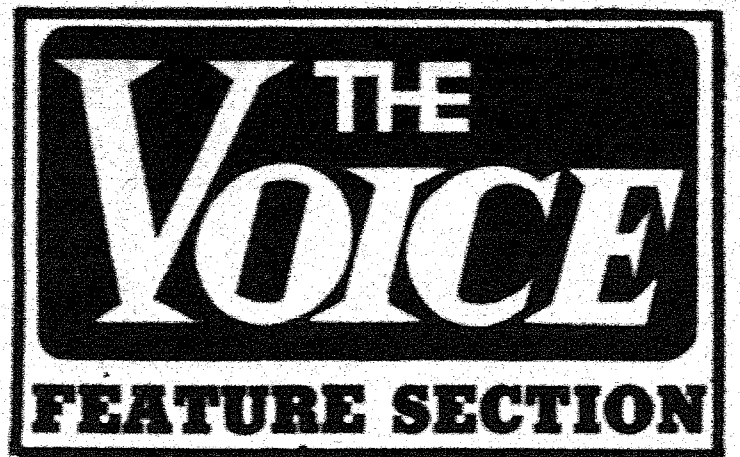
The prelate said that while some good had come from the court's ruling on social issues, it was not the proper area of influence for the courts.

He said that "parallel to this use of the court for social change is the effort to discredit the court, make it a travesty, for an honest and peaceful society are unproped."

He told the jurists that "it is of vital importance to the welfare of our country that something be done quickly to acquaint all our citizens, especially the youth of the land, with the true nature and the moral obligation of just laws."

Let the heavens be glad and the earth rejoice; let the sea and what fills it resound; let the plains be joyful and all that is in them! Then shall all the trees of the forest exult before the Lord, for he comes; for he comes to rule the earth. He shall rule the world with justice and the peoples with his constancy.

Psalm 95: 11-13



## Some Industry Pension Plans 'Unfair' To Low-Wage Class

In Focus

By JOE NICOLA

NEW YORK — (CPF) — A Christian Brother active in labor-management relations has claimed that private-industry pension plans are unfair to the low-paid and women — who must pay into pension programs with little hope of ever collecting, because of high-turnover among such employees.

Brother Cornelius Justin Brennan, F.S.C., professor emeritus of economics at Manhattan College and frequent arbitrator in labor disputes, called for a revision of pension laws so that workers would have vesting rights "after 5 or 10 years" instead of the 25 years required in many cases before a laborer becomes eligible for pension benefits.

In an article he wrote for "Manhattan College Magazine," Brother Justin cited Bureau of Labor statistics on job turnover to back his prediction that "without a serious change in our vesting, only one out of four workers covered by private pension plans will receive the retirement benefits for which he had contributed."

One Bureau of Labor statistic showed, he said, that half the workers in the 55 to 64 age bracket had less than 13 years on their current job. He also referred to a study made by a group of New York City union locals showing that turnover rates were as high as 48% in some locals.

"These are all predominately low-wage people," Brother Justin observed. "Common sense tells us that with such rate of turnover, few of these people will ever receive a pension from these funds."

By contrast, he pointed out that turnover figures for well-to-do suburban areas were much lower, such as the 1% turnover reported by a Teamsters local in affluent Westchester County, a suburb of New York.

Current pension requirements also discriminate against women employees, Brother Justin added, citing Bureau of Labor statistics again:

"Of the men in the 50 to 54 years-old category, 57% had been with the same employer over ten years. The Report projects that ten years later . . . 34.2% of this 50 to 54 age bracket will have ten additional years with the same employers."

"Among women workers in the same age bracket, only 33.8% had over ten years association with the same employers. The Report projects for them that ten years later only 7 1/2% will have the additional ten years service with the same employer."

Noting that current pension plans are actually deferred wages rather than a bonus, and that the workers' "contributions" are compulsory, Brother Justin compared current pension systems to the slavery system:

"The workers whose deferred wages build these (pension) funds have no direct voice in determining the requirements of age or of years of service. As was said of American slavery, a pension fund is a peculiar institution."

He admitted that lowering the requirements for pensions would probably raise the premiums or lower the pensions, but, he stressed, "the gainers will be those wage earners — frequently the poor — for they will get credit for their deferred wages."

"Some pension administrators," Brother Justin predicted, "will oppose any movement to help these separated brothers because they believe that they should not have left the industry. Those interested in promoting pension plans will be slow to see pension contributions as deferred wages but can be expected to continue regarding these contributions as chips tossed into the pot. Those who drop out of the hand leave their chips in to sweeten the pot."

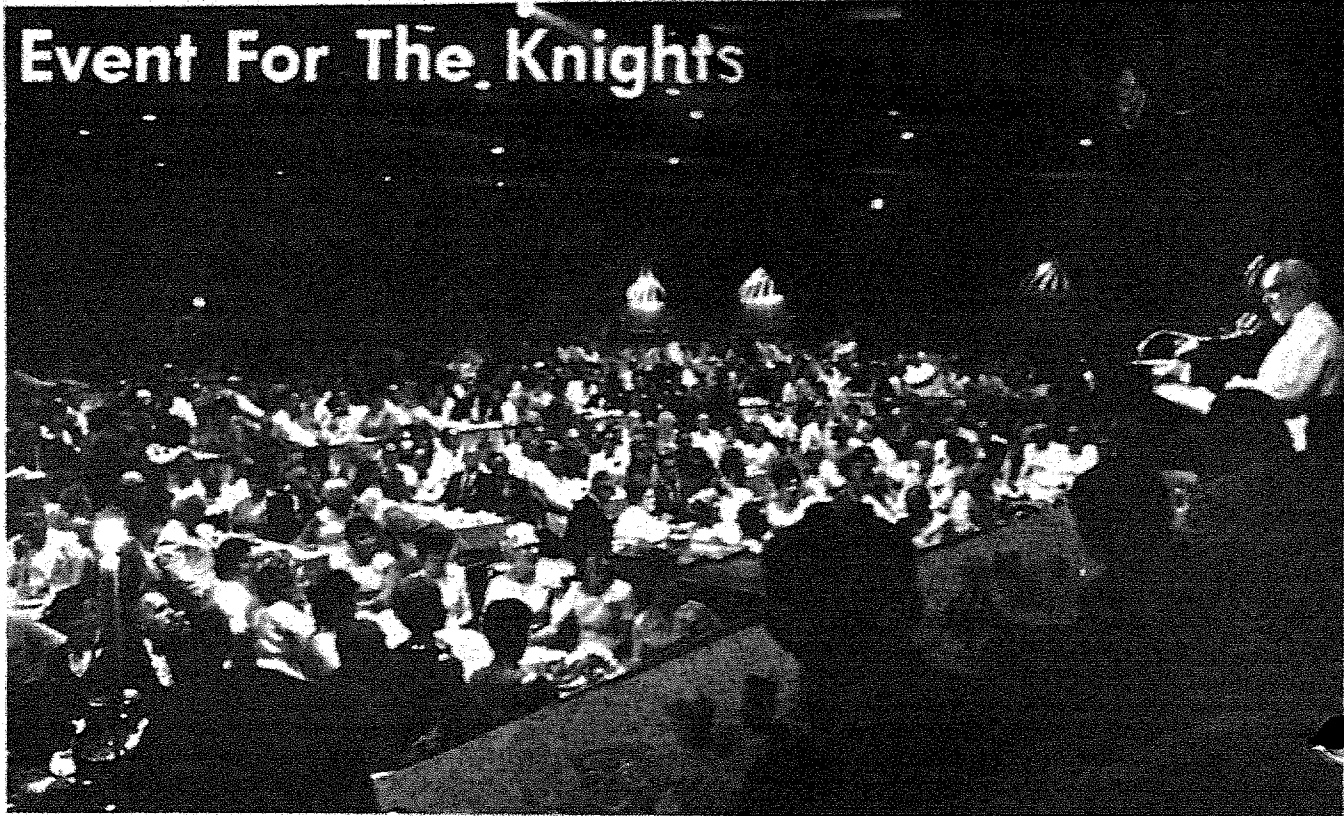
Brother Justin answered that "this is perfectly fair in poker but very dubious where the wages of workers are concerned. The added sweetening in the pot offers the pension consultant an opportunity to offer his prospects more — but with other people's money."



# It Was Big Event For The Knights



Msgr. Joseph O'Shea delivered the homily.



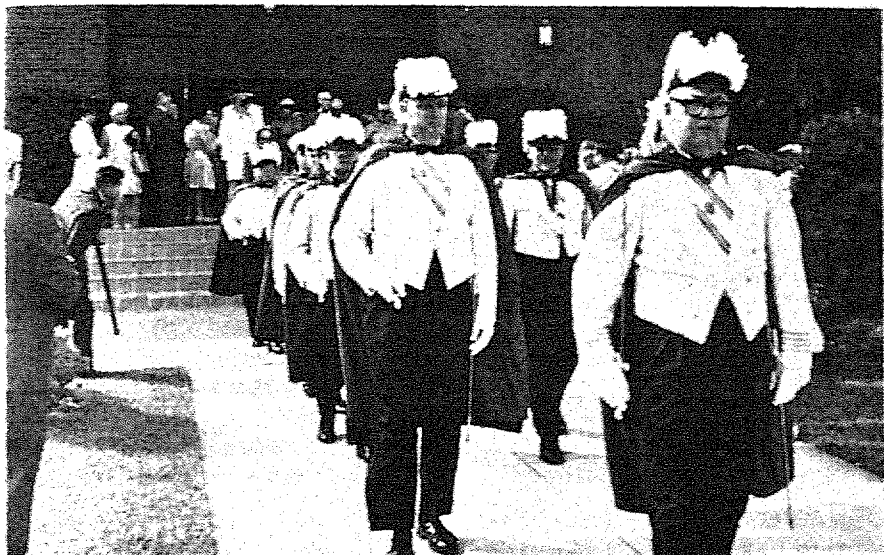
Delegates and wives gathered for the gala Knights of Columbus banquet.



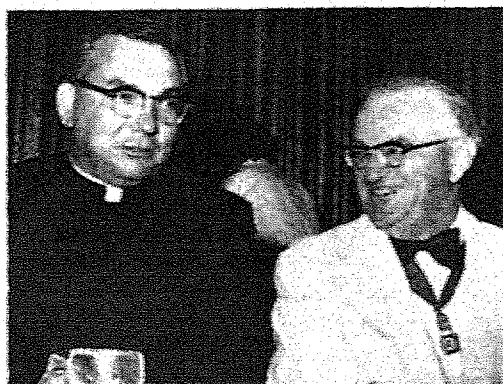
Banquet speaker Daniel L. McCormick



Chatting during dinner are Phil Lewis, master of ceremonies, and Tim Eason, a supreme director.



Leaving after the Mass is the Fourth Degree General Assembly.



During dinner Msgr. Harold Jordan, state chaplain, chats with James Mullaney, state deputy.

## State KC Saluted For Accomplishments

More than 350 delegates from across Florida met last week at the Marco Polo Hyatt House, Miami Beach, for the 66th Annual Knights of Columbus State Convention following the theme "Let Us Go Forth To Lead."

The convention opened during a Mass of which Msgr. Harold Jordan, Jacksonville, State Chaplain, was the celebrant at St. Mary Magdalen Church, Miami Beach. Msgr. Joseph H. O'Shea, pastor of St. Joseph's parish, Miami Beach delivered the homily.

Citing the number of Catholic converts inspired through the "persistent and creative efforts" of the Knights of Columbus, Msgr. O'Shea saluted the K. of C. members for past and present accomplishments.

However, he added, "There is nothing automatic

about the continuation of greatness. Present glory can easily deteriorate into future shame if keepers of the flame are not vigilant and spiritually ambitious.

"Our fellow men deserve their share of exceptional sympathy," Msgr. O'Shea pointed out. "Let us pray for that Christian bias which goes by the name of Christian love and thus transcend that hostility and resentment which is natural when the way chosen is not our way."

He reminded the Knights that their success depends not on "any business slogan" but "on the acclamation heard by them each time they assist at Mass. In addition, he pointed out, the continued success demands that they work "through Him, with Him, in Him, all glory and honor is Yours, Almighty Father."

Msgr. O'Shea called for "exceptional maturity both mental and emotional" in dealing with the change in the religious area of K. of C. activity. "Dialogue and discussion are the key words of social interaction today and these presume knowledge, good manners, and avoidance of emotional outbursts."

Three local delegates to the Supreme Council Convention — to be held late this summer in Houston, Tex. — were elected by the members at the convention. They are George Champoux, Ft. Lauderdale; Robert Carroll, Kendall, and District Deputy Don Raymond from Hialeah.

Discussing current unrest and racial tensions, Rabbi Irving Lehrman of Temple Emanu-El, Miami Beach, told a breakfast meeting,

"The crisis we face today is a moral and a spiritual one and the kind of leadership we need is moral and spiritual leadership."

He explained, "We need leaders who can interpret America to the American people. To some, America spells land mass, population, money, comforts and technological advancement. They forget that America is basically one nation under God."

Rabbi Lehrman reminded the Knights that even though America emphasized the tradition of separation of church and state, "our life is basically spiritual and founded upon the Holy Bible."

Pointing out that "our young people must not be written off, they must be listened to," Rabbi Lehrman en-

couraged the K. of C. members to "impart to these young people guidance by precept and by example."

Just as "we are concerned with the pollution of air and water, we should be concerned with the pollution of minds and hearts and souls," the Rabbi added. "The answer to evil is not destruction, it is construction."

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# Film Trade's Own Ratings Rate Low With The Public

NEW YORK — (CPF) — The movie industry's G-GP-R-X ratings system is currently under heavy fire — both from within and outside the motion picture business.

The National Catholic Office for Motion Pictures claims the Motion Picture Association of America's Code and Rating Program is now in "a chaotic state" and is "quickly becoming an economic servant of the industry rather than the reliable channel of information to the public its designers intended."

This attack on the MPAA ratings system, published by NCOMP in the middle of a longer statement on World Communications Sunday (celebrated May 10) gives evidence that a long-promised evaluation of the MPAA ratings by the Catholic film office will be less than laudatory when that appraisal is released.

Meanwhile, the show-business weekly, "Variety," in a lead front-page story headlined "Expect Film Biz to X-Out Its X," reported that the "X" category "will be changed or modified."

Meetings being held by officers of the MPAA, the National Association of Theatre Owners and the International Film Importers and Distributors of America should result, soon, in a "re-working of the 'X' criteria,

perhaps an abandonment of 'X' altogether," according to "Variety."

"X" is the MPAA rating that is intended to prohibit persons under 17 from attending a film so classified.

The MPAA recently changed its old "M" rating (originally, "suggested for mature audiences, adults and mature young people") to "GP," which now means, "all ages admitted, parental guidance suggested."

The switch from "M" to "GP" was explained by the MPAA as a response to confusion on the part of the public as to the meaning of "M," although there have been some charges made that the change was made because the "M" was keeping too many young people out of the theater when mature films were on the screen.

The reason for a possible change in the "X" category, according to "Variety," is that "it lends itself to exploitation by distributors who would like to give their films that far-out identity in behalf of the rapid dollar. It's no secret that some lesser-scale companies are submitting their pictures to MPAA for evaluation for the sole purpose of getting the 'X,' which they regard as an advertising lure."

In addition, it's reported, "the 'X' has caused disharmony within the American

film industry itself because some major circuits — Loew's RKO Brandt etc. — have given prominence to this kind of picture with their bookings.

Too, a filmmaker who makes a mature, modern picture, and finds his picture in the 'X' category, suddenly awakens to the fact that he's in the same league with the sleaziest pornographers."

## 'Saga Has Following

"The Forsyte Saga," now enjoying its second showing over Channel 2, Miami, Sundays at 9 p.m. and Fridays at 10 p.m., has attracted more viewers to NET stations than any previous nighttime program.

Take, for example, the gentleman who confided to Channel 2: "We understand you are to rerun, beginning April. We thank you sincerely for this. We are already full of eager expectancy, living again a satisfying hour each week with the 'For-sytes.'"

Throughout the U.S., interest in 'Saga' is high.

When a Chicago area man told WTTW he was putting off his vacation in Puerto Rico because of the Saga, the station assured him he could find the program in San Juan. But he stayed put anyway, afraid that San Juan would telecast only in Spanish.

In New York a woman wrote to WNBT to tell of an emotional conflict she was experiencing after watching a Saga episode: "At this moment I'm sitting down wondering whether to smile because I feel just so good, or to cry because I feel just so good."



STRIKING a "rich" chord with both their audience and their guitars are seminarians Richard Ely and Arthur Venezia, of St. Vincent de Paul Seminary, Boynton Beach. They will appear on a program "Music and Prayer," Sunday May 24 at 11 a.m., on Ch. 7, WCKT-TV. The show is being produced by the "Church in the World Today," sponsored by the Archdiocesan Office for Radio and Television.

## 'Preaches' With Pop Songs

NEW YORK — (CPF) — When Father Edmund Nadolny goes to the ABC Radio Network studio here to tape his weekly 15-minute "Christian in Action" show, he brings along an impressive array of guests: Engelbert Humperdinck, Johnny Cash, B.J. Thomas, Gary Puckett and the Union Gap, Glen Campbell, Bobby Vinton, Johnny Mathis, Jackie DeShannon and a host of other star performers that would make Ed Sullivan smile.

For Father Nadolny's show — carried by a growing list of ABC radio affiliates around the country since it started in January — uses pop recordings to get across the priest's simple message: that God is Love.

the opening theme song — Burt Bacharach's "What the World Needs Now (Is Love, Sweet Love)" — the 37-year-old priest introduces three currently popular songs by leading performers, spins each of the recordings, and after each he offers a low-keyed commentary on how the song can be listened to in a new Christian key.

For instance, after playing B.J. Thomas' Oscar-winning "Raindrops Keep Falling on My Head," Father Nadolny commented:

"Are worries constant raindrops on your head? What is on your mind right now? Have you failed a test? Are you worrying about that income tax return? Are you still arguing or have you finally stopped? The doctor still hasn't called about that report?"

worries? You can have worries and still be free of them, if you control them and not let them control you. That's hard without God. Once you know He is sharing your worries you are free, because with God you are in control of those worries, those raindrops falling on your head."

Other songs that Father Nadolny has used as spin-off points for similar comments about the nature of God's love have included "Love Is Blue," by Andy Williams; "Yesterday," by the Supremes; Bobby Sherman's "Rainy Day Thought"; Johnny Cash's "What Is Truth?" and Engelbert Humperdinck's "Winter World of Love."

On each show, right after



"She says there's no sex or nudity in the film, but the cartoon is terrifically obscene!"

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

- SUNDAY, MAY 24**
- 11:30 a.m. (7) Day Of Fury (Unobjectionable for adults and adolescents)
  - 12:30 p.m. (4) College Humor (No class.)
  - 1 p.m. (6) Arrowhead (Unobjectionable for adults and adolescents)
  - 1:30 p.m. (7) Thunder Bay (Unobjectionable for adults and adolescents)
  - 2 p.m. (11) Mysterious Desperado (Fam.)
  - 2 p.m. (12) The Mighty Jungle (No Class.)
  - 3 p.m. (6) Sailor Of The King (Unobjectionable for adults and adolescents)
  - 4 p.m. (5) Duel Of Champions (No Class.)
  - 4 p.m. (10) Portrait In Black (Unobjectionable for adults)
  - 5 p.m. (6) Arrowhead (Unobjectionable for adults and adolescents)
  - 7 p.m. (6) Sailor Of The King (Unobjectionable for adults and adolescents)
  - 9 p.m. (10 & 12) Hell Is For Heroes (Unobjectionable for adults and adolescents)
  - 11 p.m. (6) Sailor Of The King (Unobjectionable for adults and adolescents)
  - 11:15 p.m. (11) The Desperado (Unobjectionable for adults and adolescents)
  - 11:30 p.m. (5) Man Who Shot Liberty Valance (Unobjectionable for adults and adolescents)
  - 11:45 p.m. (10) How To Murder A Rich Uncle (Family)
- MONDAY, MAY 25**
- 10:30 a.m. (10) Lullaby Of Broadway (Unobjectionable for adults and adolescents)
  - 1:30 p.m. (23) 13 Days To Die (No classification)
  - 2 p.m. (6) Doctor At Large (Unobjectionable for adults and adolescents)
  - 8:30 p.m. (12) The Deadly Bees (Unobjectionable for adults and adolescents)
  - 9 p.m. (5 & 23) I'll Take Sweden (No class.)
  - 9 p.m. (7) Journey To The Center Of The Earth (No classification)
  - 11:30 p.m. (11) Split Second (Unobjectionable for adults and adolescents)
  - 11:30 p.m. (23) Seduced And Abandoned (Unobjectionable for adults)
- TUESDAY, MAY 26**
- 10:30 a.m. (10) The Easy Way (No class.)
  - 1:30 p.m. (23) Seduced And Abandoned (Unobjectionable for adults)
  - 8 p.m. (4) The Rack (Family)
  - 2 p.m. (6) Doctor At Large (Unobjectionable for adults and adolescents)
  - 8:30 p.m. (6) Strategic Air Command (Fam.)
  - 8:30 p.m. (10 & 12) The Pigeon (No class.)
  - 9 p.m. (5 & 7) The Movie Murderer (No classification)
  - 9 p.m. (23) 13 Days To Die (No class.)
  - 11:30 p.m. (10) Hangman's Knot (Unobjectionable for adults and adolescents)
  - 11:30 p.m. (23) London Town (No class.)
- WEDNESDAY, MAY 27**
- 10:30 a.m. (10) Chain Lightning (Unobjectionable for adults and adolescents)
  - 1:30 p.m. (23) London Town (No class.)
  - 2 p.m. (6) Doctor At Large (Unobjectionable for adults and adolescents)
  - 8:30 p.m. (6) The Big Carnival (Unobjectionable for adults and adolescents)

- 11:30 p.m. (23) Seduced And Abandoned (Unobjectionable for adults)
  - 11:30 p.m. (10) Curucu (Unobjectionable in part for all)
  - OBJECTION:** Suggestive costuming and dancing
  - 11:30 p.m. (23) 13 Days To Die (No class.)
  - THURSDAY, MAY 28**
  - 10:30 a.m. (10) Always Leave Them Laughing (Unobjectionable in part for all)
  - OBJECTION:** Suggestive situations, dialogue and costumes
  - 1:30 p.m. (23) 13 Days To Die (No class.)
  - 2 p.m. (6) Doctor At Large (Unobjectionable for adults and adolescents)
  - 8:30 p.m. (6) The Big Carnival (Unobjectionable for adults and adolescents)
  - 9 p.m. (4 & 11) The Innocents (Unobjectionable for adults)
  - 9 p.m. (23) London Town (No class.)
  - 10:30 p.m. (10) Johnny Angel (Unobjectionable for adults and adolescents)
  - 11:30 p.m. (23) Seduced And Abandoned (Unobjectionable for adults)
- FRIDAY, MAY 29**
- 10:30 a.m. (10) This Woman Is Dangerous (Unobjectionable in part for all)
  - 1:30 p.m. (23) London Town (No class.)
  - 2 p.m. (6) Doctor At Large (Unobjectionable for adults and adolescents)
  - 8 p.m. (10) Something For A Lonely Man (No classification)
  - 8:30 p.m. (6) Strategic Air Command (Fam.)
  - 9 p.m. (4 & 11) The Vist (Unobjectionable for adults with reservations)
  - 11:30 p.m. (6) Phone Call From A Stranger (Unobjectionable in part for all)
  - OBJECTION:** tends to condone immoral actions
  - 11:30 p.m. (10) Marine Raider's (Family)
  - 11:30 p.m. (12) Caught (Unobjectionable in part for all)
  - OBJECTION:** Reflects the acceptability of divorce
- SATURDAY, MAY 30**
- 12:30 p.m. (6) Strategic Air Command (Family)
  - 2 p.m. (4) Crash Dive (Unobjectionable for adults and adolescents)
  - 2 p.m. (11) Masked Raiders (Family)
  - 2:30 p.m. (6) The Big Carnival (Unobjectionable for adults and adolescents)
  - 2:30 p.m. (10) Battling Bullhop (No class.)
  - 4:30 p.m. (6) Strategic Air Command (Fam.)
  - 7 p.m. (6) The Big Carnival (Unobjectionable for adults and adolescents)
  - 9 p.m. (5 & 7) Don't Just Stand There (No classification)
  - 9:30 p.m. (10) Over There (No classification)
  - 11:30 p.m. (10) Out Man In Havana (Unobjectionable for adults)
  - 11:30 p.m. (11) Shack Corridor (Unobjectionable in part for all)
  - 11:45 p.m. (12) Crosswinds (Unobjectionable for adults and adolescents)

### RELIGIOUS PROGRAMS

- TELEVISION**
- Sunday**
- 7 a.m. THE CHRISTOPHERS — Ch. 11, WINK
  - 8:30 a.m. THE FIRST ESTATE — Ch. 4, WTVJ. Guest, William Dandy, principal of Everglades Middle School, Fort Lauderdale, discusses jobs for youth with the panel of clergy. Moderator is Luther Pierce.
  - 9 a.m. THE CHRISTOPHERS — Ch. 5, WFTV. Little Kids Are Great!
  - 9:15 a.m. THE SACRED HEART — Ch. 5, WFTV. "God-Man: Co-Creators Of The World."
  - 10:30 a.m. MASS FOR SHUT-INS — Ch. 10, WPLG
  - 11 a.m. CHURCH AND THE WORLD TODAY — Ch. 7, WCKT
  - 12 Noon FRENIE A LA VIDA — Ch. 6, WCKX
  - FACE TO FACE — Ch. 12, WEAT. "What Does A Clergyman Do?"
  - 1 p.m. MASS IN SPANISH FOR SHUT-INS — Ch. 23, WJAX
- 8 a.m.**
- CROSSROADS — WMO (1230) West Palm Beach
  - 7:30 a.m. CATHOLIC NEWS — WPR (FM) and WGBS (AM)
  - 8:30 a.m. UN DOWNLO FEIZ — WFAB (990) Miami
  - 9:30 a.m. THIS MIXED UP WORLD — WMO (1230) West Palm Beach. With Father Fidelis Rice.
  - 11:15 a.m. CATHEDRAL HOURS — WJZ (1380) Lake Wales
- Monday Through Sunday**
- 5:45 a.m. THE CHRISTOPHERS — WINK (940) One minute in length
  - Monday Through Saturday 6:45 a.m. THE CHRISTOPHERS — WFTL (AM 4400)

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# Is It Reasonable To Believe?

By FATHER JOHN T. BYRNE

A significant change of approach to the "God question" and the "Jesus problem" as they are called has come about as a result of the development of modern Catechetics. Simply put the emphasis on experience rather than on reason.

Salvation history is the theme and it represents those ways in which Israel experienced its God in the events of its history. They were saving events in the sense that they showed God's election of them. His providence in watching over them and finally His advent or coming to them in the person of Jesus Christ.

Israel first experienced its God in the events of the Exodus by which they were saved or liberated from slavery in Egypt and destined to become a chosen people of God. This is the core message of the Old Testament — election and covenant and it is contained in the Exodus experience. Really only one more experience, that of purification completes the Old Testament message. This was exemplified in the captivity experience.

It was not at the beginning of its history that Israel speculated over the origin of things and the nature of its God. This took place, scripture scholars tell us, only as late as the time of the Babylonian captivity. Then it became necessary for scribes to monothemize the early pagan creation myths and Genesis with its God of creation came into existence. First came the experience of God — then the rational explanation of His existence as creator and first cause.

The New Testament writers approached the events of the life of Jesus in the same way. They proclaimed their experiences and those of other eyewitnesses. They did not bother to prove. Even with regard to the Resurrection of Christ — while insisting on its importance to the truth of their message — they were content to cite witnesses who had experienced the presence of the living

Christ.

But what about today? How does man come to Faith in God and in Jesus Christ? Undoubtedly some do come through experience of God in their lives, but still it would seem that reasoning after the manner of what used to be called Apologetics or Natural Theology can play an important role in preparing the way for Faith. It does not beget Faith of course; it merely disposes one for it, makes one naturally receptive to the action of God in one's life.

Although not popular in theological circles today, some of the "Quinque viae" or five proofs of St. Thomas for the existence of God may have meaning for the properly disposed inquirer. This is not to question or even discuss the philosophical validity of these proofs. That is not the question.

The question is whether they are relevant or have meaning for the inquirer of today. They probably are meaningful for a large number. Not everyone is overcome with existential anguish and despair. There are still some thoughtful, rather than primarily emotional, men. But even the existentialist can decide by a process of reason that God is the only meaningful answer to the riddle of man's existence. Some of them do, but not all of them.

With regard to Jesus the thoughtful inquirer can still come to the conclusion that the gospels contain an accurate — if not literally a historical — account of what occurred in the Palestine of 2,000 years ago: that they contain the testimony of eyewitnesses who were honest and sincere men, not easily fooled, who were willing to give up their lives in testifying to the truth of what they believed. And they believed that Jesus was the Son of God made man.

Others too may conclude that it is reasonable to believe the same thing. Reason itself can never establish any such doctrine, but it can lead a man to the point where he is favorably disposed to God's saving Act. It is in this sense that Faith is reasonable.

**FREEDOM.** Every man wants his freedom. He wants to break old boundaries and reach out for his fullest possible self. This is why freedom entails responsibility for others. We grow when others grow. New possibilities open up to each of us as new possibilities open up to all of us.



KNOW YOUR FAITH

## God Reveals Himself

By FATHER WALTER M. ABBOTT, S.J.

We have seen what Scripture itself has to say about the dual authorship of the sacred books, what Fathers and Doctors of the Church, Popes and Ecumenical Councils have said on the subject.

Do you now feel more confident that you can call Scripture the word of God in words of men? Do you think you now understand divine inspiration of the Scriptures? Do you think at least that we know a great deal about it?

In a very real sense, even after all our reflections on the subject, I think it can fairly be said that we know only a little about this subject. We are dealing with a mystery here, and it is a very profound mystery.

The fact that the Bible is the word of God is something we cannot fully explain. It is something in which we make an act of faith, precisely because, although we have reasons for making that act of faith, we really cannot explain everything in that act of faith. A little reflection on one further point will show you very vividly how profound this mystery of God and man authoring the sacred Scriptures is and therefore how much of it we really know.

This further idea I would like to give you runs through the whole history of Christian commentaries on the Scriptures. It is the idea that the truth and holiness of God always remains intact, pure, and undiminished in the Scriptures (a fact which is based on the very nature of God's truth and holiness). But at the same time there is what can be called a "condescension" of God's wisdom which we can see in the Scriptures, "that we may learn the gentle kindness of God, which words cannot express, and how far He has gone in adapting His language with thoughtful concern for our weak human nature."

The words I have quoted come from one of St. John Chrysostom's homilies on the book of Genesis. The words, which the patriarch of Constantinople, Father and Doctor of the universal church, wrote over 1,500 years ago, were quoted by the Second Vatican Council in 1965, in the document called "Dogmatic Constitution on Divine Revelation."

The Fathers of Vatican II immediately added a sentence which summarizes the point of which these words of St. John Chrysostom lead, a point to which he and many others since his time have devoted pages and whole books of their writings, and

## In The Scriptures

this is the completion of the "further idea" to which I have referred: "For the words of God, expressed in human language, have been made like human discourse, just as of old the Word of the Eternal Father, when He took to Himself the weak flesh of humanity, became like other men."

You see, therefore, that the divine authorship of the Scriptures, through and with and in men, is as much of a mystery as the action of God through and with and in the humanity of Christ, which we call the Incarnation.

**Whenever two or three gather in His name, Jesus said, He is there. This must be eminently true whenever two or three read and hear the Scriptures.**

Let me add a sentence from the first chapter of the Vatican II document already mentioned, and I think you will then fully share my view about how much we really know on this subject: "Through divine revelation, God chose to show forth and communicate Himself and the eternal decisions of His will regarding the salvation of men. That is to say He chose to share those divine treasures which totally transcend the understanding of the human mind" (a quotation from the acts of the First Vatican Council).

For a long time in the Catholic Church, or perhaps more accurately I should say among Catholics, there was a widespread idea that "revelation" was a body of doctrine, a set of truths "revealed" by God. Today, as a result of developments in recent years, there is a wider, broader notion of what "revelation" means. Today we see more clearly that revelation is an act of a persons by which he communicates knowledge about himself.

The Fathers of Vatican II, at the very

beginning of their document on divine revelation, state they wish to "set forth authentic teaching about divine revelation." The very first thing they say about it is: "In His goodness and wisdom, God chose to reveal Himself." Their statement continues, "and to make known to us the hidden purpose of His will," but the first thing, you notice, is the revelation Himself.

We do not really know another human person unless he or she speaks and tells us something. And "something" will not do —

we really have to be told many things. We can know only so much from our observations of another's motions, gestures and activities. If there is some kind of communication, we feel we really begin to get knowledge about the other person. The facts learned in this way are even dignified with the term "revelation" if the element of love has entered in. Then everything in the experience of communication is special, appreciated and cherished.

We know God to a certain extent from our observations of what can be called His motions, gestures and activities — the facts of creation, nature and history, especially when you add the elements of divine providence, whether you do that from one source of knowledge or another — but we really know God from what He has spoken and told us and we have the record of it in the Scriptures.

I think that the first chapter of the Vatican II Document on Divine Revelation is one of the most beautiful texts produced in

the history of the Church. Father R.A.F. MacKenzie, S.J., while he was rector of the Pontifical Biblical Institute in Rome, wrote in his footnotes commentary on the text that it is not merely a theological comment but a "proclamation to the world" and a "fresh announcement of the Gospel."

That Vatican II text tells us that because God has revealed Himself to us, we have access to the Father in the Holy Spirit through Christ, the Word made Flesh, and we come to share in the divine nature. Through his revelation "the invisible God out of the abundance of His love speaks to men as friends and lives among them, so that He may invite and take them into fellowship with Himself."

This plan of revelation, the Second Vatican Council teaches, is realized by the works of God in the history of salvation and by the words of the sacred Scriptures, which "proclaim the deeds and clarify the mystery contained in them." By this revelation, "the deepest truth about God and the salvation of man is made clear to us in Christ, who is the mediator and at the same time the fullness of all revelation."

Now, if all this is true, we are faced with the fact that what Scripture reveals is God Himself — divine revelation is a series of personal acts and utterances — through the Scriptures we are put in contact with God Himself. There is a presence of God in the Scriptures, therefore, which is something like the presence of Christ in the Eucharist. We may not be able to explain very well how God united Himself to human flesh in Christ, to the work of human hands in the bread and wine of the Eucharist, and to human words in the Scriptures but the result of these actions by God is that we know a great deal about Him.

Wherever two or three gather in His name, Jesus said, He is there. This must be eminently true whenever two or three read and hear the Scriptures. Although we may really know very little about how the mysterious process of inspiration worked, we have so much knowledge of God from it that we can, in fact, spend the rest of our lives absorbing that knowledge. Priests, Religious and now an increasing number of the laity try to put themselves daily in contact with some of that knowledge by reading a section of the Scriptures and meditating on it. We shall next examine the effect of this contact with God in the Scriptures.

## Scripture In The Life Of The Church Today



# Faith And Action

By DR. MONIKA HELLWIG

Many people do not like it when priests preach from the pulpit about peace in Vietnam, or about race and integration, or about poverty and social welfare. Priests who do preach about these things are frequently told they should be content with preaching the Christian religion rather than meddling in political and social matters.

I have heard this from Catholic priests, but I have also heard it quite often from Protestant ministers and from pulpit rabbis in the Jewish community. One might wonder how this could be. Those who are supposed to be the experts in religion insist that it is concerned with the way we run our society as well as the way we live our private lives. Yet their congregations so frequently maintain that a faith commitment has to do with what you believe about God and other world and has little to do with the way we organize this world.

In Catholic circles there is one important public issue on which people are prepared to hear sermons preached and that is the topic of communism. An outsider might find this very puzzling. But there is a reason. Marx openly and clearly condemned religion: "People know this, so they expect to hear sermons against Marxism and Communism. Often they do not know why Marx condemned religion. He condemned it because he said it was 'the opium of the people,' that it kept them preoccupied with beliefs about another world beyond death so that they did not have to solve the big social and economic problems of this world."

As he saw the effect of religion in his time, he felt that it simply kept the poor poor and the rich complacent about it by telling everyone that there might be all kinds of social injustice but it was God's will so they must all accept it.

This accusation did not stop in the 19th

century; it is being made constantly today. It has caused many people to ask the question as to what social injustice and war and poverty have to do with what we believe. It has made scholars and other serious Christians go back to the gospels and other writings of the earliest Christians to try to understand how the message of salvation relates to the affairs of the world. And the most important question they had to ask was whether the gospel exhorts them to work to change things according to a new vision of how things should be, or whether it exhorts them to accept everything just as it is, and pray and wait for Jesus to come again at the end of time and in an instant make a new heaven and a new earth.

In the gospels, Jesus speaks a good deal of the kingdom that is to come but in some way is already there, the kingdom that is the reign of God, the kingdom that is to set God's faithful people free from oppression and injustice and frustration. The Romans were evidently afraid he would raise an army and lead an insurrection against their colonial rule.

When he was arrested as an inciter of riots and as a man who counseled the with-

holding of taxes (Lk.22.2), and as one who crossed state boundaries to make trouble (Lk.22.5). Pilate asked him whether he really claimed to be a king (Jo.18.33). Almost our whole faith depends on the interpretation of the answer that Jesus gave. He said, "Mine is not a kingdom of this world; if my kingdom were of this world, my men would have fought...but my kingdom is not of this kind" (Jo.18.36).

Evidently, that interpretation is not easy because the apostles themselves had difficulty in understanding what it was he promised and demanded. They were discouraged and bewildered when he chose to die rather than fight. After the resurrection they asked, "Lord, has the time come? Are you going to restore the kingdom to Israel?" (Acts. 1.6) Jesus answers them, "You will receive power when the Holy Spirit comes on you, and then you will be my witnesses ... to the ends of the earth" (Acts 1.8).

In interpreting this task of witnessing, some of them thought it meant telling everyone the message of the death and resurrection of Jesus, asking people to believe it and be baptised, and then waiting for the kingdom. But as time passed they began to

have a clearer understanding and the apostles waged a ceaseless campaign to tell them that the witness was the way of life of the community of followers of Jesus. Among them there should be no rich and poor, privileged and unprivileged; their community life together was to be the living representation of the kingdom.

In the earliest times the Christians did not feel responsible for society as a whole, because they were a small and persecuted group with no political power. But within their own circles they were busy constructing a different kind of society based on justice and respect for the poorest. Their influence on the society at large must have been quite far-reaching, judging by the persecution they attracted from the powerful. Their witness was indeed one to turn the world upside down in terms of social justice, not by fighting but by non-violence. Because true non-violence is so effective, it always attracts a good deal of hostility, as in the case of Jesus himself.

Today Christians are the majority in our society, so they have the same witness responsibility for the whole society. If they fulfilled it, Marx could be buried in peace.



COME ALIVE! This is the age of adventure, when our zest for living can know untold possibilities, and when others are anxious to "catch" the life that's in us.

## Q. And A.

By FATHER RICHARD P. McBRIEN

**Q.** What is the renewal of religious communities all about? Is it just a matter of changing styles of dress or the method of electing superiors? Isn't it possible that some communities should go out of business entirely?

**A.** The council's Decree on the Appropriate Renewal of the Religious Life suggests that such renewal involves two simultaneous processes: (1) a continuous return to the sources of all Christian life and to the community's original inspiration; and (2) an adjustment of the community to the changed conditions of modern times.

It is true: for some communities the best form of renewal would be dissolution. This would apply to all those communities which find it impossible to adapt to changing conditions or which have outlived the original purpose for which they were founded. Of all the religious communities in the Catholic Church throughout the entire world, there must be at least a few such communities still in existence. However, it takes a rare kind of courage for both the leadership and the rank-and-file of a particular community to acknowledge that kind of evidence. The self-preservation instinct is as strong for an organization as it is for an individual person.

For those communities which do, in fact, have reason to continue in existence, the council provides several guidelines for reform and renewal:

1) They must adopt the Gospel itself as the supreme law of community life, higher even than the "holy rule."

2) Each community must exploit those distinctive features which give the community its own special character and purpose (without such distinctive qualities, of course, the community tends to lose its reason for being).

3) Each community must participate more fully in the life of the whole Church. It must foster, not thwart, the various developments in the scriptural, liturgical, doctrinal, pastoral, ecumenical, missionary, and social fields.

4) Each community must instill in its own members a suitable awareness of contemporary human conditions and of the needs of the Church.

5) Without interior renewal, structural renewal is without long-term value. Unless the membership of a particular religious community is deeply committed to the Gospel and increasingly sensitive to the presence of God in human life, then religious renewal becomes a kind of ecclesiastical furniture-shuffling. (See n. 2 in the declaration.)

**Q.** Is there any place at all for religious communities? Are you suggesting that the Church can just as easily do without them?

**A.** Not at all. There must be room for as many options as possible within the Church. There is no single, uniform way of living the Gospel. Those Christians who are convinced that they can best serve the Kingdom of God within a relatively stable, organized community should be allowed and encouraged to do so.

# Change No More, Change Never Again

By FATHER JOSEPH M. CHAMPLIN

At the announcement last year of further revisions in the liturgy and during the painful first occasions of actual use, some Catholics cried out in words adapted from those Pope Paul spoke at the United Nations: "Change no more, change never again." These people asked: Is this the end of liturgical reform? Will we have something standard, permanent, unchanging now? Can we expect no more tampering with the Mass?

In his Apostolic Constitution introducing the renewed Roman Missal, our Holy Father supplied a yes and no answer. The new rite, he said, hopefully "will be received by the faithful as a help and witness to the common

unity of all." It should serve as a basis or norm for the Church throughout the world.

At the same time, Paul VI insisted that "there is room in the Missal, according to the decree of the Second Vatican Council, for legitimate variations and adaptations." He was referring to articles 37-40 of the Constitution on the Sacred Liturgy which gives episcopal conferences in individual nations both the freedom and the obligation to adapt this Roman liturgy to local needs. In effect, Pope Paul did not end experimentation when he authorized the revised Mass, but, quite the contrary, opened a way for approved experimental efforts in every country.

A few hierarchies have already taken

modest steps along this road of liturgical adaptation.

What about the United States? The American bishops in recent years have petitioned the Holy See for several items, with some granted (e.g., Thanksgiving Day Mass, Liturgy for Sacred Missions), other deferred (e.g., more frequent use of Communion under both species and permission for laity to receive the Eucharist more than once a day). These, however, represent only minimal efforts toward the tailoring of the Roman liturgy to American needs. Up to this point precious little research has gone into our worship requirements and the form of public prayer which will satisfy those needs.

We look for substantial future progress both in theory and practice. The U.S. Bishops' Committee on the Liturgy has sent letters of encouragement to several research centers (notably St. John's University in Collegeville, Minn., Notre Dame University and the Woodstock Center for Religion and Worship). Such scholastic institutions working hand in hand with diocesan bishops, local parishes and specific worshipping communities could come to grips with fundamental problems in our liturgy and attempt to resolve them from a scientific and pastoral point of view.

To illustrate. One pastor from the Toledo diocese raised this question: Does "Amen" on the part of a communicant really express "I believe, I trust, I love, I wish to receive you, Lord"? It should convey the individual's personal faith-response to this offer of "The Body of Christ." But does it? That Ohio priest thinks not. Then what words or gestures or signs would?

Future research and experimentation will no doubt consider such obviously minor points, but should go far beyond and examine the more acute and radical problems of man's worship in a modern world.



NON-VIOLENCE is indeed one of turning the world upside down in terms of social justice, writes Monika Hellwig. Because true non-violence is so effective, she continues, it always attracts a good deal of hostility, as in the case of Jesus himself.

Worship  
And  
The  
World



# HIS LIFE: Devotion To Fellow Man

By MSGR. GEORGE G. HIGGINS

Of Walter Reuther it can be said, as of few other men, that he was literally born into the labor movement. That is to say, devotion to the labor movement and to the cause of the poor and the underprivileged came to him as naturally and quite as instinctively as devotion to his family and his nation. He inherited the tradition from his father before him.



Msgr. HIGGINS

Those of us who were privileged to know him as a friend can testify to the fact that few men in the history of the American labor movement have ever served that tradition more faithfully, more unselfishly, and with greater effectiveness.

Walter Reuther was a dedicated man. He had a vocation in life — a calling to which he gave himself with eager generosity and with great imagination.

We publicly honor any man who has dedicated his life to the labor movement. But the labor movement, as Reuther himself would be the first to remind us, is not an end in itself — or at least it shouldn't be.

The labor movement is a means — a noble and indeed an indispensable means — through which working men and women express and put into practice the spirit of justice and charity which has its roots in the very depths of their conscience.

This is what the labor movement was for Walter Reuther. He had profound respect for his fellowmen and all his life tried to show this respect by serving them unselfishly in and through the great International over which he was privileged to preside for almost a quarter of century. In doing so, he was reflecting the spirit which has always animated the labor movement — at least as we have known it in the United States.

The labor movement has concentrated on the material welfare of its members and on the material welfare of the nation as a whole. For this it was founded and for this it has had to struggle against the bitterest kinds of odds. But through it all the labor movement has been conscious of an even higher purpose — conscious of the supreme dignity of man and his spiritual destiny.

As far back as 1923, when Reuther was

still in his teens, the American labor movement announced to its friends and enemies alike that it was founded on a belief in the spiritual values of man and that, in struggling for the material needs of its members, it was aiming always to raise them to that higher level of living to which every man is called as a creature made in the image and likeness of God.

This 1923 Statement of Policy reads in part as follows: "The labor movement of our country, recognizing the fact that all freedom and all higher development of life rest upon first providing assurance of the essentials of existence, has first demanded economic justice as a basis for all other things. But the labor movement has always taught that the material is essential to something higher, and that the inspiration of our movement strives for something above and beyond the material.

The labor movement strives for economic improvement with unrelenting zeal and fidelity because economic improvement is the first fundamental requisite; but it holds out to all mankind a flaming torch lighting the way to a greater fullness of life, to complete realization of the finer and nobler aspirations of the mind and soul. The labor movement fixes as its goal nothing less than the complete richness of life, without limitation of any kind, the attainment of the complete human ideal, in all of its economic, ethical, and spiritual implications ..."

This, then, is the objective of the American labor movement — a noble objective, to be sure. And this was the objective of Walter Reuther — the motive power which literally drove him, until the moment of his tragic death, to sacrifice his time and energy and his remarkable talents in the cause of social justice. We honor him for what he did to perpetuate this great tradition and to give it flesh and blood.

The UAW is his lasting — everlasting — monument. What he did for the million-odd members of this great International and, through this International, for the nation as a whole will be regarded for all time as one of the greatest contributions made by any man of this or any other generation in American history to the cause of social justice and the advancement of human progress.

One way of measuring Reuther's contribution to the cause of social justice and to the strengthening of American democracy is to compare the statistics on wages, hours and working conditions of millions of men and women in the auto industry before and after 1935.

The record speaks for itself and must be



KILLED in a recent plane crash  
**WALTER REUTHER**  
He once said that labor and religion both draw on the same basic principles of ethics — the fatherhood of God and the brotherhood of man.

credited in large measure to the efforts of the UAW under Reuther's remarkably effective leadership. Academic theories to the contrary notwithstanding, the phenomenal progress reflected in these statistics never would have been achieved in the absence of a strong industrial union like the UAW.

In the final analysis, however, as suggested above, this remarkable improvement in the material standard of living of millions of industrial workers is less important than UAW's historic contribution, at what I might call the spiritual level, to the cause of human freedom and human brotherhood. What I wish to emphasize in particular is the broader contribution which the UAW has made to the cause of self-government in industry.

A well known social philosopher, the late Dr. Yves Simon, made this point very forcefully some years ago in a book titled "The Philosophy of Democratic Government." "So long," he wrote, "as the labor union remains faithful to its idea and keeps itself free from corruption by economic power, free from monopolistic practices, free from subservience to party ambition or state bureaucracy, it constitutes a unique means to train masses of men in self government."

"Over and above resistance to unfair management, labor organizations have accomplished the double feat of helping to establish discipline among masses of men and of giving such discipline a higher meaning of autonomy."

This is true of every labor union worthy of the name. But it would seem to have been particularly true in this generation in the case of mass production unions like UAW, for the millions of semiskilled or unskilled workers organized into unions of this type were the very people most in need of an effective means of achieving self-government in their working lives. They are now able to stand on their own feet as mature citizens of a developing economic democracy which, in turn, is an indispensable bulwark or support of political democracy.

One final word — a word which Reuther himself would want us to utter in conclusion. The labor movement is a tremendous power for good in the life of our country — a country to whose traditions he and his lamented wife May were so passionately devoted, as all of their friends can testify.

But the labor movement is only its members make it. May the sudden and very tragic death of one of its most respected leaders remind us that the life of any one of us is very short. May it remind us, in other words, to put first things first. May it remind us that all our efforts and all our sacrifices will have lasting influence for good and lasting significance only to the extent that they are motivated by the love of God and the love of our fellowmen — only to the degree that our personal motives are pure and unselfish — to the degree that we "hunger and thirst after justice" and not after personal glory or gain. "Blessed are they who hunger and thirst after justice, for they shall be filled."

## It's A Time To Keep The Rhetoric 'Cool'

By FATHER

JOHN B. SHEERIN

It was great good news to read that Vice President Spiro Agnew had deleted inflammatory remarks about demonstrators from his Boise speech. We all breathed easier when President Nixon told the University presidents that he had instructed high Administration officials to refrain from hostile comments about students.

FATHER SHEERIN



Then came the President's press conference in which he seemed to backtrack. Asked by a correspondent about objectionable remarks in an advance text of Agnew's Boise speech, the President said: "As far as the Vice President is concerned, he will answer for anything he has said. As far as my attempting to tone him down on my view, I shall not do that."

However he did add that he hoped the members of his Administration would remember the rule: "When the action is hot, keep the

rhetoric cool."

A few hours after the President's press conference, the Vice President delivered his Boise talk and called attention to the fact that he was omitting two pages of rhetorical and exhortatory material.

The Vice President deserves the highest commendation for this self-restraint. For this is a tragic and perilous time in the history of our country. It is a time for inflexible, tough positions and inflammatory oratory but for sincere concern for the unity and welfare of the United States. In the very best sense of that abused word, it is a time for "brotherhood." For the country finds itself torn apart by a seething controversy between factions that might end up in a civil war.

The general reaction to President Nixon's press conference on May 8 seems to have been rather favorable. Even the New York Times, which has been sharply critical of the President's handling of campus dissent, editorialized on May 9: "It has taken the awful toll of four young lives to create an atmosphere in Washington receptive at last to the voices of youthful protest."

I confess, however, that I felt let down by the Presi-

dent's remarks to the Press. I had hoped to hear the President as the great reconciler of the factions in our family quarrel. Instead I seemed to hear the Commander-in-Chief. The big question in my mind, and in the minds of

anti-war people generally, was: why the sudden escalation of the war when

I do not think the younger generation is unreasonable in its concern about the spillover into Cambodia. The officers of the Central

Committee of the World Council of Churches said on May 5: "We equally regret the reasons given by President Nixon for his actions (in Cambodia) because he indicates a callousness toward Indo-

China lives, as he claims to be protecting the lives of American troops. We deplore the outworn and outdated terms in which he has justified his action in reversing the policy of withdrawal he has so recently stated."

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# Importance Of Changing

By FATHER JOHN CATOIR

Man is truly a creature of habit. He learns an acceptable way of doing things and throughout his entire life he usually performs in predictable patterns of behavior. From time to time he develops new insights and learns to grow away from tried and true methods of acting, but he does so reluctantly. He changes only after there is some assurance that many others are changing and that somehow the new way brings about worthwhile improvement. Up until this century, radical changes in social behavior have been few and far between, but we are now living in times of rapid social evolution.

The technological explosion, the educational or knowledge explosion, and the population explosion are each having a tremendous impact on society. The emancipation of the female has been the cause of unprecedented change in society, particularly in the life of the average family. We are living in times of change, perhaps the most exciting and most

## Church On Pilgrimage, Pope Tells Audience

VATICAN CITY — (NC) — The Church is on a pilgrimage that will continue until a final encounter with Christ in eternity, Pope Paul VI told a general audience of thousands in St. Peter's Basilica.

The Church, he said, was placed in history to protect the values of Christ through the turbulence of the centuries.

At the audience was the Pope's brother, Ludovico Montini. A longtime Christian Democrat leader, Ludovico is one year older than the Pontiff and looks very much like him. He was at the audience with the American Association for Italian Migration. A voluntary and charitable group that involves itself in the problems of Italians on the move from their home.

"We Christians," the Pope said, "have no fear of history, that is, of coming events or the changes in which history consists."

He reminded Christians that this world is not their "lasting city," and that they must look forward to "the things that are to come."

tension-filled times in all history.

How do we react to change? We generally resist it. Even good things are resisted because they are not

seen as good when they are first introduced. If a thing is different it is held in suspicion and resisted furiously by many who simply cannot bear the discomfort of growth. As odd as it may sound, even pain relieving anesthetics for surgical and other purposes were not permitted to be used widely for seventy-nine years after their discovery. Why? Because many people were convinced it was against nature, against the Bible, to relieve pain.

Progress has always depended on education. Someone has to sell an idea before it is accepted, and someone has to start a thing before it can even be sold. Did you know that a sick New England school teacher conceived the idea of bringing medical assistance to the

wounded on both sides in times of war? The idea of helping the enemy was thought to be treason and the movement was met with bitter resistance for years. Today we have the Red Cross, thanks to that idea which eventually won the approval of the populace. We accept it now as a fact of life, forgetting how it all began.

Louis Braille was a man who loved to read. When he became blind, people told him to accept the fact that he would never read again. But he wouldn't. So he taught himself to read through his fingertips, and millions of people have benefited by his unwillingness to take "no" for an answer. We are always learning that the unthinkable is really possible, and once we get used to a thing, we begin to see how wonderful it is.

It has always been the combined effort of many people working to sell a new idea which has brought about progress in this world, enabling us to live at the high standard of living we now enjoy. Every invention involved someone who believed in what he or she was doing, and who struggled to sell that belief to others. As hard as it is to imagine, we even have to sell safety. People resist new safety devices if they are slightly inconvenienced by them, because they don't like change — not even when it's for their own good.

For those of you who have been students of, and perhaps critics of, the recent changes taking place in the Church, may I offer a word of friendly advice: please believe that even the Church is subject to the laws of human growth and progress. Grace builds on na-

## Prayer Of The Faithful

Trinity Sunday

May 24, 1970

CELEBRANT: Let us pray to the Father who created us, through the Son who redeemed us, that in all we ask the Spirit will sanctify us.

COMMENTATOR: The response for today's prayer of the faithful will be: Lord, hear our prayer.

COMMENTATOR: (1) For the missions of the Church; for the fruitful collaboration of all who preach the Gospel of Christ, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: (2) That we may understand that there can be no stability, security, or peace in a world in which grave and unjust disparities exist between the rich and the poor, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: (3) In this week of Memorial Day, for all those who have given their lives in war, hoping for peace, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: (4) For the persecuted, the forlorn, the lonely and estranged; for the outcasts of society, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: (5) For graduates, that their education will lead them to build upon the past and to work for a better future, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: (6) For those who mourn and grieve the loss of those they love: for our departed brethren, especially N. and N., who died this past week, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

COMMENTATOR: (7) That we may be inspired to pray more seriously to the Father, through Jesus, as we open our hearts to the power of the Holy Spirit, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Father, you are ever kind. Your kindness was revealed to us in your Son and in your Spirit. Day by day continue to aid us. Be with us now and all our days. We ask this through Christ our Lord.

PEOPLE: Amen.



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## A HOME OF THEIR OWN

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We shudder when we see them on TV, the families in India who have never lived indoors. They live in the streets, painfully, sleep huddled together on matting on the sidewalks. The pennies they earn buy scraps of food and rags. . . . In Calcutta alone they number 100,000. They are not drunkards or tramps, these families. All they need is a chance. . . . "For only \$200 (for materials), we can give a family a home," states Joseph Cardinal Parecattil from Ernakulam. "We'll provide the supervision, our men will do the work free-of-charge, and the family will own it outright once they prove they can take care of it themselves. We'll start the work immediately. Can you imagine the happiness a 'home of their own' will bring?" . . . Here's your chance to thank God for your family, your home, Cardinal Parecattil will write to say thanks.

### "WHAT ELSE CAN I DO ABOUT INDIA?"

The parishioners gather the stones and do the construction free-of-charge, under their parish priest's direction. That's how in India a church, school, rectory and convent can be built for only \$10,000. . . . Name the parish for your favorite saint, we'll erect a permanent plaque asking prayers for your loved ones, if you build a parish as your once-in-a lifetime mission gift.

Archbishop Mar Gregorios will write personally to say where he'll locate it if you enable him to buy (\$975) two acres of land as a model farm for a parish priest. Raising his own food, the priest can teach his parishioners how to increase their crop production. (A hoe costs only \$1.25, a shovel \$2.35.)

In the hands of a thrifty native Sister your gift in any amount (\$1,000, \$750, \$500, \$250, \$100, \$75, \$50, \$25, \$15, \$10, \$5, \$2) will fill empty stomachs with milk, rice, fish and vegetables. . . . If you feel nobody needs you, help feed these hungry boys and girls!

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## Here Is A Prayer Suitable To Times

By JOHN J. WARD

"Peace, peace — and there was no peace."

Those words from Jeremiah (VI-14) are as true of the world today as they were when first written many centuries ago.

Our nation's casualties continue to mount as our brave fighting men engage in battles on the ground and in the air in Vietnam, and now in Cambodia.

President Richard Nixon has been pursuing every possible means of restoring peace and has addressed the nation to explain his every move in search of peace. How will it all end? Tennyson, perhaps, had the best answer when he wrote:

"More things are wrought by prayer than this world dreams of."

Several years ago a lady sent us a copy of a prayer

suitable to the times. It was published in the Voice but recently several persons asked that it be repeated. Entitled "A Prayer for Peace," it reads:

Almighty and Eternal Father,  
God of wisdom and mercy,

Whose power exceeds all force of arms  
And whose protection is the strong defense

Of all who trust in Thee,  
Enlighten and direct, we beseech Thee.

Those who bear the heavy responsibility  
Of government throughout the world  
In these days of stress and trial,

Grant them the strength  
To stand firm for what is right

And the skill to dispel the fears  
That foment discord,  
Inspire them to be mindful

Of the horrors of atomic war

For victor and vanquished alike,  
To seek conciliation in truth and patience.

To see in every man a brother  
That the people of all nations  
May, in our day, enjoy  
The blessings of a just and lasting peace

Conscious of our own unworthiness,  
We implore Thy mercy on a sinful world  
In the name of Thy Divine Son,

The prince of Peace,  
And through the intercession  
Of Blessed Mother and all the saints.

Our Lady of Fatima, pray for us.  
Queen of All Saints, pray for us.

Queen of the most Holy Rosary, pray for us.  
Queen of Peace, pray for us.

## U.S. Cardinal Urges:

# Heed Fatima Peace Call

FATIMA, Portugal — (NC) — An American cardinal advocated re-dedication to the 53-year-old message of Our Lady of Fatima as a way to achieve peace in the world.

Cardinal John Joseph Carberry of St. Louis offered Mass and spoke to thousands of pilgrims at the 53rd anniversary of the first apparition of the Blessed Virgin to three shepherd children here. The site of the apparitions now is marked by the world famous Shrine of Our Lady of Fatima.

The cardinal, who led a pilgrimage of some 200 persons from the United States to the shrine, declared:

"If there is one word that would distill the essence of that message it is peace. If there is one great cry that arises from a restless and tormented world today, it is the cry for peace."

Cardinal Carberry recalled that Our Lady of Fatima called for sacrifices and in "the daily living of

each one of us there are so many opportunities for penance: for consecration to the Immaculate Heart of Mary; for the monthly first Saturday devotion, and for recitation of the rosary, regarded in some quarters today "as an outwork relic of the past."

He reminded that in the capital of the United States there is the National Shrine of the Immaculate Conception. He expressed hope that it become "a veritable fountainhead from which will flow into the hearts of all men a renewed love, devotion and dedication" to the Blessed Mother.

"To be honest with ourselves, we must admit that the goal of peace, humanly speaking, seems almost unattainable. Our generation, and indeed the generation before us, has known scarcely a year without the agony of war in some part of the world," Cardinal Carberry said.

"Our economy in the main is geared to war. Our prosperity, by a strange and bitter irony, is founded in large measure on the production of armaments. Good and sincere men of peace struggle for peace, but there is also selfishness in our human nature which resists the sacrifice of pride that peace would require," he continued.

"Indeed there are those who speak of democracy, but at the same time practice a ruthless suppression of legitimate aspirations," Cardinal Carberry stressed.

"The achievement of peace, it is evident, is not to be lightly won. If it is to be won at all, it must be won with the sword of the spirit. If there is to be peace in the world, peace must first find its way into sufficient number of individual hearts. I mean the peace that comes to those who seek to find and fulfill the will of God," Cardinal Carberry said.



# To Dedicate Memorial For Boystown Heroes

Dedication of the Boystown of Florida Memorial Shrine in memory of those young men from Boystown who have been killed while serving in the military will be Sunday, May 24, at 3 p.m.

At the same time, bronze plaques commemorating the deceased members of the Boystown Board of Directors will be dedicated.

The ceremonies will also include blessing of the Rotary-Boystown residence sponsored by the Miami Rotary Club Foundation.

The shrine will include the names of Robert D. Lieser, who was 20 when he died last year in the service of the U.S. Air Force; and Mark Alan Taylor, U.S. Marine, who was 19 when he died in military service.

The deceased members of the Board of Directors who will be commemorated are Dr. Edward J. Lauth, William Packer, and Michael Zarowney.

The public is invited to the dedication ceremonies.

## BROWARD COUNTY

Dessert card party under the auspices of St. Ambrose Guild, Deerfield Beach, will



20 YEARS of service at St. Mary's Hospital, W. Palm Beach, was marked by Sister Dorothy, O.S.F., left, during a surprise party. The Franciscan Director of Nursing is being transferred to St. Clare Hospital, New York. At right is Sister Agnes McCarron, O.S.F.

be held Thursday, May 28. New officers will be installed by the Guild during 11 a.m. Mass, Tuesday, May 26, in the parish church.

A luncheon and fashion show sponsored by St. Gregory Women's Guild begins at noon, Saturday, May 23, at the Galt Ocean Mile Hotel, Fort Lauderdale.

Mrs. Raul Oliveira will be

installed as president of St. Bartholomew Women's Club during 9 a.m. Mass Sunday, June 7, in the parish church. Father Noel Fogarty, pastor, will also install Mrs. William Katnik, vice president; Mrs. Henry Loeding, treasurer; and Mrs. James Casey, recording secretary; and Mrs. Victor Biringer, corresponding secretary. Brunch will follow at 11 a.m. in Arrowhead Country Club, Fort Lauderdale. Reservations may be made by calling 989-4149.

A card party sponsored by St. Charles Borromeo Catholic Women's Club will be held at 7:30 p.m., Tuesday, May 26, at the Hallandale Recreation Center.

St. Clement Altar and Rosary Society will sponsor its annual rummage sale June 4, 5 and 6 from 7:30 a.m. to 6 p.m. at the parish school hall, 301 NW 29th St. Fort Lauderdale.

Mrs. Patricia Marshall has been installed for a second term as president of St. Coleman Women's Guild, Pompano Beach.

Msgr. Michael J. Fogarty, pastor, also installed Mrs. Martha Ziegler and Mrs. Mary Anne Moss, vice presidents; Mrs. Lynn Connors, recording secretary; Mrs. Joyce McNeill, treasurer; and Mrs. Joanne Delehanty, corresponding secretary.

## PALM BEACH COUNTY

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Parade-Florida style highlighted civic activities in West Palm Beach last Saturday as members of law enforcement agencies and military personnel in the area observed Armed Forces Day.



held Saturday, June 6, at the Lake Worth Club, North "F" St. and Sixth Ave.

Annual ice cream festival sponsored by Assumption Circle of St. Juliana Woman's Club begins at 2 p.m., Sunday, May 24, in the school cafeteria, 4300 S. Dixie Hwy., West Palm Beach.

## DADE COUNTY

Mrs. Elmer Johnson was installed as president of Villa Maria Auxiliary during Mass celebrated last Tuesday in the Villa chapel. Other new officers are Mrs. Richard Infante, vice president; Mrs. John Hurtak, secretary; Mrs. Albert Willis, treasurer; and Mrs. J.B. Stewart, parliamentarian.

St. Dominic Men's Club and Ladies Society held a combined installation of officers ceremony last Sunday in the parish hall. Mrs. Howard Gagne is president of the Ladies Society; Mrs. Elizabeth Manning, vice president; Mrs. Matilda Lipp, Rosary president; Mrs. Clant Smith, recording secretary; Mrs. Mathilda Brockhoff, corresponding secretary; and Mrs. John Ribka, treasurer. Ray Blancaneaux is the new president of the men's club. Other officers are Frank Bald, president, Holy Name Society; Ed Kramolisch, president, Ushers Club;

George W. Tripp, president. St. Vincent de Paul Society; George Miers, secretary; and Vic Ventriere, treasurer.

Miami Catholic Singles Club will sponsor a record dance at Dancemasters Studio, 5742 SW 40 St., South Miami, beginning at 8 p.m., Saturday, May 23.

Mrs. George W. Valentine will be installed as president of St. Joseph Catholic Woman's Club during a noon luncheon, Saturday, May 23, at the Balmoral Hotel, Miami Beach. Msgr. Joseph O'Shea, pastor, will also install Mrs. Philip Hughes and Mrs.

Andrew Connors, vice presidents; Mrs. Walter Hoder, recording secretary; Mrs. Arthur Neilsen, treasurer; and Mrs. Patrick Green, corresponding secretary.

Entertainment will be provided by tenor, Walter Scarpella, who has an extensive repertoire in French, German, Spanish and Italian, and who came here more than a year ago from the International Music Festival City of San Remo on the Italian Riviera.

Bowling League of St. Louis Woman's Club will host a luncheon, Monday, May 25, at Grentner's Restaurant.



Wed 60 years, Mr. and Mrs. Ignatius Korem recently observed their wedding anniversary in St. Dominic parish.

## Wed 60 Years, They Have A Celebration

The 60th anniversary of their wedding was recently observed by Mr. and Mrs. Ignatius Korem of St. Dominic parish during a Mass of Thanksgiving in the parish church.

Father Angel Vizcarra, O.P., pastor, celebrated the Mass and witnessed the renewal of marriage vows of the couple in the presence of family and friends.

Both natives of Czechoslovakia, they were married in 1910 in St. John the Baptist Church, Hammond, Ind., where Mr. Korem was a long-time employe of Standard Oil Oil Co.

They are the parents of four children: Frank and Don, of Hammond; William E. of Chicago; and a daughter, Mrs. Theresa

Liezenfeldt, Lansing, Ill., all of whom came to Miami for celebration. The couple also has 16 grandchildren and six great-grandchildren.

Mr. and Mrs. Korem came to Miami in 1955 and are active in St. Dominic parish activities. She is a member of the Ladies Society and he belongs to the Holy Name Society.

Following the Mass the couple were guests of honor during a breakfast in the parish hall.

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**CDA CONVENTION** banquet attended by some 100 delegates heard Father Owen Lynch, C.P. Our Lady of Florida Retreat House, speak on the motto of the Catholic Daughters, "Unity and Charity." He reminded guests that charity is the fulfillment of all of the other Christian laws.



**VOTE** of delegates was necessary before the Voice photographer and reporter could be admitted to the sessions where Mrs. Mary Sulzbach, outgoing state regent, shown at lectern, was presiding.



## Church, Civic Involvement Urged For CDA Members

**WEST PALM BEACH** — Personal involvement in the Church and community was emphasized by Catholic Daughters of America and guest speakers during a state convention held at Ramada Inn Friday through Sunday.

During the convention's banquet on Saturday, Father Rene Gracida, Vicar General and Chancellor of the Archdiocese of Miami, called on Catholic Daughters throughout Florida to continue to utilize their abilities on behalf of the Church in the cause of those social issues in which the Church must be concerned today.

"You represent a very large silent majority," Father Gracida, who spoke as a representative of Archbishop Coleman F. Carroll, pointed out. You must make your voices heard in the tumult of voices in society today."

Father Gracida also expressed the gratitude of Archbishop Carroll for the work of CDA members throughout Florida.

Mrs. Alice Schiedell, past state regent, of St. Petersburg, now a member of the CDA national board, reminded delegates that each has an obligation to "bring this world and the people in it back to God where it belongs."

Emphasizing the need for members to contact their legislators with regard to the proposed liberalization of abortion and the proposed tuition grant bill for non-public school students, Mrs. Schiedell said, "We cannot continue to shut our eyes to what is going on. It is our responsibility to let our legislators know now what we think of the manner in which they are fulfilling their obligations.

Resolutions opposing any change in Florida's present abortion law, and supporting proposed tuition grant legislation for pupils

in non-public schools were passed by more than 100 members present during closing sessions of the three-day meeting.

Mass concelebrated by Msgr. James F. Enright, pastor, St. Rose of Lima Church, Miami Shores, state chaplain of the CDA, with Father John Minvielle, S.S., pastor, St. Mary Star of the Sea Church, Key West; and Father Ross Garnsey, assistant pastor, St. Louis Church, South Miami, opened convention sessions at St. Ann Church.

In his homily, Father James Gloekler, Vicar General and Chancellor of the Diocese of St. Petersburg, told delegates from various cities in Florida that "Our day has given growth and nourishment to a new woman, liberated by better education and enlightened legislation, deeper psychological interests and more widespread understanding of her nature. Through a developing theology suited to her make-up she is being recognized as a full-fledged unfettered responsible member of the human race."

Father Gloekler, former state CDA chaplain, pointed out that as women achieve an independent place as "man's full and equal partner in the world, in the community, in the Church, no less than in the home and family, she is styling her thinking less and less on male opinions, attitudes, and taboos."

When women promote their quality with man by "aping" him, the priest said, they bypass their true mission, which is the spiritual nourishment of the race. "the impregnation of the world with her feminine virtues, temperament, abilities, native inclinations and disposition."



**SOUTH FLORIDA'S** Court Palm Beach, of which Msgr. Bernard McGranehan, V.F., right, is chaplain, was host to the state meeting. He is shown talking with Mrs. Irene McCullough, a member of the arrangements committee.



**SPEAKERS' TABLE** included guests, national and state CDA officers, chaplains of Florida courts and members of the hostess Court Palm Beach, shown as they listened to Father Rene Gracida, Vicar General and Chancellor of the Archdiocese.



Father Rene Gracida, V.G., Chancellor of the Archdiocese of Miami spoke briefly during banquet. At right is Mrs. Lillian Parks, West Palm Beach.

## Pompano Woman Elected State Regent Of CDA

**WEST PALM BEACH** — Mrs. Ceil Clermont, a member of Court Holy Spirit, Lantana, and a member of St. Coleman Church, Pompano Beach, was elected state regent of Florida's Catholic Daughters of America during sessions of the 23rd biennial convention.

Other officers elected during closing sessions were Mrs. Emma C. Koenig, Court Patricia, Miami, vice state regent; Mrs. Eva Rivas, Court St. Mary Star of the Sea, Key West, secretary; Mrs. Marie Coilee, Court St. Augustine, St. Augustine, treasurer; and Mrs. Dahlia Perez, Court St. John Vianney, Tampa, monitor.

The next biennial convention will be held in Tampa in 1972.

**NATIONAL CDA** director, Mrs. Alice Scheidell, St. Petersburg, talks with state chaplain, Msgr. James F. Enright, left; and Father James Gloekler, V.G., Chancellor of the Diocese of St. Peterburg, former state chaplain.



Women from Catholic Daughters of America Courts throughout Florida participated in weekend sessions.





MAY CROWNING ceremonies such as this one at Immaculate Conception School in Hialeah were presented at many schools throughout the Archdiocese of Miami. Most of the ceremonies included recitation of the Rosary and the crowning with flowers of the statue of the Blessed Virgin Mary.

## Catholic Students Win Boost-America Prizes

Catholic high school students have won more than half the awards in the "Speak Up For America" essay contest sponsored by the Certified Plumbers Association. It was announced last week.

Eighty-three of the 150 cash prizes (from \$5 to \$1,000) are going to students from seven Archdiocesan high schools: Notre Dame (32), Lourdes (30), Assumption (9), Belen (6), Christopher Columbus (2), Immaculate-LaSalle (2), and Monsignor Pace (2).

A total of 778 entries, 272 from Catholic high school students, comprised the largest participation in an essay contest ever held in Dade County, according to contest officials.

Lourdes Academy student, Debbie Renuart, is among the top five winners and will learn how she placed at an awards banquet to be held Wednesday, May 27, at the DuPont Plaza Hotel.

The top 50 winners will receive their awards in person at the dinner.

The "Speak Up For America" essay contest is a

public service project of the Certified Plumbers of South Florida, a non-profit organization of plumbing contractors in Dade County.

"One of our reasons for sponsoring the contest," said the Plumbers, "is to help establish a meaningful dialogue between teenagers and adults on four subjects basic to our country's future — democracy, private enterprise, our American heritage and the individual's responsibility to government, as well as government's responsibility to its citizens and the rest of the world."

## Sports Camp At College

Ken Stibler, the Biscayne College athletic director and head basketball coach, will have something no other summer camp can offer.

Camper's at the Biscayne All Sports sessions will be able to watch the Miami Dolphins practice during the month of July.

It'll make a swinging campus for the school, with the campers going through their activities on one side while the Miami Dolphins do their thing on the other side.

Basketball — with Stibler, Jim Richardson from Miami-Dade J.C. North, former All-America Lennie Rosenbluth and Tom Fox, assistant Biscayne basketball coach handling the chores — and baseball — with Demi Mainierie, the M-D J.C. North coach, and Dan Pfister, the former major leaguer who coaches the Biscayne team as the chief instructors — will be the predominant sports at the camp. But, there's also tennis, bowling, golf and swimming on the schedule.

The Biscayne All Sports camp will run in three two-week sessions, starting June 15, with either half-day or full-day periods. Cost is \$30 a week for the full-day or \$30 for two weeks of half-days.

Information can be obtained by calling Ken at 625-1561 or writing P.O. Box 451, Opa Locka, Fla. 33064.

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- FIFTH WOODCRAFT SESSION  
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## Holy Redeemer CYO Garners Track Title

Athletes from Holy Redeemer CYO — for the fourth straight year — ran off with the archdiocesan CYO track and field championship recently at Miami-Dade Junior College north campus.

The team from Boystown placed second; and Epiphany, third.

Other CYO teams competing in the meet were Immaculate Conception, St. Clare, St. James, St. John Vianney, St. Rose of Lima and St. Stephen.

Individual first place winners were:

### BOYS

100 yd. Dash  
Open — John Jackman, Holy Redeemer 10.7  
Novice — Leroy Anderson, Boystown 10.9

220 yd. Dash  
Open — John Jackman, Holy Redeemer 23.3  
Novice — Leroy Anderson, Boystown 23.0

440 yd. Dash  
Open — G. Farrell, Epiphany 52.8  
Novice — Tom Dornell, Immaculate Conception 58.1

880 yd. Dash  
Open — B. J. Truax, Epiphany 2 min. 57 sec. (new record).

Novice — Bill Davison, St. John Vianney 2 min. 17 sec.

Running Broad Jump  
Open — Dave Adams, St. Clare 19' 8-1/4"  
Novice — Joe Quinn, Boystown 19' 0"

High Jump  
Open — G. Farrell, Epiphany 5' 8"  
Novice — Dave Wright, St. Stephen 5' 5"

Shot Put  
Open — Mike Ward, St. James 42' 8-1/2"  
Novice — Joe Quinn, Boystown 41' 7"

Relay  
Open — Holy Redeemer, 1 min. 35.25 sec. (new record).  
Novice — Holy Redeemer, 1 min. 41.25 sec. (new record).

50 yd. Dash  
Ruth Jones, Holy Redeemer 7.0

Broad Jump  
Ruth Jones, Holy Redeemer 14' 4" (new record).

High Jump  
Kathy Burton, Epiphany 4' 8" (new record).

Hop, Skip and Jump  
Nellie South, St. Rose of Lima 27' 5" (new record).

Soccer Throw  
J. Knowles, Holy Redeemer 152' 1" (new record). 220 yd. Dash Relay — Holy Redeemer (no time).

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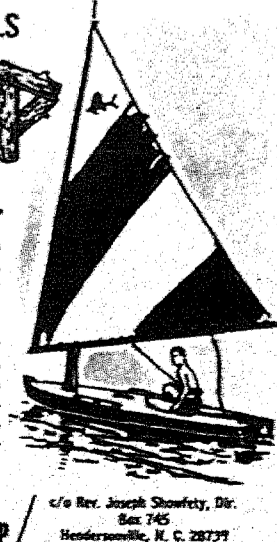
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# The Now Set

## Time To File For Academies

All young men desiring to enter the Military, Naval, Air Force, or Merchant Marine Academies in mid-1971 must file applications with their congressmen soon, but in no case later than Thursday, Oct. 1, 1970, according to the office of Congressman Dante Fascell.

## Annual Golf Tourney Set

The first annual Little Flower Church golf tournament will be held at Hollywood Beach Country Club, Saturday, June 6, for the benefit of the parish hall.

Golf tickets and starting times can be gotten by calling 923-2202.

Trophies will be awarded in both men's and women's categories.

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# Here They Are! The Stars

## ALL-STAR BASEBALL TEAM

COACH OF THE YEAR: Van Parson, LaSalle

Pos.	Name and School	Year	Ave.
1B	Sam Howell, Newman	Jr.	.279
2B	John Calabrese, Chaminade	Sr.	.314
SS	Mike Sanz, LaSalle	Sr.	.426
3B	Rick Peach, Gibbons	Sr.	.355
OF	Reggie Briscoe, LaSalle	Sr.	.357
OF	Bill Frohbose, Curley	Sr.	.412
OF	Ned Thrift, St. Thomas	Jr.	.413
C	Tom O'Connell, Chaminade	Sr.	.340

## PITCHERS

Name and School	Yr.	W-L	ERA	Inn.	BB	SO	H.
Don Cooke, Pace	Sr.	7-4	0.34	23	117	75	27
John Hackett, St. Thomas	Sr.	11-3	0.75	24	102	95	38
Gary Ozga, Chaminade	Sr.	8-2	0.90	23	77	61	40
Tom Vrabel, LaSalle	Sr.	9-3	1.24	18	77	68	50

## SECOND TEAM

ARCHBISHOP CURLEY: Vaughn Flick, Mike Mamo; BELEN: Nunez Elpidio, Julio Campa; CARDINAL GIBBONS: Ernie Schutzenhofer, Gus Crocco, John Chetta; CARDINAL NEWMAN: Bob Gallo, Pat Crossey, George Binstead, Bruce Karcher; CHAMINADE: Joe Charello, Mike Manguso, Bob Castellani; LASALLE: Mike Wilke, Brian Perantoni; MARY IMMACULATE: Chuck Malby, Jimmy Girardeau; MSGR. PACE: Billy Sheppard, Allan Killian; COLUMBUS: Al Powell, Bill Holmberg, Gary Stemmer.

# Voice All-Star Squad Named

By JACK HOUGHTLING  
Sports Editor

LaSalle High School turned in the archdiocese's top baseball performance this spring and the Royals reap the rewards with the selection of shortstop Mike Sanz as the archdiocese player of the year and Van Parsons as the coach of the year.

The two headup a power-packed Voice all-star team, that also has the greatest pitching depth that the archdiocese has ever seen.

Sanz gained his award off his archdiocese-leading batting average of .426, his ability to come up with the clutch hit, and his strong-armed defensive work. In the Royals' narrow district triumphs over Archbishop Curley, Key West and Msgr. Pace, it was Sanz who always managed to have the key hit that was eventually the deciding factor in the game.

In batting .426, he collected two home runs and 14 RBI's.

Joining Mike in the infield are Sam Howell of Cardinal Newman at first base, John Calabrese at second and Rick Peach of Cardinal Gibbons at third.

Howell, a junior, was also a standout pitcher, tossing a no-hitter against the Class AA regional champ Forest Hill. But, with a host of talented pitchers available, Howell is more valuable to the all-star team at first base, where his .279 batting average doesn't indicate his full power. He led the archdiocese in triples with seven and had 11 RBI's to lead the light-hitting Crusaders in this department.

Calabrese, a veteran senior, was a .314 hitter, with 19 RBI's, and also played shortstop for the Lions. Peach, an excellent glove man, was Gibbons' top hitter with a .355 average and while a singles hitter, still had six RBI's.

The outfield carries the heavy attack, with Ned Thrift of St. Thomas at .413, Bill Frohbose of Curley with .412, and Reggie Briscoe of LaSalle, .357.

Ned had 8 RBI's and teamed with younger brother Pat to give the Raiders a brother combination of tough hitters: Frohbose, on the first team for the second straight

year, was .412 against a heavy diet of AA pitching and notched 17 RBI's, while Briscoe was another of LaSalle's clutch hitters, going .357 for the year with 11 RBI's.

Tom O'Connell of Chaminade, whose 28 RBI's tops the archdiocese, gets the catching nod with his .340 average.

The pitching staff has a pair of repeat performers in Don Cooke of Pace, who pitched the Spartans to the district finals before losing 2-1 to LaSalle, and Gary Ozga of Chaminade, who was 8-2 for the season, including 77 strikeouts in just 61 innings.

Newcomers to the pitching staff are Tom Vrabel, the workhorse of the LaSalle staff with a 9-3 record, and John Hackett, virtually a one-man pitching crew for St. Thomas in winning the Class B district title. Hackett worked an archdiocese high of 95 innings, walking just 24 and striking out 102 in registering a 0.75 ERA.

LaSalle's district and regional Class A championship were the credentials that earned Parsons his vote as

# VOICE OF SPORTS

the archdiocese coach of the year. The Royals finished 17-5 for the year and scored their biggest win in taking defending Class A champ Key West, 3-2, in the district meet.

The Royals were lightly regarded at the start of the season but won one tense duel after another in marching to the district crown, bringing LaSalle its first championships.

As usual, it was necessary to leave off some very

talented players, who just missed first-team berths.

There was Vaughn Flick at short and Mike Mamo at catcher for Curley, Nunez Elpidio of Belen at short, Bob Gallo at first and Pat Crossey at catcher for Newman, Mike Manguso at second and Joe Charello in the outfield for Chaminade, Mike Wilkie at third for LaSalle, Chuck Maltby at third for Mary Immaculate.

# It Was Up-Hill Run For Chaminade Ace

"I think it took a lot of courage for him just to run. A lot of other athletes wouldn't have wanted to."

So said Brother Campbell, the track coach at Chaminade High School, with reference to his ace, Dennis Skelton.

Skelton, who had posted a 4:16 mile run and a 9:53 for the two-mile during the regular season, was far from his best in the state Class A track championships at the U. of Florida.

Illness had kept him from serious training for almost two weeks before the state meet and he had run just well enough to qualify in the district meet.

But, at the state championships you have to be at your peak. Dennis obviously wasn't as he ran in the mile event and registered a 4:23.0 for second place.

An hour later was the grueling two-mile run. Skelton elected to compete, even though he knew that it wouldn't be a glorious event in his condition.

He finished dead last.

No athlete, particularly one who has been on top, likes to finish a well-beaten, distant competition. Remember how world record-holder Jim Ryun dropped out of the mile run at the National AAU championships last summer in Miami when he felt he could not be at his best and was going to take a licking.

Well, Dennis didn't quit. He competed. It's the sign of a true athlete.

A junior, Skelton will be back next year. It should be a time for joy. He's already had the heart-break.

## AROUND THE ARCHDIOCESE

Gary Ozga, Chaminade's ace pitcher, has been selected for the state's first North-South all-star baseball game at Lakeland.

Cyril Baptiste, Archbishop Curley's former basketball star, has been selected as one of the nation's top 10 college sophomores after averaging 18.9 ppg and 11.7 in rebounds at Creighton last season.

Bruce Karcher, Cardinal Newman's quarterback with Maryville (Tenn.) College where he'll be used as a wide receiver.

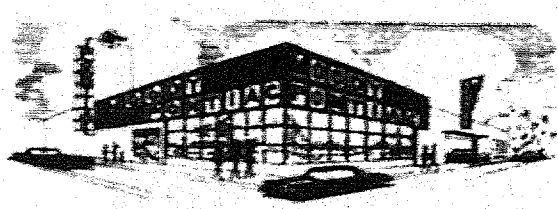
Mike Rosinski, the former archdiocese player of the year as a tackle at Chaminade, has been switched to center at Georgia Tech.

Also signing a football scholarship has been Curley's tackle Ed Hotaling. He'll play with Capitol University in Columbus, Ohio.

Pace pitching standout Don Cooke has signed with Miami-Dade J.C. North.

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# Saturday Mass On Sunday Vigil To Start

First Masses to be celebrated on Saturday evening, the vigil of the Sunday observance will be offered under the new norms in churches and chapels of the Archdiocese this weekend.

The norms were announced after the recommendation of the Archdiocesan Liturgy Commission with the approval of Archbishop Coleman F. Carroll.

While permission for the "Sunday-on-Saturday" Mass program has been granted for all Churches within the eight counties of the Archdiocese of Miami, it will be up to the individual discretion of the pastors to implement the program.

"It is evident that it is now desirable to celebrate the Sunday Liturgy not only at any scheduled Masses on Sunday, as is presently the case, but also on Saturday evening in the Archdiocese of Miami," Archbishop Carroll noted in a letter addressed to the Priests, Religious and faithful of the area.

"I trust this new permission will, from the pastoral point of view, prove to be helpful and advantageous to a substantial number of our priests and faithful," the prelate added.

The Saturday Mass program — as it will be instituted in the Archdiocese of Miami — carries with it three restrictions:

- The Mass on Saturday, whereby the Sunday obligation will be fulfilled, may not begin before 5 p.m. and may not be scheduled later than 8 p.m.
- It is to be announced

## New Library

**BETHLEHEM — (NC) —** The second library in the Holy Land established by the Pontifical Mission for Palestine, Vatican aid agency for Holy Land refugees, was dedicated here for Bethlehem's poor, tripled by war refugees.

# New Commission Set On Worship

Continued from page 1: ment of the same commission during the recently conducted Project Pentecost under the direction of Father James I. Briggs, Executive Secretary of the Commission on the Sacred Liturgy. Project Pentecost laid the groundwork for the introduction in the parishes of the Archdiocese of the new Order of Mass which was inaugurated last Sunday.

According to Archbishop Carroll, the new Worship Commission will concern itself not only with the Sacred Liturgy but also with the Sacred Music of the Church. Referring again to the Sacred Constitution on the Liturgy, Archbishop Carroll pointed out that the music tradition of the Universal Church is a treasure of inestimable value, greater even than that of any other art.

"The main reason for this preeminence is that a sacred song, united to the words form a necessary or integral part of the solemn Liturgy," the Archbishop explained. "Sacred Music," he said, "is to be considered the more holy in proportion, as it is more closely connected with the liturgical action, whether it adds delight to prayers, fosters unity of minds, or confers greater solemnity upon the sacred rites."

The Archbishop has called upon the new commission to promote "diligently choral music in the Archdiocese with special attention

being given to the teaching and practice of music in the seminaries, novitiates and house of studies of Religious of both sexes, as well as in Catholic schools and parishes."

In addition Archbishop Carroll, recalling that the fine arts are considered to rank among the noblest activities of man's genius and that this applies especially to religious art and to its highest achievement, which is Sacred Art, charged the new Commission with the responsibility for taking particular care to see that sacred furnishings in the Churches and Chapels of the Archdiocese should worthily and beautifully serve the dignity of worship.

"Holy Mother Church has always been the friend of the fine arts and has ever sought their noble help with the special aim that all things set apart for use in divine worship be worthy, becoming and beautiful signs and symbols of the supernatural world and for this reason she has always been concerned with the manner in which Churches and Chapels are furnished and decorated," the Archbishop stressed.

Members of the previous Commissions on the Sacred Liturgy and Music are now members of the Worship Commission and additional Commission members and officers will be announced in the near future, the Archbishop said.

# Requiem For News Veteran

**HIALEAH —** Funeral Mass for Arthur L. Himbert, veteran Florida newsman, was celebrated Tuesday in St. John the Apostle Church, of which he was a pioneer member.

Father Sean O'Sullivan, assistant pastor, offered the Requiem Mass for Himbert, who died early Sunday from cancer at the age of 63.

A native of Rock Island, Ill., who spent most of his career as a journalist in Florida, Himbert was a graduate of the University of Notre Dame where he was a classmate and long-time friend of the late Archbishop Paul Hallinan of Atlanta.

Prior to coming to Miami and the city desk of the Miami Herald in 1942, he had served for a brief time on the Milan, Ill., Independent; as a reporter on the Daytona Beach Sun Record; bureau manager at the Deland Sun News; and editor and publisher of the New Smyrna Beach Daily News.

During the early 1940's on the Herald's city desk he worked a late night shift in order to spend the days with his young daughter, Evanne, whose mother had died when Evanne was two years old. In that time, he wrote thousands of anonymous amusing and unorthodox weather captions which came to be favorites with South Floridians.

After a hurricane in those years Himbert wrote "Hurri Came and Went" and one of his own favorites was a phrase which he frequently used during a cold spell — "Many Are Cold But Few Are Frozen." Few people knew that the phrase was one left over from his college days

and used by the priest-supervisor of his dormitory at Notre Dame to rouse students in time for classes.

In 1957, Himbert accepted a position on the day shift at the Herald and in the same year flew to Africa and Europe with members of a Naval Air Reserve Training Unit sending reports back from Paris, Rome and French Morocco. During World War II he was Florida correspondent for the Army News Service and edited letters for Herald servicemen and women. For many years he was also the local correspondent of the New York Times.

Although he was one of the first parishioners in St. John the Apostle parish, he had lived for several years in St. Michael parish, returning to St. John parish two years ago.

Himbert always had a keen interest in the growth of the Catholic Church in Florida and frequently referred to his ambition to "write a history of the Church in Florida" when he retired at 65. He had made plans to do a series of articles for The Voice during a planned trip by auto and trailer throughout the U.S.

That he was a zealous and informed Catholic was known to everyone at the Herald and stories relative to the Catholic Church written by reporters were frequently referred to him for "double-check" before being set in type. During the early stages of his illness last winter, when he became a patient at Baptist Hospital, raised eyebrows and jesting at the Herald caused him to reassure the staff that "the hospital has a Catholic chaplain."

In addition to his daughter, Mrs. Wilbur A. Rourk, Orlando, he is also survived by his mother, Mrs. George Himbert, Rock Island; a sister, Mrs. Marcus Lerch, Moline, Ill.; two brothers, Alfred G. Himbert, Beverly Hills, Fla., and Walter J. Himbert, Rock Island; three grandchildren, eight nephews and eight great-nephews.

## Statues Recovered

**BUENOS AIRES —** (RNS) — Police have recovered two of four 18th Century statues stolen from the Basilica of Our Lady of Pilar here. They charged three former janitors of the basilica with the theft.

as a parish Mass, scheduled with the intention that it will enable parishioners to fulfill their Sunday obligation

• During the time for the parish Mass — that is, between 5 and 8 p.m. — no weddings or funerals may be scheduled.

Blanket permission was given by the Vatican to all the heads of United States dioceses and archdioceses in March to adopt the Sunday-on-Saturday Mass program, but the National Conference of Catholic Bishops said the program was to be exercised "by the head of a diocese only when, in his judgment, it would be in keeping with pastoral need or advantage."

Prior to the issuance of blanket permission, individual diocesan and archdiocesan heads had to seek the special permission from the Vatican on an individual basis.

The Vatican's Congregation for the Clergy gave the blanket permission, and at the same time, the Congregation for the Sacraments gave U.S. bishops permission to allow their priests to say three Masses on Saturday.

Such permission means that a priest can offer both

the regular Saturday weekday Mass, and later the same day, celebrate Sunday Mass.

In making the announcement of such implementation in the Archdiocese of Miami, Archbishop Carroll asked individual pastors to give this matter very serious study as to the need for this parish Mass on Saturday in your individual parish.

## Schools Closed

On May 29th

Schools in the Archdiocese of Miami will be closed Friday, May 29, in observance of Memorial Day, according to an announcement from the Department of schools. Classes end for the school year on Thursday, June 4.

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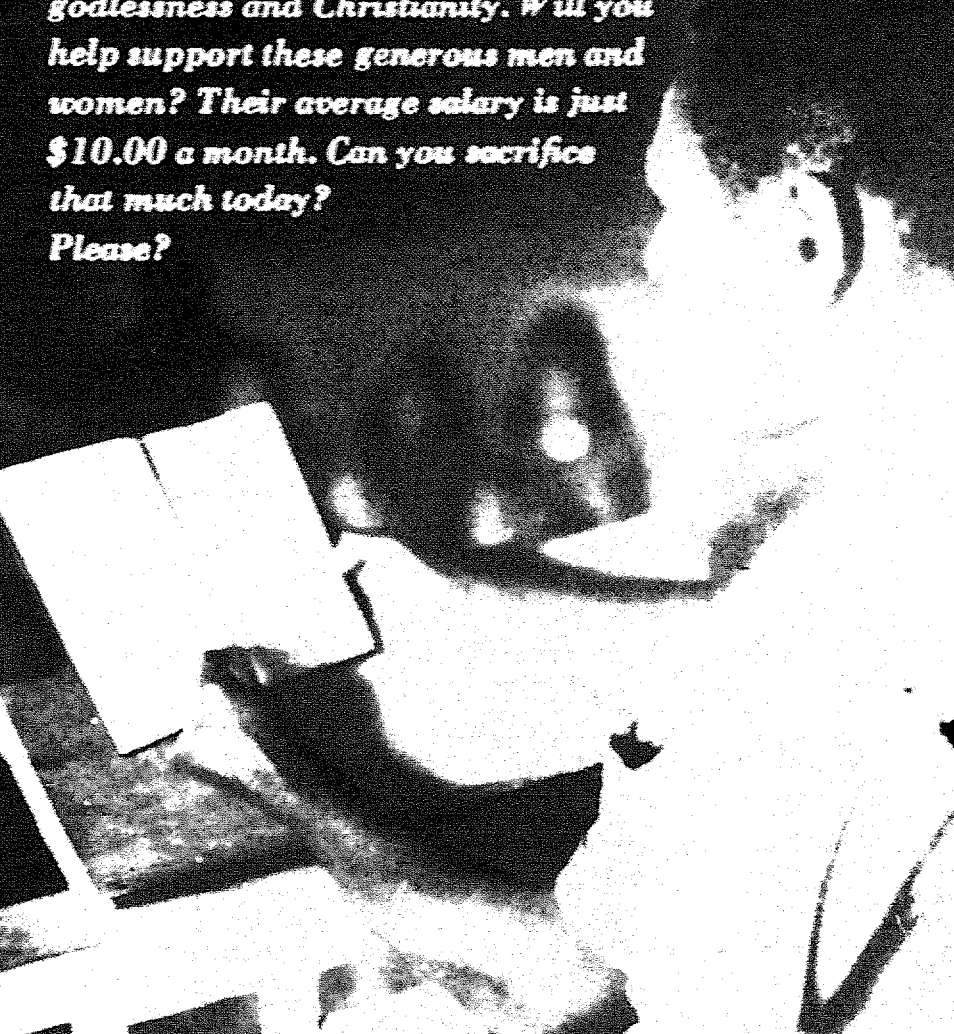
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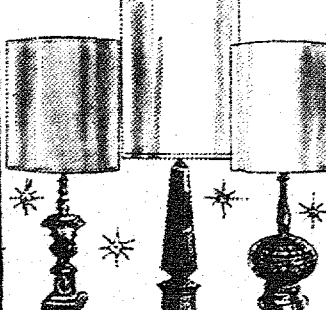
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# Día Legionario Este Domingo

Este domingo, día 24, los grupos de habla hispana de la Legión de María efectuarán un "Día Legionario" concebido para revitalizar el entusiasmo apostólico de los actuales legionarios, pero también para dar a conocer los objetivos de la Legión a otros católicos.

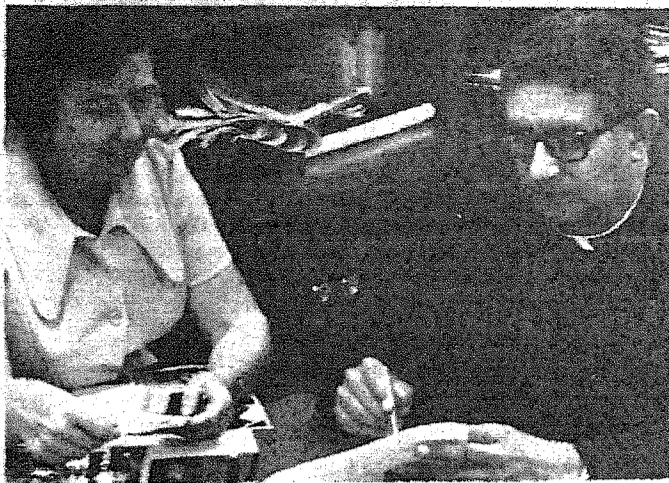
Se trata de una campaña de revitalización de la Legión en la Arquidiócesis, ya que la forma de apostolado de este movimiento cada día se hace más necesaria en nuestro medio", expresó el Padre Agustín Román, recientemente designado director diocesano de esa organización.

El Día Legionario se efectuará en el Auditorium de la Academia de la Asunción (Assumption Academy) comenzando a las 9 a.m. y terminando a las 7 p.m.

Trabajan en la organización del mismo los grupos legionarios establecidos en las distintas parroquias del área de Miami. José Ignacio Perea, Mary Mooney, Pura Urbizu, Georgina Fernández y Ada Sierra están trabajando en la confección de los temas y en los detalles finales del Día Legionario.

Durante el Día se desarrollarán los temas El Concilio en la Iglesia, El Seglar en la Iglesia, La Virgen en la Iglesia y La Legión en la Iglesia.

A las 7 p.m. se ofrecerá la misa de clausura con un ofrecimiento de flores a la Virgen, como parte de las celebraciones del Mes de Mayo, dedicado a María, patrona de la Legión.



Ultimando detalles del Día Legionario que se efectuará este domingo, aparecen la señorita Mary Mooney, activa militante de la Legión de María y el Padre Agustín Román, director diocesano de ese movimiento de apostolado seglar.

Según nos expresa el Padre Román, el objetivo del Día es "vitalizar el ejército de la Legión latina en la Arquidiócesis, para mejor servir en el Reino de Dios; preparar mejor a los apóstoles seglares en su trabajo parroquial y ponerlos al día en esta época conciliar en que la Iglesia quiere abrirse al mundo."

Recientemente, el Arzobispo Coleman F. Carroll elogiaba la obra que en la Arquidiócesis realiza la Legión, calladamente, sin grandes actos masivos, pero yendo cada semana en pequeños grupos a visitar a los presos, a los enfermos, a los ancianos, a los necesitados de ayuda material y de consuelo espiritual.

"Sin embargo, para esta empresa de visitar casas y

hospitales y cárceles y así- los, llevando el mensaje del Evangelio, la Legión de María nos pide muy poco, "expresa la señorita Mary Mooney y agrega: "Y eso mismo, muy poco en tiempo, en trabajo, en esfuerzo personal es lo que pide a todos aquellos que quieren hacer algo por sus semejantes.

"De las 168 horas que Dios te da a ti a la semana, le dedicarías dos? pues entonces puedes unirte a la Legión de María", es la respuesta que la activa militante de origen argentino ofrece a quienes se interesan en la obra de la Legión.

## ORIGEN DE LA LEGION DE MARIA

El 7 de septiembre de 1921, la víspera de la fiesta de la Natividad de Nuestra Señora, quince personas piadosas de diversas edades, bajo la dirección de un sacerdote, se reunieron en Dublin, Irlanda. Su objeto principal era formar una sociedad para visitar a los enfermos pobres en el Hospital Unión, de Dublin; hoy la Legión abraza toda obra buena que sea por el bien de las almas.

## EL ESPIRITU DE LA LEGION

El espíritu de la Legión de María es el de María misma. Y por modo particular anhela la Legión imitar su profunda humildad, su dulzura angelical, su continua oración, su absoluta mortificación, su inmaculada pureza, su heroica paciencia, su celestial sabiduría, su amor a Dios, intrépido y sacrificado; pero, sobre todo, su fe; esa virtud que en Ella, y solamente en Ella, llegó hasta su más alto grado, a una sublimidad sin par. Animada la Legión con esta fe y este amor de María, no hay empresa, por ardua que sea, que le arredre; ni se queja ella de imposibles, porque cree que todo lo puede. (Manual de la Legión).

¿Que clase de trabajo emprende la Legión?

Cualquiera clase de trabajo que acerque la gente a Dios. Esto quiere decir en favor de toda clase de personas: buenas, malas y medianas; los caídos y abandonados, los no católicos, paganos, agnósticos, los prisioneros, inválidos, niños, y el joven vecino que trabaja a su mesa o máquina.

¿Quiénes son los miembros de la Legión de María?

Frank Duff, el fundador, responde así: "No son almas especiales o de tipos escogidos, sino los católicos ordinarios que llevan la vida cotidiana en el mundo. Los miembros pueden ser sabios o ignorantes, los obreros o los acomodados, los desempleados, de toda clase, colores y razas, incluyendo no pocas veces a quienes el mundo llamaría primitivos o atrasados. En una palabra representa el catolicismo típico".

A sus socios, dice el manual oficial, "no les exige ni riquezas, ni influencia social, sino fe sin vacilar; no pide hazañas, sino esfuerzos constantes; no genio y talento, sino amor insaciable, no fuerza de gigante, sino disciplina férrea".

## Sobre la Legión de María

"He hecho grandes descubrimientos en mi vida, pero el más grande y más bello es: La Legión de María." Cardinal Suhard, de París

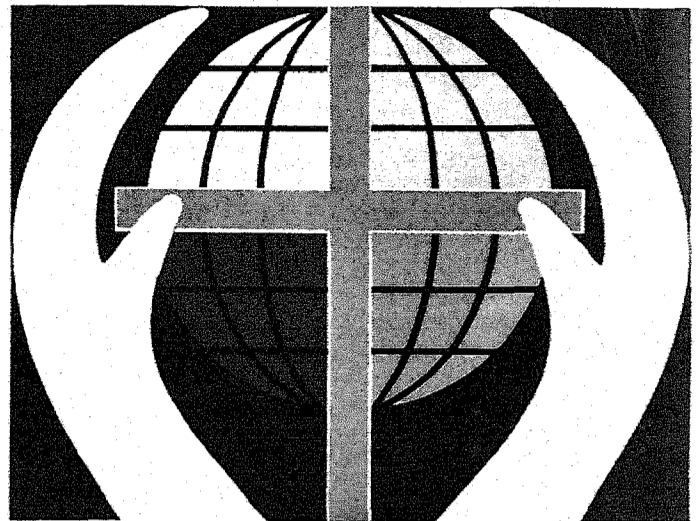
"... activo en el mundo. ... es un instrumento de gracia." Cardenal Suenens, de Bélgica

"El apostolado Legionario es tan sencillo que hace fácil a todo el mundo cumplir con su obligación de trabajar por la Iglesia. ... la Legión es un don especialísimo para remediar los problemas del mundo." Magr. Tavella, Arzobispo de Salta, Arg.

# LA VOZ

Suplemento en Español de "VOICE"

## ULTREYA MUNDIAL



## méxico 1970

MAYO 23

## Ultreya Mundial

Mañana sábado, miles de militantes del movimiento de Cursillos de Cristiandad de todas partes del mundo se congregarán en Ciudad México en la Segunda Ultreya Mundial, la primera en efectuarse en tierras de este hemisferio nuestro.

Uno de los más jóvenes movimientos de apostolado seglar, el Cursillo de Cristiandad se ha extendido rápidamente por el mundo desde su cuna en España, contribuyendo en algo a cristianizar los ambientes sobre los que ha llegado su influencia.

En muchas partes del mundo, el Cursillo de Cristiandad ha infundido un nuevo celo apostólico a miles de cristianos que después de vivir la experiencia de tres días de cursillo se convierten en activos militantes de la fe, viviendo esa fe dinámicamente en sus ambientes, en el seno de su hogar, en su comunidad de trabajo y relación social.

En Miami el Movimiento de Cursillos ha tomado un auge sorprendente y unos setenta cursillistas de nuestra cristiandad estarán presentes en esta ultreya mundial, dando testimonio de lo hondo que ha calado el influjo del cursillo en esta área.

Mientras los delegados que representan a Miami participan en la ultreya mundial de México, los que quedan aquí se unen espiritualmente a ellos, orando para que ese evento contribuya a esparcer los conceptos de amor que preconiza el cursillo, y que los pueblos de nuestro continente, tan azotados por odio infecundado, reciban ese mensaje de amor procedente de la ultreya mundial, que promueve la vivencia del amor como base fundamental del ideal cristiano en las relaciones humanas.

G.P.M.

LIBRO DE LOS FIELES

ORDINARIO DE LA MISA



## Misal en Español

Este misal, el "Libro de los Fieles" ha sido confeccionado e impreso en Miami, editado a dos colores en distribución vertical, contiene el nuevo Ordinario de la Misa, las cuatro plegarias eucarísticas y 52 cantos litúrgicos para las distintas partes de la misa.

El Padre Ignacio Morrás dirigió la confección del misalito, y todos los dibujos que lo ilustran fueron confeccionados por el propio sacerdote. Avanti Press, de Miami tuvo a su cargo la impresión de la primera edición que constó de 18,000 ejemplares y que ha sido adquirida por casi todas las iglesias de la Arquidiócesis que ofrecen misas en español, para facilidad de los feligreses que pueden utilizarlo para participar en la misa, lo que contribuye grandemente a unificar el culto en todas las iglesias de la comunidad. Tal ha sido la acogida que ha despertado el nuevo misal confeccionado en Miami con los textos oficiales del CELAM, que otras diócesis de Estados Unidos han expresado su interés en utilizarlo para sus servicios en español.

Tal como habíamos anunciado tres parroquias de Miami se encuentran desarrollando Programas de Educación de Adultos, especialmente concebidos para Padres de Familia, bajo los auspicios de la sección de habla hispana del C.C.D.

La Parroquia de St. Dominic ha escogido los miércoles (20 y 27 de Mayo, 3 y 10 de junio) para ofrecer esas sesiones que comprenden charlas, grupos de reflexión y paneles, comenzando a las 8 de la noche en su salón parroquial. El programa de charlas y los correspondientes charlistas de St. Dominic son los siguientes: "El latino en la sociedad norteamericana", Sr. Antonio Alvarez;

"Evolución o Revolución?", Hno. Norberto Boiral; "El hogar en tensión", Sra. Florita Alvarez; "¿Hijos con una nueva Moral?", Hno. Emilio J. Quirós; Entendiendo a nuestros hijos en su ambiente", Sra. Migdalia Castañeira; "¿Nos habla Dios hoy?", Hno. Miguel A. Campos; "¿Religión o Formalismo?", Sr. Carlos Rice; y "¿Qué es Cristianismo?", Padre Isidoro Vicente.

El Programa que se desarrolla en la Parroquia de St. Michael, también en el Salón de Actos de la Parroquia, tiene lugar los jueves 21 y 28 de Mayo y 4 y 11 de Junio a las ocho de la noche y las charlas que preparan el trabajo de reflexión en las mesas de estudio es-

tán a cargo del siguiente grupo de seglares, religiosos y sacerdotes: Sr. Carlos López ("El latino en la sociedad norteamericana"), Hno. Norberto Boiral ("¿Evolución o Revolución?"), Sr. Manuel Campa y Sra. de Campa ("El hogar en tensión"), Hno. Emilio J. Quirós ("¿Hijos con una nueva Moral?"), Sr. Antonio Somoza ("Entendiendo a nuestros hijos en su ambiente"), Hno. Miguel A. Campos ("¿Nos habla Dios hoy?"), Sr. Ratael Becil ("¿Religión o Formalismo?") y Padre Xavier Morrás ("¿Qué es Cristianismo?").

Por su parte, la Parroquia de St. Peter and Paul está llegando al final de su ciclo de sesiones de estudio para Padres de Familia con el programa y el equipo de charlistas que publicamos oportunamente.

Como en años anteriores, las antiguas alumnas del Colegio de La Inmaculada de la Habana citan por este medio a todas sus compañeras para el ofrecimiento de flores a la Virgen, que tendrá efecto el día 24 de Mayo en el Colegio de Belén a las tres de la tarde (Calle 8 y Avenida 7 S.W.)

"Desde Puerto Rico vendrá a ofrecer con nosotros Sor Hilda Alonso, nuestra última directora," dicen las organizadoras del acto, las que esperan una nutrida asistencia.



# Quincuagésimo Aniversario De la Ordenación del Papa



En homenaje al Santo Padre, al cumplirse el 29 de mayo los 50 años de su ordenación sacerdotal. La Voz presenta este servicio especial con las opiniones de algunos Cardenales y Obispos sobre la figura sacerdotal de Paulo VI. Solo lamenta que, por lo limitado de su espacio, tenga que publicar unas pocas de las muchas opiniones que la figura del Papa inspira.

**CARDENAL LANDAZURI:**

El cardenal Juan Landazuri Ricketts, Arzobispo de Lima y Primado de la Iglesia Peruana ha dicho: "La figura sacerdotal del Papa Paulo VI puede dibujarse con dos trazos: fidelidad y valentía. Fidelidad de su vida y actos a la llamada de

Dios para la tarea, tan alta como ardua, que El le ha confiado para bien de su pueblo. Valentía en la conducción de la Iglesia, en la hora postconciliar, por los caminos que reclama su misión, siempre igual y siempre nueva, de ser testimonio de Cristo en medio de las naciones.

Am, fiel y valeroso, el Papa es el sacerdote que hoy la Providencia ha dado a la Iglesia Santa, tal como ayer suscitara a Pedro, Pío o Juan.

Las dificultades que afronta la Iglesia podrán ser verdaderamente superadas si todos, sacerdotes y laicos, sabemos ser como el Papa y en firme obediencia a él, fieles a nuestra vocación de cristianos y valientes en nuestra vida y acción".

**CARDENAL HEENAN:**

"A juzgar por las apariencias externas, el mayor don del Papa Paulo es su serenidad. Le he visto en diversos momentos de crisis, pero no he observado que perdiera la paz exterior. Creo que el Santo Padre obra siempre de acuerdo con su conciencia. Ni busca la popularidad, ni desprecia la crítica. Sin embargo, está claro que solo procura hablar y obrar de acuerdo con la verdad que el ve."

**MONS. MASNOU:**

Dice el Obispo de Vich refiriéndose a Paulo VI: "Siempre me parece lumino-

so, seguro y de una visión profundamente eclesial cuando ejerce su magisterio ordinario. Da la impresión de ser un hombre de vasto conocimiento de nuestro tiempo, de mucho trato con Dios, y que, luego, se entrega al servicio de los hombres con una fe, una serenidad y una paciencia impresionantes."

## Oración de los Fieles

(FIESTA DE LA TRINIDAD) 24 DE MAYO

**CELEBRANTE:** Oremos al Padre, que nos creó, a través del Hijo, que nos redimió, (para que el Espíritu nos santifique en todo cuanto impioramos.

**LECTOR:** La respuesta a las oraciones de hoy será "Señor, escucha nuestra oración".

1. Por las misiones de la Iglesia, por la fructífera colaboración de todos los que predicán el Evangelio de Cristo, oremos al Señor.

2. Que todos comprendamos que no puede haber estabilidad, seguridad ni paz en un mundo en el que existan diferencias tan graves e injustas entre pobres y ricos, oremos al Señor.

3. En esta semana del "Memorial Day" oremos por todos los que han dado sus vidas en la guerra esperando en la paz, oremos al Señor.

4. Por los perseguidos, los destituidos, los abandonados, los discriminados, los marginados de nuestra sociedad, oremos al Señor.

5. Por los que en estos días se gradúan, para que la educación que han recibido los lleve a construir sobre las bases del pasado un futuro mejor, oremos al Señor.

6. Por los que llevan luto y angustia por la pérdida de un ser querido; por nuestros hermanos desaparecidos, especialmente N y N. Fallecidos la semana pasada, oremos al Señor.

7. Que nos sintamos más inspirados para orar al Padre, por Jesús, al abrir nuestros corazones al poder del Espíritu Santo, oremos al Señor.

**CELEBRANTE:** Padre, Tu eres todo bondad. Esa bondad nos fue revelada en Tu Hijo y Tu Espíritu. Día a día continúa ayudándonos. Permanece en nosotros hoy y todos los días. Te lo pedimos por Cristo, Nuestro Señor.

**PUEBLO:** Amén.

## Arzobispo Hará Invocación en el Homenaje a Aguirre

Por JOSE JORGE VILA

El Arzobispo Coleman F. Carroll pronunciará la invocación en el banquete del Hombre del Año 1970 con que la Alianza Interamericana honrará al Dr. Horacio Aguirre, director del Diario Las Américas, el sábado 6 de junio.

El Prelado fué declarado Hombre del Año en 1968 en reconocimiento a la obra realizada por la Iglesia en Miami en favor del acercamiento entre los pueblos de Amé-

rica. En la sede de la Alianza se están recibiendo separaciones de cubiertos para la cena señalada para las 8 de la noche, precedida de una recepción a las 6:30 de la tarde, en el Gran Salon del Hotel Sheraton Four Ambassadors, donde el destacado periodista nicaragüense recibirá la citada distinción por su labor de casi dos décadas en respaldo de los objetivos de la Alianza en pro de la unión más estrecha entre los

pueblos de las Américas.

Dieciséis figuras sobresalientes del Hemisferio Occidental, entre ellos cuatro presidentes latinoamericanos, han sido honrados con dicho premio anual desde que fuera establecido por esa prestigiosa institución civico-cultural.

Para información y separación de cubiertos, llámese a la señora Marie Enterline, 757-1465, o a la sede de la Alianza, 444-3452.

## Una Lección Inolvidable

Por MANOLO REYES

El 7 de mayo de 1970 quedara grabado en la memoria de un grupo de jóvenes colombianos con raras de algo que probablemente jamás habían tenido la oportunidad de ver, la dramática llegada de un Vuelo de la Libertad al Aeropuerto Internacional de Miami con docenas de cubanos refugiados llegando de la isla cautiva.

El grupo, compuesto por 22 jóvenes colombianos de



El relato de miseria, hambre, terror y opresión es escuchado por una joven colombiana en el comedor de la Casa de la Libertad.

"Operación Amigo", fue invitado por un plantel educacional secundario de San Diego, California, y había llegado a Miami para partir horas más tarde hacia su país natal, Colombia. Pero antes, los jóvenes fueron invitados a presenciar la llegada diaria de los cubanos refugiados.

En la rampa del Aeropuerto Internacional vieron el momento que los cubanos bajaban del avión con sus rostros cargados de dolor, reflejo de la tiranía dejada atrás, pero con un fulgor diferente en los ojos al contemplar tierras de libertad. Hubo un momento de gran emoción cuando al llegar los nuevos refugiados al edificio de inmigración, se les dijo que a recibirlos había ido un grupo de jóvenes colombianos. Los cubanos, puestos de pie prorrumpieron en aplausos. Los jóvenes colombianos, en pie también, luego aplaudieron a los cubanos recién llegados. Y por rostros de colombianos y cubanos se deslizaron lágrimas de hermandad.

Mas tarde los jóvenes colombianos fueron a la Casa de la Libertad, al fondo del aeropuerto, donde se sentaron a la mesa con los nuevos refugiados cubanos. Juntos almorzaron mientras cambiaban impresiones de lo que estaba ocurriendo en la isla martir del Caribe. Estos cubanos que horas antes estaban caminando en las distintas ciudades de Cuba, son los que traen en sus labios los últimos y más reales aspectos de la tragedia que está viviendo el noble pueblo cubano. Allí, los jóvenes conocieron sin censuras, limitaciones o cortapisas, toda la verdad que mencionaban los labios de los recién llegados.

El impacto ha sido tal, que el Director de "Operación Amigo", Stuart Morrison, declaró que de ahora



El joven cubano cuenta al joven colombiano la situación de la juventud en Cuba. El rostro colombiano muestra el asombro que le produce la narración.

en adelante él trataría que todos los grupos de la magnífica organización juvenil inter-americana, cuando vengán a Miami, visiten la Casa de la Libertad para que hablen con los cubanos recién llegados y conozcan esta experiencia. Muchas organizaciones internacionales están siguiendo ya esta decisión.

Y la moraleja del caso del 7 de mayo de 1970 es que, en medio de un mundo agitado y convulso, un grupo de estudiantes colombianos fueron a la Casa de la Libertad a ver de cerca a quienes de la tiranía venían hacia la Libertad.



Los estudiantes colombianos contemplan consternados el arribo de refugiados cubanos que lo dejan todo atrás por escapar del comunismo.



## En Vigor el Nuevo Orden de la Misa

# Comienzan Mañana Misas Los Sábados Para Cumplir el Precepto Dominical

Por GUSTAVO PENA MONTE

El nuevo orden de la Misa fué oficialmente establecido en la Arquidiócesis de Miami el pasado domingo durante una solemne misa pontifical en la Catedral de Miami oficiada por el Arzobispo Coleman F. Carroll, en celebración de la festividad litúrgica de Pentecostés.

Todas las iglesias de la Arquidiócesis han adoptado el nuevo orden, tanto para las misas en inglés como en español.

Otro cambio significativo entrará en vigor mañana sábado, cuando numerosas iglesias de la Arquidiócesis comenzarán a ofrecer misas los sábados entre 5 y 8 p.m. para facilitar así que los fieles adelanten el cumplimiento del precepto dominical.

La semana pasada, coincidiendo con el inicio del nuevo orden de la Misa el Arzobispo Carroll concedió el permiso por el cual la liturgia dominical podría adelantarse a la víspera; el mismo permiso rige para los días de precepto.

"Tal celebración de la liturgia dominical en la noche del sábado satisfará la obligación que tienen los católicos con relación a la misa los domingos," dijo el Arzobispo.

Algunas parroquias de la Arquidiócesis han anunciado ya su nuevo horario de misas para los sábados, otras lo harán próximamente, de acuerdo con las necesidades de su comunidad.

Muchas de las parroquias no comenzarán por ahora el cambio sabatino debido a que en el horario fijado tienen ya señaladas bodas y funerales.

Esta práctica sabatina viene observándose desde hace varios años en distintos países de Latinoamérica y se le considera muy apropiada para áreas turística como esta de Miami.

Los liturgistas han destacado que el Domingo tiene especial significación para los cristianos como conmemoración de la Resurrección de Cristo y epifanía de la Iglesia. Tradicionalmente en ese día los cristianos de todo el mundo han unido su fe y su esperanza en la celebración eucarística, y en todas partes del mundo el domingo junta a los cristianos para escuchar la Palabra de Dios y participar en el banquete eucarístico.

Por esta razón, muchos señalan que no debe verse la misa dominical tanto como una ley o una obligación, sino como una celebración de vital necesidad para la fe de la comunidad cristiana toda. Esa necesidad espiritual ha llevado a la Iglesia a reunirse todos los domingos de la historia, a pesar de dificultades y peligros.

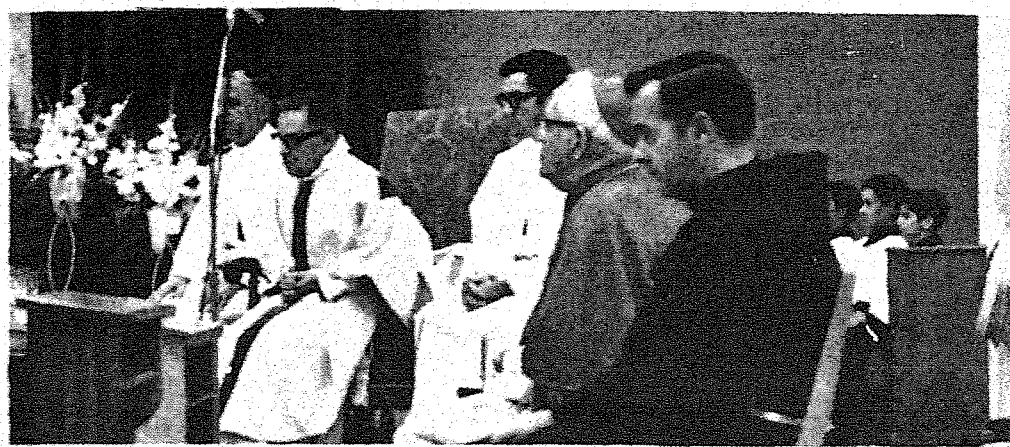
Toda celebración eucarística, por supuesto, conmemora la muerte y resurrección de Cristo, hasta que Él vuelva otra vez. Pero la celebración dominical se distingue de todas las demás por su estilo particular, sus lecturas apropiadas, su carácter festivo, dijo un vocero de la Comisión Litúrgica Arquidiocesana y agregó:

Cuando por concesión particular la misa dominical se celebre en sábado, ella debe poseer la misma atmósfera, los textos, homilias y oración de los fieles han de ser los mismos del domingo. "Ciertamente, nuestra Iglesia no puede vivir sin domingo," advirtió ese vocero, pero agregó, de inmediato:

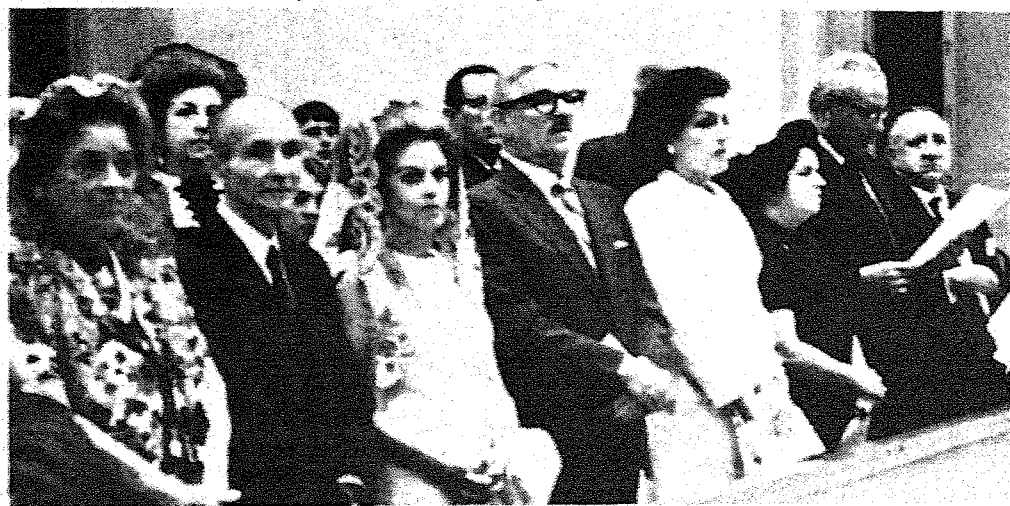
Porque la Iglesia vive atenta a las condiciones actuales y a las situaciones concretas en el mundo de hoy, ella comprende que existen consideraciones prácticas que indican el beneficio pastoral de extender la celebración dominical a la noche del sábado.

He aquí algunas de las razones:

- En nuestra sociedad, la noche del sábado forma en muchos aspectos una unidad psicológica y temporal con el día de semana ya que en ella nos preparamos para reiniciar las actividades habituales la mañana siguiente.
- Muchos cristianos podrían celebrar el Día del Señor más efectivamente si les fuera posible participar en la misa el día anterior.
- Muchas personas se ven imposibilitadas de participar en el culto del domingo debido a obligaciones de trabajo y si cumplen con el culto es un cambio de serias inconveniencias y sacrificios.



Durante la misa concelebrada en la iglesia de Corpus Christi para conmemorar las bodas de plata sacerdotale del Padre Juan Ramon O'Farrill aparecen de izquierda a derecha el Padre Francis Fenech, parroco de Corpus Christi, el Padre O'Farrill, el Padre William Ramirez, el Obispo Martinez Dalmau y el Padre Jose M. Biain.



Amistades y familiares del Padre O'Farrill llenaron las naves del templo para conmemorar el aniversario de su ordenación. En primera línea se destacan Teté Berenguer, Manuel Secades y señora Julieta O'Farrill de Secades, hermana del sacerdote; el ex-presidente de Cuba, Dr. Carlos Prío Socarrás, con su esposa, el ex-gobernador de la Provincia de Oriente, Dr. Antonio Maceo y señora y el distinguido educador Dr. Luis Pérez Espinós. Al fondo puede observarse al ex-alcalde de la Habana, Raul Menocal. (Foto Gort).

### Concede Jamaica Facilidades a Los Visitantes

KINGSTON, Jamaica — El Ministerio del Interior de Jamaica anunció que ese país ha concedido grandes facilidades a los visitantes procedentes de Estados Unidos, incluyendo en esas facilidades a los cubanos residentes en esta área, así como todos los extranjeros residentes aquí.

Los ciudadanos americanos que deseen visitar Jamaica en lo adelante solo necesitarán identificarse con una identificación con fotografía de la empresa para la que trabajan o la licencia de conducir, la tarjeta del servicio militar, la tarjeta del seguro social.

Los extranjeros que posean la tarjeta de residente permanente de E. U. podrán presentar ese documento para visitar Jamaica. La nota del Ministerio del Interior destaca específicamente que "los extranjeros cubanos residentes en E. U. que poseen una tarjeta de emigrante o residente (Alien Registration Card) o un permiso de re-entrada al país, pueden ahora visitar Jamaica como Turistas.

En los primeros años del exodo cubano miles de refugiados vinieron a Estados Unidos haciendo escala en Jamaica, donde esperaban varios meses para tramitar su residencia en Estados Unidos. Hoy muchos de esos cubanos han expresado su deseo de visitar la tierra que los acogió en aquel entonces.



En la interpretación del 'Grand Pas de Quatre' se presentarán Hilda Maria Reverte, Haydee Gutiérrez, Silvia Blanco y Leticia Mederos.

### Sexto Aniversario de Ballet Concerto

Para conmemorar el sexto aniversario de la fundación de Ballet Concerto, la compañía que dirigen Sonia Diaz, Martha del Pino y Eduardo Recalt ofrecerá un extraordinario espectáculo mañana sábado 23 de mayo, a las 8:30 p.m., en el Dade County Auditorium con la presentación completa de "GISELLE" en dos actos, y, además, el Grand Pas de Quatre. Esta presentación estará respaldada por la sinfónica de profesores bajo la dirección del Dr. Paul Csonka.

El rol estelar estará interpretado por la primera bailarina Dulce Anaya que personificará a la romántica heroína de la obra. Y para acompañarla, la compañía Ballet Concerto ha invitado expresamente a los famosos bailarines Ivan Nagy y Terry Orr.

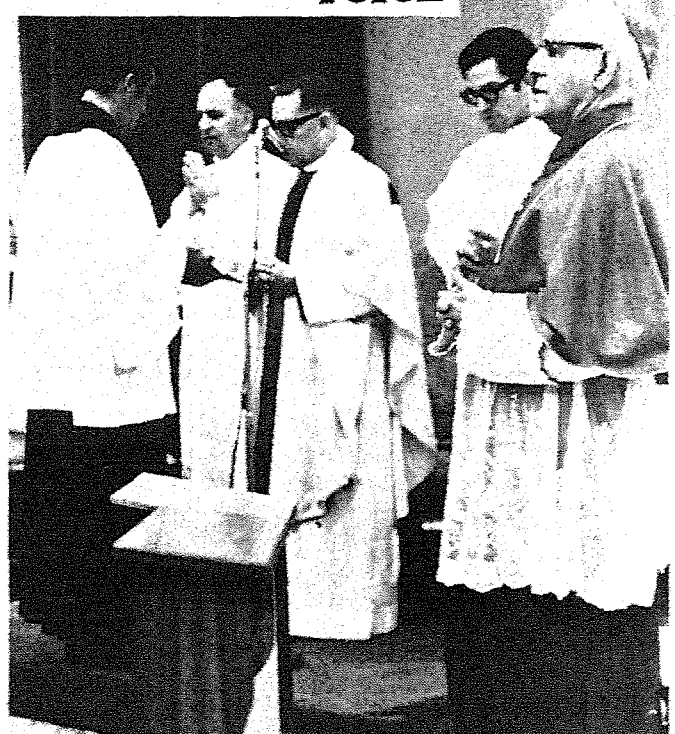
mienza a cobrar ambiente de

do a obligaciones de trabajo

• Muchas personas se ven imposibilitadas de participar en el culto del domingo debido a obligaciones de trabajo y si cumplen con el culto es un cambio de serias inconveniencias y sacrificios.

## LA VOZ

Suplemento en Español de "VOICE"



El Obispo Eduardo Martinez Dalmau, que ordenó sacerdote al Padre Juan Ramon O'Farrill hace 25 años en Cienfuegos, Cuba, presidió el pasado viernes en el destierro de Miami la misa concelebrada para conmemorar el aniversario de la ordenación de ese sacerdote. (Fotos Willie Gort).

### Misas los Sábados

Algunas iglesias de la Arquidiócesis han anunciado ya el horario en que ofrecerán las misas sabatinas para cumplir con el precepto dominical. A continuación una relación de las misas que se ofrecerán a partir de mañana en idioma español:

- CORPUS CHRISTI — 7 p.m. Español.
- ST. DOMINIC — 8 p.m. Español.
- ST. JOHN BOSCO — 7 p.m. Inglés, 8 p.m. Español.
- ST. JOHN THE APOSTLE — 6:30 p.m. Inglés.
- ST. MICHAEL — 6:30 Inglés, 8 p.m. Español.
- CATEDRAL — 5 p.m. Inglés.

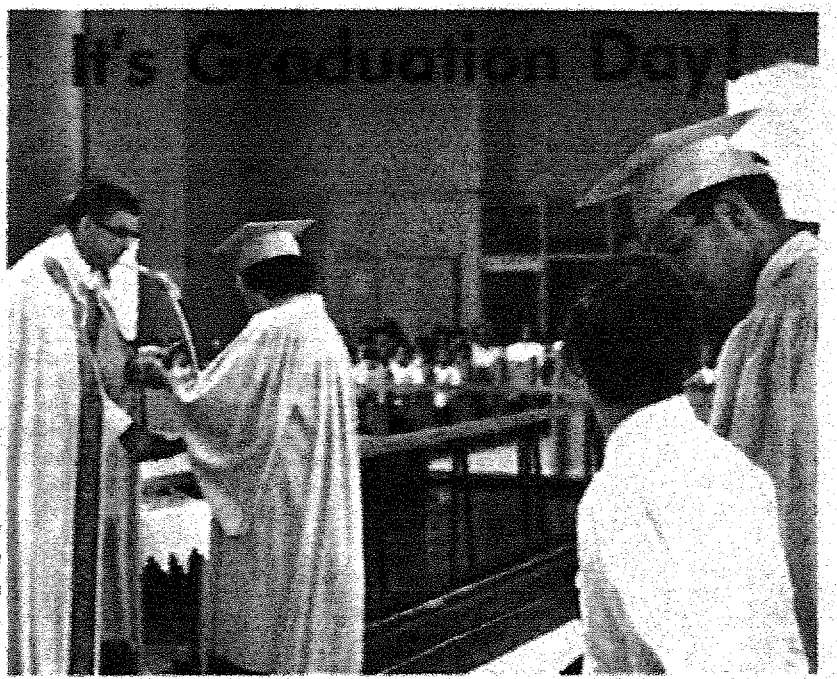
### Misas Dominicales En Español

- Catedral de Miami, 2 Ave. y 75 St., N.W. - 7 p.m.
- Corpus Christi, 3220 N.W. 7 Ave. - 10:30 a.m., 1 y 5:30 p.m.
- SS. Peter and Paul, 900 S.W. 26 Rd. - 9:30 a.m., 1, 7 p.m.
- St. John Bosco, Flagler y 13 Ave. - 7, 8:30 y 10 a.m., y 1, 6, 7:30 p.m.
- St. Michael, 2933 W. Flagler - 11 a.m., 7 p.m.
- Gesu, 118 N.E. 2 St. - 5:30 p.m.
- St. Kieran, (Assumption Academy), 1517 Brickell Ave. - 12 m., y 7 p.m.
- St. Hugh, Royal Rd. y Main Hwy., Coconut Grove - 12:15 p.m.
- St. Robert Bellarmine, 3405 N.W. 27 Ave. - 11 a.m., 1 y 7 p.m.
- St. Timothy, 5400 SW 102 Ave. - 12:45 p.m.
- St. Dominic, 7 St. 59 Ave. N.W. - 1 y 7:30 p.m.
- St. Brendan, 87 Ave. y 32 St. S.W. - 11:45 a.m., 6:45 p.m.
- Little Flower, 1270 Anastasia, Coral Gables - 1 p.m.
- St. Patrick, 3700 Meridian Ave. Miami Beach - 7 p.m.
- St. Francis de Sales, 600 Lenox Ave., Miami Beach - 6 p.m.
- St. Raymond, (Provisionalmente en la Escuela Coral Gables Elementary, 105 Minoreca Ave., Coral Gables - 11 a.m., 1 p.m.
- St. John the Apostle, 451 E. 4 Ave., Hialeah - 12:55 y 6:30 p.m.
- Inmaculada Concepcion, 4500 W. 1 Ave., Hialeah - 12:45 y 7:30 p.m. Mision en 6040 W. 16 Ave. - 9 a.m.
- Blessed Trinity, 4020 Curtiss Parkway, Miami Springs - 7 p.m.
- Our Lady Of Perpetual Help 13400 N.W. 28 Ave., Opa-locka - 5 p.m.
- Our Lady of the Lakes, Miami Lakes - 7:15 p.m.
- Visitation, 191 St. y N. Miami Ave. - 7 p.m.
- St. Vincent de Paul, 2000 N.W. 103 St. - 6 p.m.
- Nativity, 700 W. Chaminade Dr., Hollywood - 6 p.m.
- St. Phillip Benizi, Belle Glade - 12 M.
- Santa Ana, Naranja - 11:00 a.m. y 7 p.m.
- St. Mary, Pahokee - 9 a.m. y 6:30 p.m.
- Santa Juliana, West Palm Beach - 7 p.m.
- St. Agnes, Key Biscayne 10 a.m.

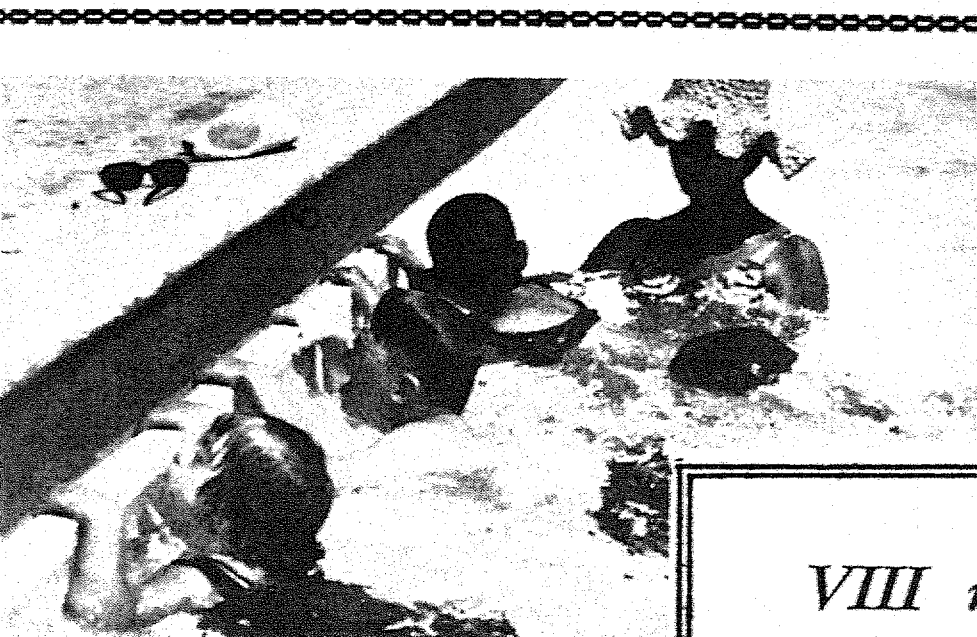




**RECEIVING HER** diploma from Msgr. William McKeever, Archdiocesan Superintendent of Schools, is one of four students who was graduated from the Marian Day School this week. The four graduates will now work at jobs they have learned through their classes.



**FIRST COMMUNION** was received by five children at the Marian Center for Exceptional Children Saturday. Father John Nevins, Archdiocesan Director of Special Education distributed the Eucharist to the five children who had studied for months to learn the concepts preparing them for the occasion. Staffed by the Sisters of St. John Cottolengo, the Marian Center, operated by the Archdiocese of Miami, offers residential and day facilities for the teaching of exceptional children.



**PHYSICAL AS** well as spiritual development is stressed in working with exceptional children. Here Mrs. Rusty Stuckie, a swimming instructor at the Marian School in West Palm Beach, checks the kicking ability of three youngsters.

### Apostolates Are Reorganized

(Continued from page 1)  
spiritual welfare of those who live away from home, it now

### Sister Appointed Associate Vicar

(Continued from page 1)  
Master's Degree in Theology from the University of Detroit, a Master's Degree in Religious Education from the University of Detroit, and she will receive a Licentiate in Theology from the College of St. Paul of the University of Ottawa, a Pontifical University.

She taught at Siena Heights College and was a Novice Mistress for her Community for 13 years, and has contributed articles to the new Catholic Encyclopedia.

seems reasonable that these activities be usefully and effectively united under the direction of Msgr. Walsh. Archbishop Carroll explained, in view of the sometimes direct relationship between both of these apostolates, the Spanish-Speaking Apostolate and the Apostolate for Travelers.

This latter apostolate of the Air, the Apostolate of Nomads, and assistance for tourists whose pastoral care would not be directly the responsibility of individual pastors in the Archdiocese.

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## 63 Rooms For Rent

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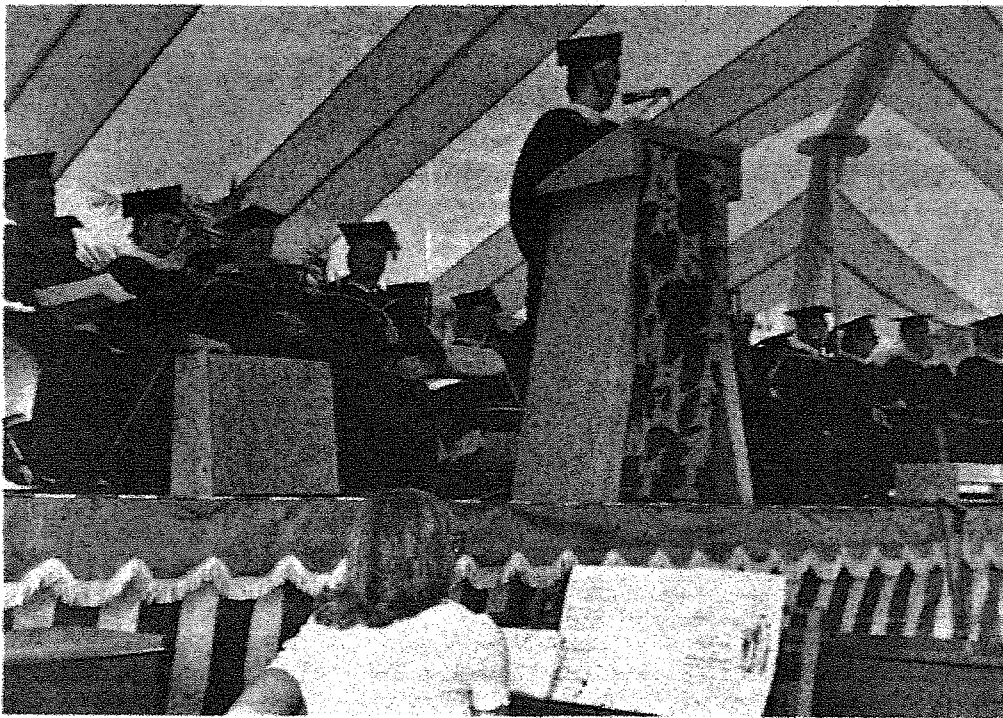
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MARYMOUNT COLLEGE president, Sister de la Croix, R.S.H.M., addresses the 1970 graduation class during exercises held on the Boca Raton campus. More than 100 were graduated from the junior college.

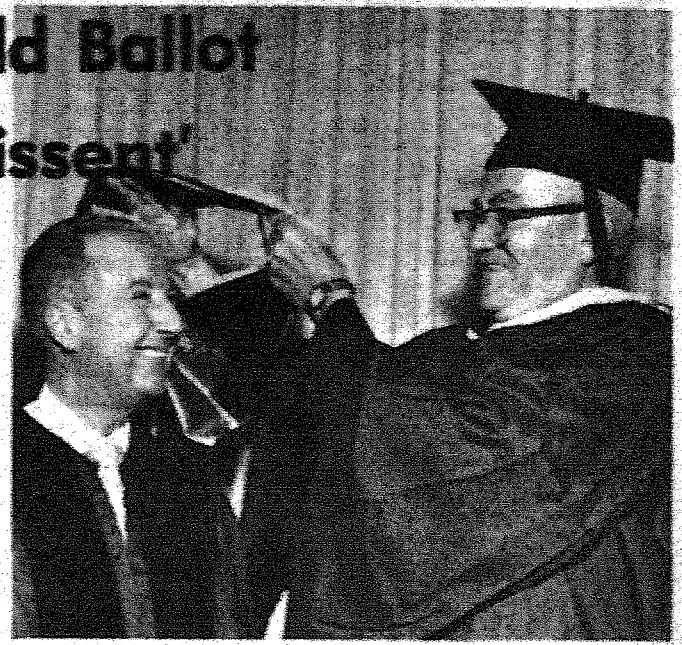
## Grads Told Ballot Is Best 'Dissent'

Academic degrees were conferred on 59 students and three prominent Miamians were awarded honorary degrees during commencement exercises Saturday at Biscayne College.

Bishop John J. Fitzpatrick presided at the graduation ceremonies and celebrated Baccalaureate Mass for students on Friday.

Receiving honorary degrees were Federal Judge C. Clyde Atkins, Doctor of Education; George Coury, Doctor of Commercial Science; and Joseph Robbie, Doctor of Laws.

In his commencement address, Mr. Robbie, manager of the Miami Dolphins, expressed the opinion that to-



HONORARY DEGREE of Doctor of Commercial Science was conferred on George Coury by Father John V. McDonnell, O.S.A., Biscayne College President, at commencement exercises last Saturday.

## Vote At 18 Called Youth Boost

BOCA RATON — Reducing the voting age from 21 to 18 across the nation is the only realistic hope of bringing today's youth into the mainstream of life and hearing what they want to say, Father William C. Cunningham, S.J., Associate Professor of Law at Loyola University, told 122 graduates of Marymount College in his commencement address here on May 16.

"Young people today believe they have no opportunity to communicate with government except by violent protest, yet the nation needs

to listen and hear what these youth have to say." Father Cunningham told an audience of 800 seated in a big tent adjacent to the new Lewis Library on the Marymount campus.

Dwelling on the recent tragic deaths of four students at Kent State University in Ohio, Father Cunningham said that we must use hope and imagination to help heal the seemingly hopeless wounds of division and distrust between youth and the establishment. All of us want peace — the end of the

war in Asia — more than anything, and we must bring in the Christian and human virtues of faith, hope, and love if we are to achieve peace.

Communication is a problem that can and must be handled by Christian understanding and virtue, and older people must listen actively and creatively to what young

people are saying if the tragic division within the nation is to be healed, Father Cunningham concluded.

The 122 Marymount sophomores who received the Associate in Arts and Certificate in Arts degrees formed the sixth graduating class at the co-ed college which was established in 1963.

day's dissenting college students should "leave the streets and enter politics and the polling booths."

"Dissent and protest," he said, "are vital to our system of representative democracy. They impel our corporate and government bureaucrats to act when they have reached dead center. Dissent and protest are the sworn enemies of apathy, lethargy and entrenched interests," Robbie declared, "but dissent and protest can never become a substitute for government. Nor can anarchy."

He suggested that "much as we approve of the idealism of those among today's youth who are opposed to war, we must denounce the violent methods of the militant and vocal minority of today's youth in the name of obtaining peace. We have reason," he added, "to question the motives and the ideals of agitators who resort to violence to obtain peace."

Biscayne College, South Florida's first men's college is conducted in North Dade County by the Augustinian Fathers of Villanova Pa.

## Mint Head Lauds America's Values

A class of 165 graduates participated in commencement exercises last Sunday evening at Barry College where degrees were conferred by Bishop John J. Fitzpatrick.

Included were 21 Master of Science in Social Work degrees, 1 Master of Arts, 20 Master of Science, 74 Bachelor of Arts, 36 Bachelor of Science, and 13 Bachelor of Science in Nursing degrees.

Commencement speaker, Mrs. Mary Brooks, director of the U.S. Mint, told graduates, faculty, and guests that "Our nation's strength is based on its capacity of being the melting pot of all immigrants."

"This nation was built out of sweat and tears and courage of our forefathers who carved an empire from the wilderness. People such as your forefathers crossed the prairies, streams, and mountains," she reminded collegians, "to build a nation of character which today is the backbone of freedom not only in this country but across the free world."

"Today our country is being attacked, its systems belittled by those who have benefitted from its worthy goods. America — the beautiful — today known by strife, dissent and in many cases by destruction," Mrs. Brooks continued, declaring that she believes in dissent, in freedom of choice, in freedom of expression. But she added, "I believe strongly that with dissent we must recognize responsibility to our leaders and our institutions that have given to all of us a nation envied by many who see those institutions destroyed."

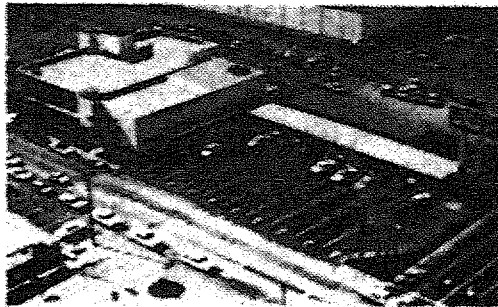
Mrs. Brooks urged graduates to participate in government and to "correct from within, the principles that have given to the world a nation called America. It is up to us," she emphasized, "to keep 'America the beautiful' - my America and your America," pointing out that the nation is faced not only with enemies from without its borders but also from within its borders.



MASTER OF SCIENCE degree in Guidance and Counseling is presented to George W. Carter by Bishop John J. Fitzpatrick during Sunday's graduation ceremonies at Barry College.

## CITIZENS NATIONAL BANKS

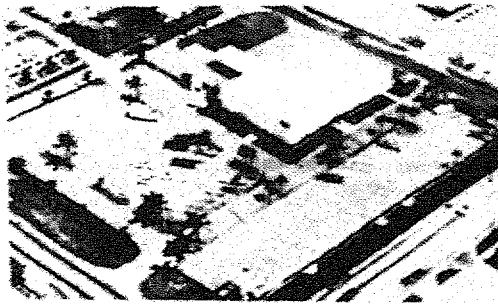
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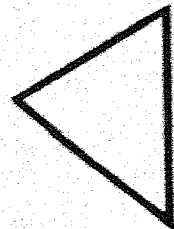
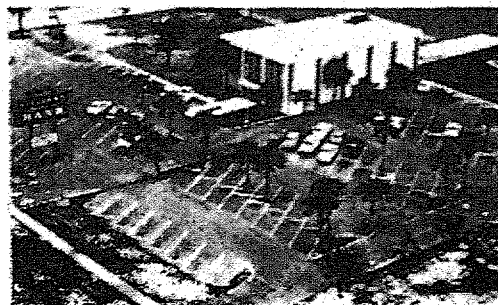
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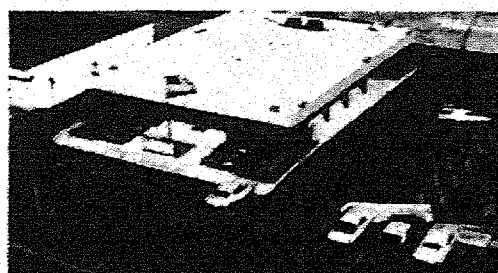
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