

Tax credits for parents get influential support

By RUSSELL SHAW

WASHINGTON — (NC) — Tax credits for parents of nonpublic school children, a little-known idea just a few months ago, have become a hot topic of discussion in Washington and nationwide in recent weeks.

Bills have been introduced in Congress to provide tax credits covering part of the educational expenses of parents who send their children to nonpublic schools.

Sponsors include influential congressmen such as Rep. Wilbur Mills of Kansas, chairman of the House Ways and Means Committee; Rep. Gerald Ford of Michigan, the House Minority Leader; and Rep. John Byrnes of Wisconsin, ranking minority member of the Ways and Means Committee.

A presidential study group submitted a report in April strongly advocating tax credits. And President Nixon, without specifically endorsing the idea, had indicated he will give it a close look.

A NEW organization of nonpublic school supporters has been barnstorming around the country drumming up grassroots

understanding and support for the idea.

Tax credits have even come under fire from longtime foes of public assistance to nonpublic education.

Predicting the outcome of all this is tricky, especially in an election year. But the recent developments have persuaded some observers that tax credits stand a real chance of congressional enactment and could provide at least a partial solution to the problems of financially hard-pressed nonpublic schools.

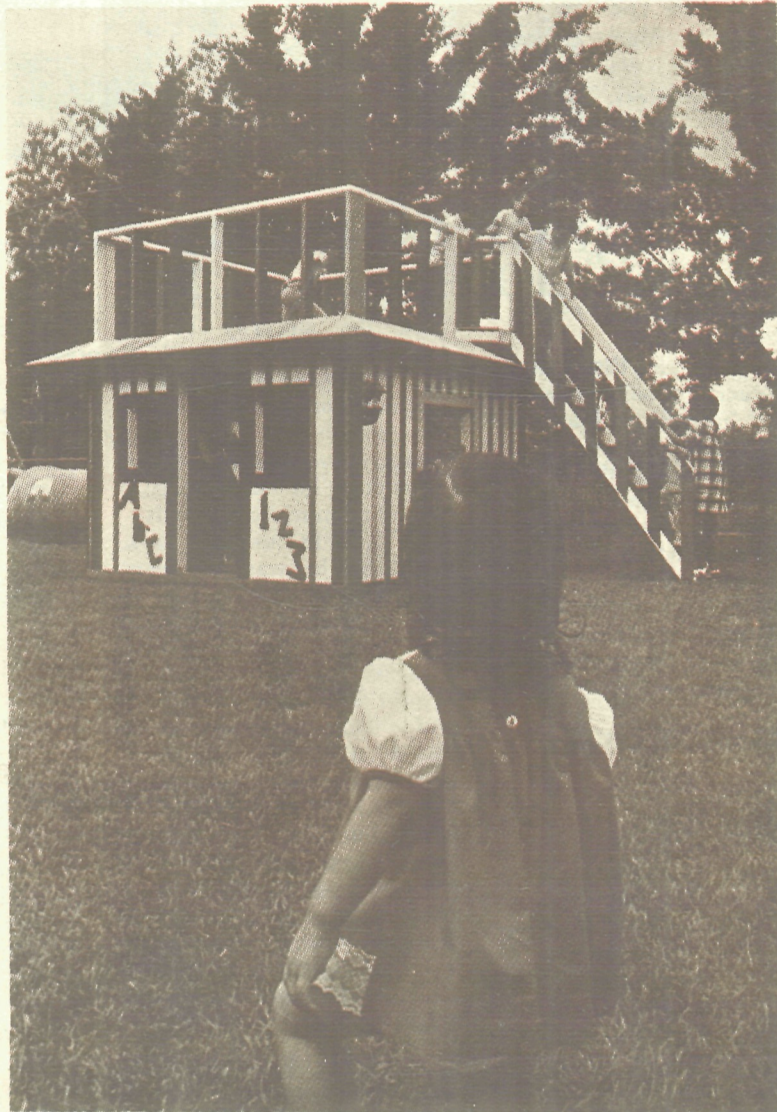
The bills pending in Congress differ in details but follow the same basic pattern. In general, a tax credit law would allow a parent who sends his children to nonpublic schools to subtract half of his tuition costs up to a maximum of \$400 per child from his federal income tax.

A parent paying \$400 a year to educate two children in nonpublic schools could reduce his tax by up to \$200. A parent paying \$1,000 for two children — \$500 each — could cut his tax by as much as \$500.

THE AMOUNT of the tax credit would

(continued on page 26)

THE VOICE



WALK-IN playhouse recently built by fathers of children attending the Child Development Center at Delray Beach features flower-boxes and a sun-deck. See other pictures on Page 4.

Designer of many Fla. churches dies



Thomas J. Madden

Corpus Christi Church, which he designed 13 years ago, was the scene of funeral rites Tuesday evening for Thomas J. Madden, Jr., who died last Saturday following a short illness.

Archbishop Coleman F. Carroll presided and gave the absolution during the Funeral Liturgy for the Miami architect, who was a member of the Archdiocese of Miami Worship Commission, a past president of the Miami Serra Club, and had designed more than 500 Catholic churches, schools, rectories, convents, and institutions in Florida dioceses.

"He was a good man in the proper sense of the word," Archbishop Carroll said of Mr. Madden, as he expressed the condolences of all those in the Archdiocese to the family of

the architect. "His love was most powerful when he turned his attention to little children," the Archbishop pointed out.

"IN THE Archdiocese of Miami the finest work done by Mr. Madden was when he was motivated to do something for little children, especially the mentally retarded."

Mr. Madden was the architect for the Marian Center for Exceptional Children.

Archbishop Carroll urged the congregation, which included hundreds of priests, Sisters, laity, and civic leaders, to "imitate his many virtues" and to pray that "his journey will be a swift journey to the joys of

(continued on page 2)

Four priests appointed to Curley High faculty

Four priests were appointed this week by Archbishop Coleman F. Carroll to the faculty of Archbishop Curley High School.

Father Thomas A. Dennehy, S.T.B., M.Ed., has been named supervising principal; Father Thomas Engbers, M.Ed., has been appointed principal; and Father John Vereb, M.A.; and Father Ernest Szetela, S.M., S.T.L., M.A., members of the faculty at the boys' high school.

In his capacity as Supervisor of Religious Education in the Archdiocese of Miami, Father Vereb will be specifically concerned with the teaching of religious education at the Archdiocesan high school.

Father Dennehy has been supervising principal of Cardinal Gibbons High School since 1961. In 1970 he was named an assistant to the Archdiocesan Superintendent of Schools for Broward County.

(continued on page 26)

Dale Francis starts column in 'Voice'



DALE FRANCIS

Beginning in this issue, the Dale Francis column will be published as a regular feature in The Voice, one of seven Catholic papers in the U.S. selected by the well-known writer for syndication of his column.

The Dale Francis Column appears for the first time this week on Page 9 of this edition.

A native of Ohio, he became a newspaper man when he was 14 by working for newspapers in Troy, Lima and Dayton, Ohio. He later became a Methodist minister at age 21. The day after Pearl Harbor, he enlisted in the Air Force, where he served for four years in the Pacific Theater.

AFTER converting to Catholicism when he was 28, Francis founded three papers, the North Carolina Catholic, the Lone Star Catholic, and the Operation Understanding

edition of Our Sunday Visitor.

He has also served as director of the Bureau of Information for the USCC in Washington, D.C. and in addition was director of publications at the University of Notre Dame where he founded the University of Notre Dame Press.

For four years the now editor-publisher of the National Catholic Register operated a Catholic Information Center in Charlotte, N.C. For two years he was director of the defense of the faith for Bishop Alberto Martin in Matanzas, Cuba.

Known to millions through his column in Our Sunday Visitor, of which he was also executive director, Francis has published two books and was the recipient of the first St. Francis de Sales award of the Catholic Press Association in 1959.



Fr. Thomas Dennehy



Fr. Thomas Engbers



Fr. John Vereb

OFFICIAL — Archdiocese of Miami — appointments

The Chancery announces that Archbishop Coleman F. Carroll has made the following appointments to Archbishop Curley High School, Miami:

THE REVEREND THOMAS A. DENNEHY, M.Ed. — Supervising Principal.

THE REVEREND THOMAS J. ENGBERS, M.Ed. — Principal.

THE REVEREND JOHN J. VEREB, M.A. — member of faculty.

THE REVEREND ERNEST J. SZETELA, S.M., S.T.L., M.A. — member of faculty.

The Chancery also announces that Archbishop Carroll has made the following appointments, to be effective on the dates indicated:

THE REVEREND JAMES A. QUINN — to Archdiocesan Spiritual Director of the

Legion of Mary, effective June 15, 1972.

THE REVEREND DANIEL K. DORRITY — to Treasurer and Procurator of St. John Vianney Minor Seminary, Miami, while retaining other assignment, effective June 29, 1972.

THE REVEREND JUAN J. SOSA (recently ordained) — to Assistant Pastor, St. Mary's Cathedral, Miami, effective June 20, 1972.

THE REVEREND ORLANDO O. ESPIN (recently ordained) — to Assistant Pastor, St. Brendan Parish, Miami, effective June 20, 1972.

THE REVEREND JOSEPH E. STEARNS (recently ordained) — to Assistant Pastor, Our Lady of the Lakes Parish, Miami Lakes, effective June 20, 1972.

THE REVEREND JAMES V. VITUCCI

(recently ordained) — to Assistant Pastor, Visitation Parish, Miami, effective June 20, 1972.

The Chancery also announces that Archbishop Carroll has given summer assignments to the following recently ordained deacons, effective immediately:

THE REVEREND MR. PAUL VUTURO — to St. Mary's Cathedral, Miami.

THE REVEREND MR. GUSTAVO MIYARES — to Our Lady Queen of Peace Mission, Delray Beach.

THE REVEREND MR. JOSE NICKSE — to St. John Bosco Parish, Miami.

THE REVEREND MR. KENNETH SALVAS — to Immaculate Conception Parish, Hialeah.

THE REVEREND MR. MICHAEL McNALLY — to Nativity Parish, Hollywood.



ABSOLUTION was given by Archbishop Coleman F. Carroll during the Funeral Liturgy celebrated by Auxiliary Bishop Rene H. Gracida and priests of Florida's dioceses for Thomas J. Madden, Jr., Miami architect.



Funeral Liturgy for Mrs. Usina

The Funeral Liturgy was concelebrated Wednesday in Gesu Church for Mrs. Olevia Walsh Usina, who died Monday in Mercy Hospital.

Archbishop Coleman F. Carroll presided at the Mass for Mrs. Usina, who was 75 and came here 42 years ago from St. Augustine with her husband, Leonard A. Usina, chairman of Peoples National Bank Group.

Father Lamar J. Genovar, pastor, St. Sebastian Church, Fort Lauderdale, long-time family friend, was the principal celebrant of the Mass and gave the absolution.

Concelebrating with him were the Very Rev. Noel Fogarty, V.G., Chancellor of the Archdiocese of Miami; Father Ignatius Fabacher, S.J., pastor, Gesu Church; and Father E. Cecil Lang, S.J., assistant pastor.

A native of Lockport, N.Y., Mrs. Usina was active in the development of Miami's Mercy Hospital and was a charter member of the Mercy Hospital Auxiliary.

A daughter of John D. Walsh, inventor of the underground steam heating system, she is also survived by three nephews.

Designer of many Fla. churches dies

(continued from page 1)
heaven."

Auxiliary Bishop Rene H. Gracida was the principal celebrant of the Mass for Mr. Madden.

Concelebrating with him were Father Francis X. Fenech, pastor, Corpus Christi Church; Msgr. Harold Jordan, pastor, Assumption Church, South Jacksonville; Father Laurence Higgins, pastor, St. Lawrence Church, Tampa; and Father Vincent Smith, pastor, St. Joseph Church, Winter Haven.

Msgr. Patrick J. O'Donoghue and Msgr. Joseph O'Shea were chaplains to the Archbishop.

In his homily, Father Fenech said of Mr. Madden, "What enhanced his character and his whole personality throughout his life was his sense of charity, his complete integrity and his boundless enthusiasm for whatever task he took in hand.

"No one, whose privilege it was to know him, is likely to forget the candor of his speech, the warm, glowing

brightness of his friendship, and the sincerity of his absorbing faith.

"He would not hesitate to get down on his knees next to his bed to say his evening prayers even when on business trips he had to share a motel room with his friends.

"And in his last days, weak as he was, he never hesitated to force himself to try to sit up on his death bed to greet Christ in the Eucharist and receive Him in Holy Communion.

"What he believed, he believed with heart and soul."

Father Fenech also noted that despite his dedication to his profession, Mr. Madden was "first and foremost a family man. He loved to be with his family. He was a devoted husband to his wife. He was an affectionate father to his children," the pastor said.

A NATIVE of Pittsburgh, Pa., who came to Miami in 1939, Mr. Madden was graduated from the Carnegie Institute of Technology and was a member of the American Institute of Architects.

A bomber pilot during World War II, he received a presidential citation for fighting beside Polish guerrillas for 40 days after his plane was shot down over Nazi-occupied Poland. With six other men, he parachuted from the bomber after it was disabled by enemy fire and the seven, protected by Polish patriots, escaped to Russia.

Mr. Madden, who established the firm of Thomas J. Madden, Jr., Architect, in 1951, had in 1949 been named the winner of the Rust Engineering Co. award for his design of a factory to produce pre-fabricated homes.

Included among the hundreds of churches and church-related institutions which the architect designed in Florida are the Cathedral of St. Mary, Marian Center for Exceptional Children, Immaculata-LaSalle High School, Biscayne College, Villa Maria Nursing and Rehabilitation Center, Epiphany Church and School, all in Miami; Cardinal Newman High School and Lourdes Residence, West Palm Beach; St. Joseph College chapel, library and dormitories, Jensen Beach; St. Charles Cathedral, Bishop Moore High School's deodetic dome-shaped gymnasium, and St. John Vianney Church, Orlando; Light of Christ Church and Central Catholic High School, Clearwater; All Saints Home for the Aged, Jacksonville; St. Francis Xavier Church, Fort Myers; and the Morning Star Schools for Exceptional Children in

Tampa, Pinellas Park and Orlando.

IN ADDITION to his wife, Caroline, with whom he resided at 521 NE 52nd Ter., Mr. Madden is also survived by three daughters, Mrs. Mary Ann Gibavitch, Hollywood; Mrs. Mary Carol Murphy, Boston; and Mary Margaret of Miami; two sisters, Mrs. Anne Harvey, Virginia Beach; and Miss Alice Madden, Pittsburgh; a brother, Bernard, and his father, Thomas J. Sr., both of Pittsburgh; and one grandson.

Burial was in Our Lady of Mercy Cemetery under direction of Lithgow 54th St. Funeral Home.

Funeral Liturgy offered for Mrs. Celia Lamar

COCONUT GROVE — The Funeral Liturgy was celebrated Tuesday in St. Hugh Church for Mrs. Celia P. Lamar, native of Key West, who died last Sunday at 54, after a long illness.

Father Anthony Navarrete, pastor, offered the Mass for Mrs. Lamar, whose husband, Dr. Carlos P. Lamar, was first chief of staff at Miami's Mercy Hospital when it opened.

GRADUATED in 1932 from the Convent of Mary Immaculate in Key West, she came to Miami in 1932 and five years later married Dr. Lamar, director of the University of Miami School of

Medicine department of endocrinology.

She was a patron of the Museum of Science and formerly was an active member of the Doctors Hospital Auxiliary and the Auxiliary of the Dade County Medical Association.

In addition to her husband, Mrs. Lamar is survived by two sons, Carlos P. III, and C. Peret; two daughters, Mrs. James H. Morris and Carmen, all of Miami; her mother, Mrs. Mercedes R. Fernandez, Key West; two brothers, Antolin Fernandez, Jr., Miami, and Armando Fernandez, Key West; and two grandchildren.

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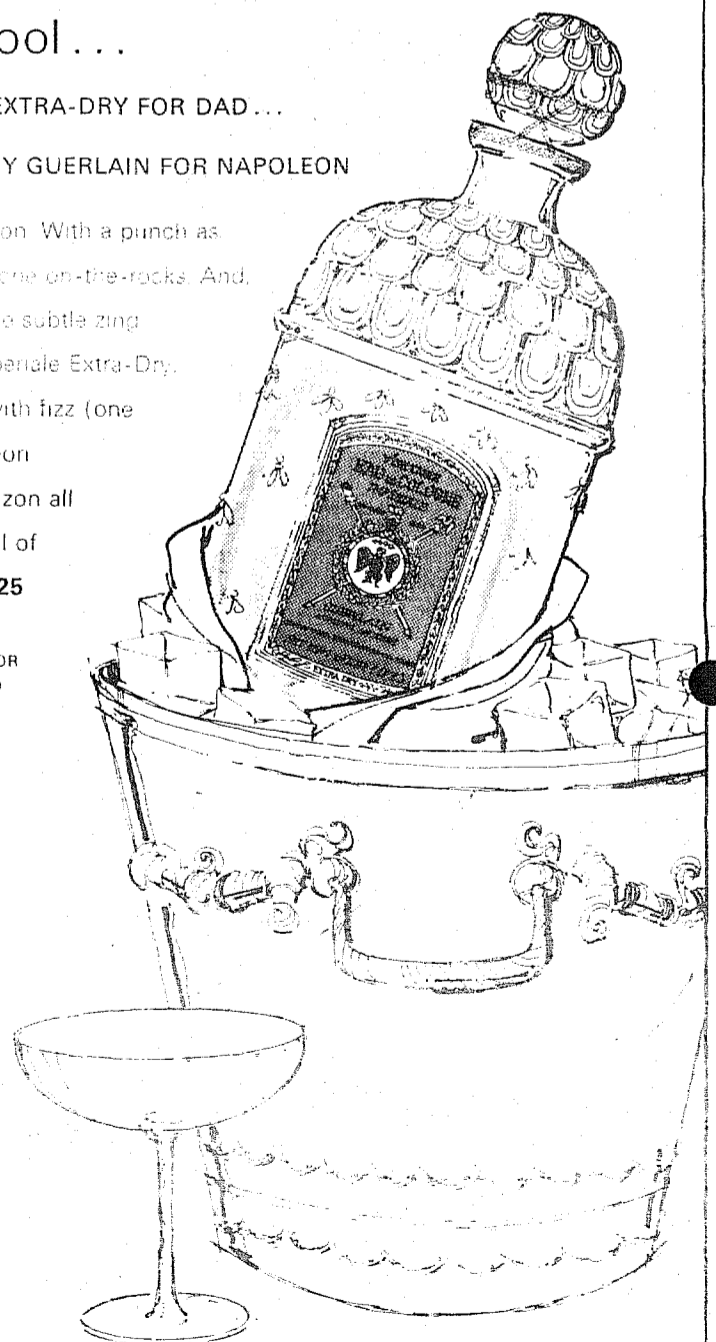
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New major push starting for abortion-on-demand

Proponents of abortion-on-demand are making another major push in Florida — this time through administrative channels. Now, the catchwords are "Free Standing Clinics."

Proposed rules for "approved facilities" under Florida's new abortion law have been

Comment

submitted to the Secretary of the State Dept. of Health and Rehabilitative Services by the Division of Health, The Voice learned this week.

These regulations contain many limitations and requirements for abortion facilities, including provisions for evaluation and review by independent physicians.

Pressure is increasing from New York

and District of Columbia abortionists who now operate under "on-demand" statutes and who continue to hound the department with requests and suggestions. At the same time in Miami, reports continue of "new facilities" being proposed, of contract negotiations being conducted with existing hospitals, and of other behind the scenes maneuvering.

IN APRIL of this year, the Florida Legislature passed a "therapeutic" or "medical need" abortion law which limits legalized abortions to those performed in accredited hospitals or in medical facilities licensed by the State "pursuant to rules to be adopted."

It is these rules that the Dept. of Health and Rehabilitative Services have under consideration. And it is the nature of these abortion clinics and their operators that chill

the spines of many in Florida.

"These people have no concern for the health or medical needs of anyone," Thomas A. Horkan, Jr., executive director of the Florida Catholic Conference, said in Tallahassee today.

"If they open up in Florida," the FCC director continued, "you can be sure that no woman coming through their doors will be found 'healthy.' They operate abortion-on-demand clinics up North and that is what they will operate in this State if we license them."

"Florida is the only state in the nation that has passed a liberalized abortion law in the last two years and at least that was not an 'on-demand' statute," he said.

EARLIER this year, the Senate defeated abortion-on-demand by a vote of 28 to 19 and the House knocked it out, 67-46.

Attorney General Robert Shevin already has ruled that the word "health" in the new law includes the mental health of the woman, and that the State cannot contest any doctor's statement that her mental health would be substantially impaired.

Hospital officials have stated that their facilities are capable of handling all of the real medical abortions in the State — Florida does not need clinics for medical abortions.

But most observers recognize that this is not the question. The question is: "Abortion-on-demand in Florida."

And, the answer to this question rests in the hands of two people, Emmett Roberts, secretary of the Department of Health and Rehabilitative Services; and Gov. Reuben Askew, both of whom will make the final decisions regarding these "Free Standing Clinics."



The innocent victims for war

In the war in Southeast Asia, as in all conflicts, the most innocent victims are the children. They were born into the war, had no part in causing it, yet find themselves a part of it, suffering its consequences. These three children are examples. At left, a refugee boy plays with a piece of paper in Hue, South Vietnam. The uncertainty of his

future is reflected in his eyes. He was among 1,500 refugees who were transported from Hue to Danang aboard U.S. ships. At right, a little girl holds an infant as residents of an orphanage in the Central Highlands city of Pleiku were flown south to safety. The city has been under attack during the current North Vietnamese thrust.

End Cuba blockade, agency head urges

WASHINGTON, D.C. — (RNS) — The director of the U.S. Catholic Conference's Latin America Division has called on the U.S. government to end its economic blockade of Cuba because "it is simply wrong," causes "unnecessary suffering," and is damaging the image of this country.

Father Frederick McGuire, C.M., in a statement reflecting only the opinion of his agency, said the 10-year-old embargo can in no way be justified today because it imposes "needless hardship and suffering on those most directly affected

the poor, the sick, the aged and the very young."

HE ADDED that the political effects appear to be "quite different" than those intended. The Castro government has not fallen and, if anything, "has been strengthened by a policy which, in the eyes of many people throughout the world and in Cuba, translates easily into the image of a besieged David and a menacing Goliath."

"Rather than weakening Cuba's Soviet ties," said Father McGuire, "it has necessarily increased them. Instead of strengthening the

inter-American system, it has been taken as but an instance of United States dominance within that system, a lead that several Latin American nations are no longer willing to follow."

The Vincentian priest-director said the real effects of the embargo are being measured in human not political terms and have caused the Catholic bishops of Cuba to call for an end to this "unnecessary suffering."

Father McGuire cited a statement made three years ago by the Cuban bishops in

which they lamented the "external difficulties" stemming from international relations among countries, noting that often they unjustly lead to "adverse conditions for the weak, small and underdeveloped countries."

Noting that the bishops denounced the "unjust conditions" of the embargo which make all efforts at developments more difficult, Father McGuire cited their appeal to the consciences of "all those in a position to solve this problem" and their plea that the blockade be lifted.

Criticizes pacifists, praises war dead

ST. PETERSBURG — Bishop Charles B. McLaughlin of St. Petersburg criticized Catholic pacifists and issued a challenge for Catholics to rise to the level of sacrifice exemplified by the war dead of the United States.

"This is what patriotism is all about," he said at a Memorial Day mass at Calvary Cemetery in St. Petersburg. "Patriotism is still something good, it is still a virtue. The love of country

does amount to something."

THE BISHOP decried the activity of young pacifists who claim that their refusal to serve in the military is based on Catholic teaching.

"This is not Catholic teaching. Catholic teaching says we have a right to defend ourselves, and defend ourselves we should," Bishop McLaughlin said.

He said that some persons who oppose the military are not being

realistic. "It is nice to think of the ideal that there never shall be war," he said, "and while the President's trip to Russia gives us great hope, it does not yet say that communism has revoked its primary intention of revolutionizing the world."

"I do not think that we should become confused in the sense that, in abhorring all wars, we simply open ourselves to all types of aggression."

He reminded the crowd of worshippers that Catholics have a special interest in supporting President Nixon's Vietnam war policy. "We should not forget the fact that 100,000 people — most of them Catholics — were massacred, slaughtered in North Vietnam," he said.

"We Catholics certainly have a stake with the hundreds of thousands of our fellow Catholics in South Vietnam today."

Jackie's reception of Communion sets off heavy protests

By BENNET BOLTON
Managing Editor
NC News Service

ARLINGTON, Va. — (NC) — Jacqueline Kennedy Onassis' reception of Communion at a memorial Mass on the slopes of Arlington National Cemetery unleashed a torrent of surprise and a sense of scandal from scores of Catholics and ex-Catholics around the nation.

Some of the bitterness and scorn was heaped on the priests who celebrated the Mass — and much of it apparently came from resentful divorced Catholics, according to chancery officials and others, who were besieged with telephone calls.

The outpouring of unlove was reminiscent of 1968, when she married the Greek shipping billionaire on the island of Skorpios and the late Cardinal Richard Cushing of Boston was damned by many Catholics for suggesting that they show a little kindness toward her.

"All the ugliness you can imagine comes out in people in a situation like this," said Father Albert F. Pereira, the pastor who offered the Mass and whose phone began ringing day and night. "I never imagined that people could be so hateful. Some of them screamed and used abusive language, accusing me of sacrilege . . ."

BEYOND the human dimension of rash judgment and uncharitableness the situation also raised complex questions concerning Mrs. Onassis' religious standing and the canonical norms of Catholicism and Greek Orthodoxy.

In the furor and confusion surrounding the episode, it was difficult to find any Church official or expert able to say that Mrs. Onassis either should have or should not have taken Communion. Many persons believe she has become Greek Orthodox, but Orthodox spokesmen say that is not so. For them, she remains a Catholic who has entered into a valid mixed marriage, although there may be what in Catholicism is called a defect in form.

Officials at the Greek Orthodox Archdiocese of North and South America, in New York, explained that Athina Livanos Onassis — Aristotle's first wife — had asked for a divorce long before there was any romance between her husband and Mrs. Kennedy.

Both Onassises followed the requirements of their Church, lived up to their responsibilities, and were granted a divorce under Greek Orthodox canons, a spokesman said. The Kennedy-Onassis wedding of 1968 was canonically recognized.

"If they would look at the rules and look at the whole picture," said the spokesman about the anger of resentful Catholics, "they could see they are wrong. It's unbelievable that people could think like this."

SAID ONE of American Catholicism's top ecumenical experts when asked by NC News what rules apply:

"The problem here is whether the Catholic Church is going to second-judge the Orthodox Church. Is it the job of the Catholic Church to go in and tell the Orthodox that their regulations and disciplines are not correct?"

The priest said that Pope Paul has made clear on several occasions that he recognizes the valid jurisdiction of the Orthodox bishops over their people. Since Vatican Council II, the Roman Catholic Church recognizes the validity of a mixed marriage between a Catholic and an Orthodox celebrated in the presence of an Orthodox priest, he added.

"The problem here is whether Aristotle Onassis was free to marry," he explained. "That question has not been fully settled; the Orthodox are satisfied that they have settled it, but the Catholic Church has different norms and thus the question is not settled in its mind."

"So what we have here is whether or not the Catholic

(continued on page 7)

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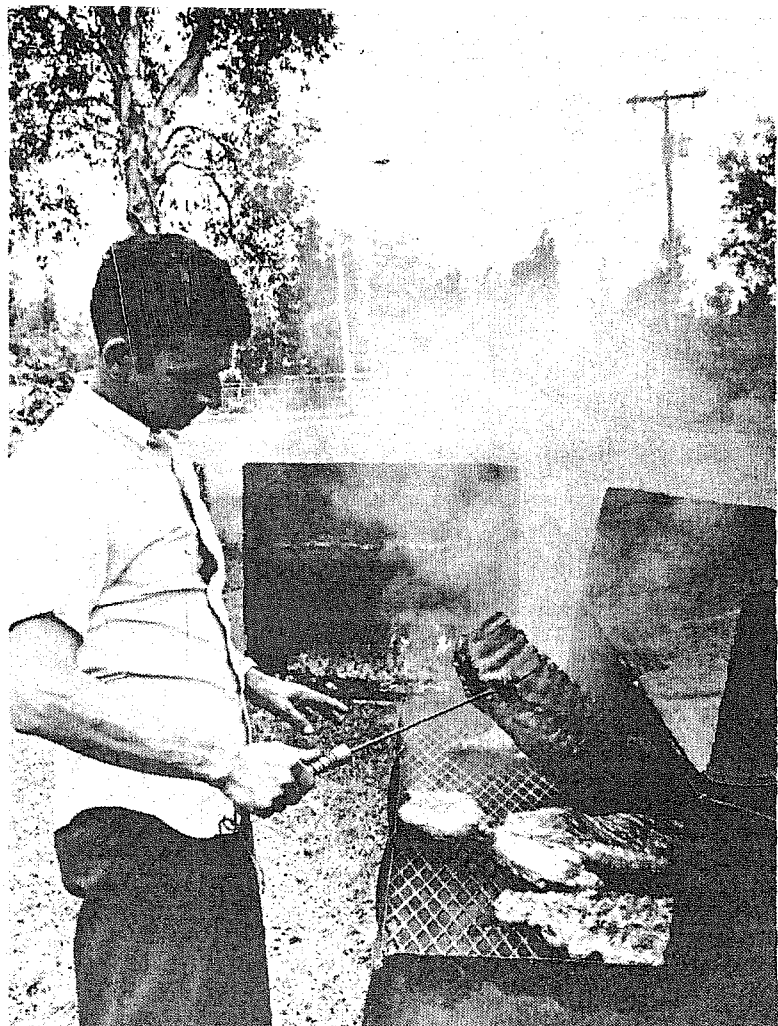
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TASTY BARBECUE is prepared for those participating in Sunday Mass. Such barbecues and parties are frequent on the Development Center grounds.



ARCHDIOCESAN Director of the Rural Life Bureau, Father John McMahon, becomes acquainted with one-year-old Dolores Gonzales as her father, Rene Gonzales looks on.



SPIRITUAL and social activities highlight Sundays at the Delray Child Development Center operated by the Archdiocese of Miami. Above, newly-ordained deacon, the Rev. Mr. Gustavo Miyares prepares to baptize a baby assisted by Father Cornelius McGrath, pastor, Our Lady Queen of Peace Mission.

Activities at child center



"SOUP'S ON," or more accurately the outdoor barbecue, as agricultural workers relax on the center grounds after Mass. Several hundred families are members of the parish, which has a program of activities for all ages.

Sister is named acting director

WASHINGTON, D.C. — (RNS) — Sister Virginia Schwager, administrator of Providence Hospital in Seattle for the past 11 years, has been named acting director of the Division of Health Affairs of the U.S. Catholic Conference.

She succeeds Msgr. Harold A. Murray, who has been named secretary for the Department of Social Development and World Peace, of which the Division of Health Affairs forms a part in the reorganized USCC. Msgr. Murray was director of the health affairs department for eight years.

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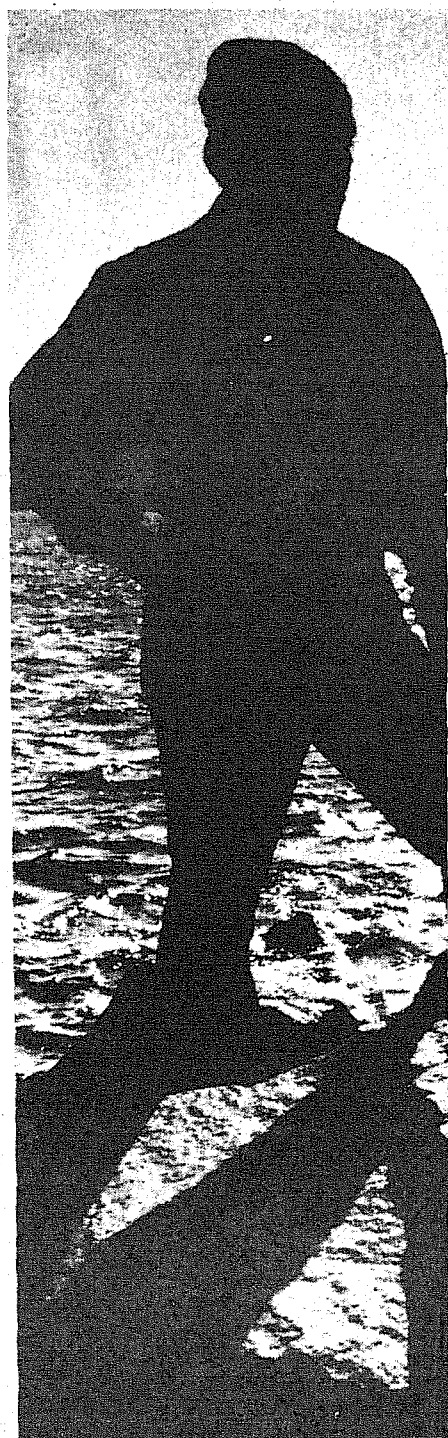
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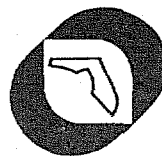


It takes strength to calm the sea at Government Cut.

In his struggle against the forces of nature, man has built many an impressive structure. A local example: the long fingers of stone that jut far out into the Atlantic at the entrance to the port of Miami. Built of thousands of granite boulders, weighing tons, the rugged jetties withstand the forces of the sea, protecting the inlet's daily traffic of ocean liners, fishing vessels, freighters and pleasure boats.

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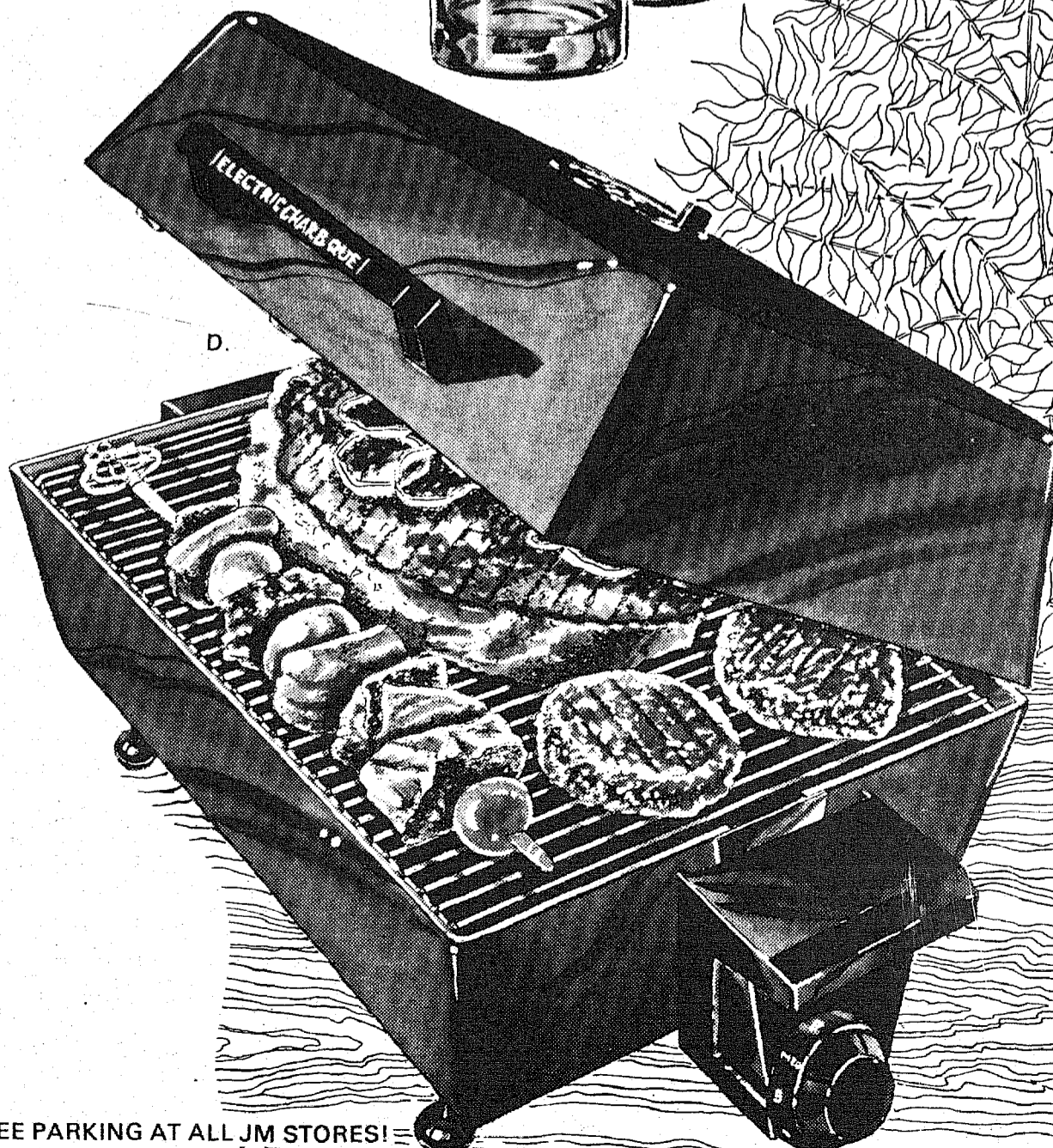
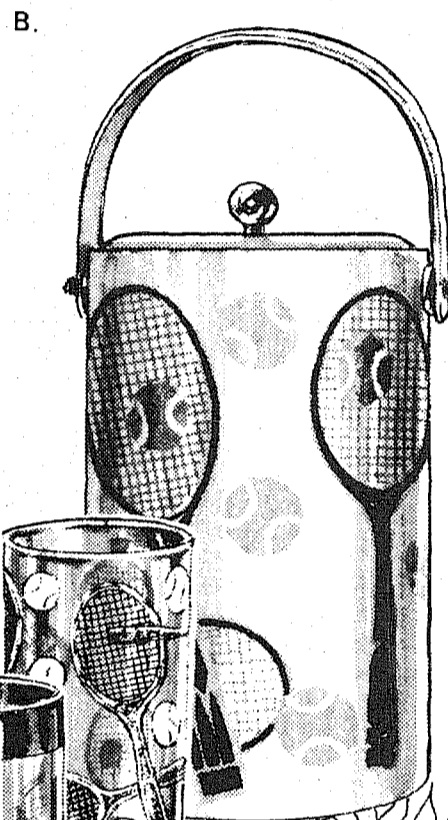
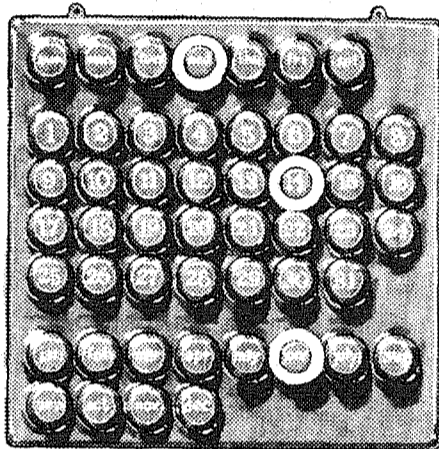
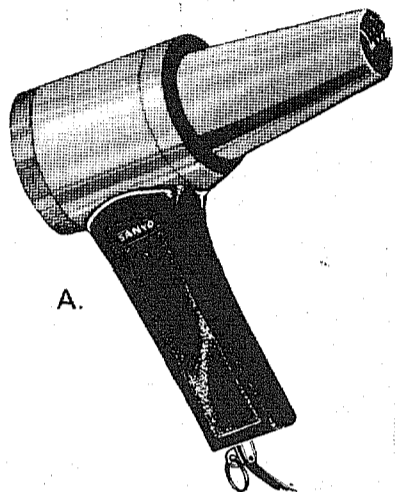


GOLDEN JUBILEE of the founding of their religious order was observed last Saturday by Victory Noll Sisters serving in South Florida,



during Mass of Thanksgiving of which Msgr. Dominic Barry was the principal celebrant. Shown above are Sister Almabill, Sister Eva Marie, Sister Mary Sullivan, Sister Marie

Killian, Sister Noreen Gilbert, Sister Mary Clements, Sister Callista Ley, Sister Marie Welter, and Sister Gabrielle Skupien.



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Editorials

Even break for parents of nonpublic students?

When will the parents of nonpublic school students be given an even break?

Certainly these families deserve some form of financial relief from the state and federal governments. Their tax dollars go toward the support of the public schools and at the same time, when they exert their rights as parents to educate their children as they see fit, they bear the additional burden of paying tuition in nonpublic schools.

A move is currently underway in Congress to rectify this longtime injustice. At present a bill which would extend tax credits to these parents is before the Ways and Means Committee of the United States House of Representatives.

IN ORDER that this bill, H.R. 13495 come before the House for consideration it will be necessary that enough Congressmen ask the Committee to report the bill out for action.

These tax credits will not involve direct governmental aid to schools. Instead the assistance will be directed to individual taxpayers. The credit is a sum of money that a taxpayer subtracts from his income tax. It does not involve a grant because the government does not give the taxpayer

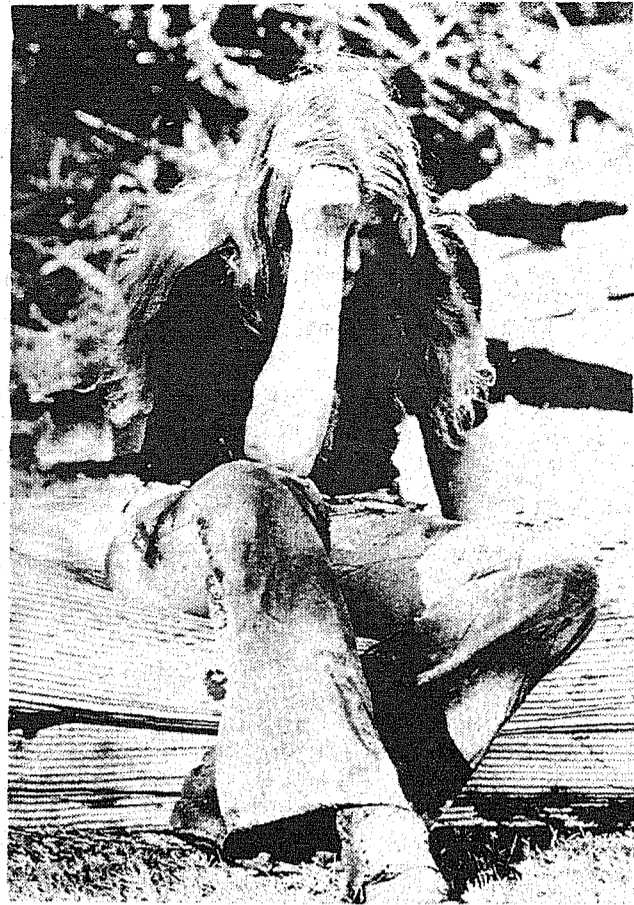
anything. He simply reduces his tax bill by a specified amount.

This plan will assist nonpublic school parents where it counts — in their pocket-books. It will aid all American taxpayers, especially the 2 million families who are currently carrying a dual burden for their children's education.

WHEN RISING costs force nonpublic schools to close, the students must then go to public schools and the taxpayer is obliged to pick up the total costs for their education. The choice now facing the public is between some assistance involved in the tax credit program or the much larger cost of educating these children in public schools.

This question of tax credits is not only of vital concern to nonpublic school parents but to all Catholics as well who over the years have borne the burden of dual payments for education.

It is time that Congress gives its consideration to these parents — it is time that they be given an even break. Therefore, we urge our readers to write, wire or telephone their Congressmen to support tax credit bill H.R. 13495, and urge them to make their support known to the House Ways and Means Committee.



Tears after a flood

THE GRIEF of a city is reflected in this girl's face as she sits on a mattress outside her wrecked home and weeps after a flash flood swept through Rapid City, S.D. Officials feared that the death toll would rise to over 300 in the disaster, which occurred when a thunderstorm in the nearby Black Hills sent two waves of water through the city.

Odds and ends that are signs of changing world

By MSGR. JAMES J. WALSH

Odds and ends from here and there, mostly about change in today's world:

You may have noticed that Billy Graham went to Ireland. Not as a tourist, but as an evangelist. How's that for a sign of the times for an ultimate proof that things have changed? What's more, the new Archbishop of Dublin, Dermot Ryan, lunched with Dr. Graham along with the Prime Minister.

My guess is that he went there not primarily for conversions but to encourage a renewal of faith in some of the fundamentals of Christianity. People everywhere are so weary or resentful of all the weird, novel, manipulated, shallow theories of some writers and speakers who seek or make the headlines that repetition of basic Christian truths comes like a breath of fresh air when presented with deep conviction and sincerity such as Billy Graham brings to his talks.

ONE CAN BE PETTY about this and argue: "Well, why doesn't Billy bring in all the fundamentals, such as the Eucharist, the necessity of Baptism (instead of making a decision for Christ), auricular confession, etc.?" That is a matter between Dr. Graham

know of which has no vocation problem. How do you explain that one?

TO GIVE AN IDEA of what has happened in her group in less than 25 years, note the details in a news story from New Delhi. "Dedicated to life in the slums, her Sisters conduct 44 schools for 5,300 poor children and teach catechism at 88 centers to over 10,000 Catholic children. They have 11 homes for the destitute aged and 12 other homes for the destitute dying. In health-care, the missionaries maintain 51 leper clinics and 134 dispensaries treating 400,000 patients a year."

Mother Teresa seems to be big on "structures," just when many of our religious confreres are trying to get rid of them. Makes you think, doesn't it? Incidentally, maybe the best proof she has genuine humility came out spontaneously when she reacted to the news of the award by saying, "Glory to God, this is a wonderful gift." She didn't say, "Oh they really shouldn't. I'm not worthy of it." Humility is still truth.

Pope Paul talked to a crowd of visitors last week about criticism of the Church. It may surprise many to realize that he is definitely in favor of it. He spoke of two clearly noticeable attitudes in judging the Church today. Incidentally, it seems he was limiting his remarks to the criticism of Catholics.

ONE ATTITUDE, he said, is friendly, objective, "indeed critical, and, if necessary, severe." But then he gave the key to this sensible and reasonable type of criticism by saying, "this attitude remains filial." That is, a person as a devoted child of the Church, offers positive, constructive criticism, not flowing out of personal resentment nor pride, but out of legitimate concern for the welfare of the people of God.

There are revealing incidents of this in the New Testament. The apostles often buzzed in secret disapproval about the sayings and attitudes of Christ. They were scandalized about some of the things He did, and on occasion told Him so.

Peter especially was critical of Christ's statement that He was going to Jerusalem to be put to death, and with characteristic Petrine self-confidence, told Him in effect to forget it; as long as Peter was around, nothing like that would happen.

Read the Acts of the Apostles again and see how the many conflicts within the infant Church were resolved, often through criticism.

The other group of critics, Pope Paul said, is hostile. "Are there not publications today calling themselves Catholic that are entirely dedicated to such unpleasantries," as taking a kind of sadistic delight in pointing out the defects in those in authority or the folly of retaining traditions. These can find no words of praise for the Church or for the progress being made or for promises fulfilled or for widespread cooperation and co-responsibility often lacking in the past.

Pope Paul concluded by reminding us that the Pilgrim Church is composed of men, the best of whom have their obvious defects, but "this is the same Church founded by Christ to lead men to salvation."

Here are your Congressmen

Following is a list of names for those who wish to contact their congressman within the districts of the Archdiocese of Miami concerning Bill H.R. 13495 on Tax Credits: Hon. Claude D. Pepper, Hon. Dante B. Fascell, Hon. Paul G. Rogers and Hon. J. Herbert Burke. Correspondence should be sent to the House Office Building, Washington, D.C. 20515.

Guest editorial

Glaring conflict seen in selling the unborn

A glaring conflict in Florida State law is brought to our attention in a criminal case against a Leon County couple who were convicted on charges of trying to sell their unborn baby.

The law makes it a crime to sell an unborn child. At the same time, the abortion of an unborn child is permissible under conditions liberalized by the Legislature after the Supreme Court declared the stricter law invalid.

So, on the one hand, the State recognizes that an unborn baby is a "legal person" with rights and therefore is entitled to be protected by the state from being sold as chattel. In the next instance the law dismisses the "rights" of the unborn and decrees its life can be terminated as if it were — as advocates of abortion proclaim — part of the mother's body.

IF THE unborn baby is considered part of the mother and "she has the right to do

with her body as she chooses," as many demand, then certainly there should be no question that she has the right to terminate a pregnancy, and the baby has no rights as a person.

But if this is so, then certainly she should have the right to sell that unborn baby if she desires. We have professional blood donors who sell their blood. And in this new age of transplants people have offered to sell vital organs such as kidneys and hearts. A person could sell an arm, a leg or an eyeball if he wanted to. . . . There is no law against it.

IN THE CASE at hand, the Leon county man and wife were convicted of baby-selling. The Supreme Court reversed the conviction and ordered a new trial because of inadmissible wire-tap evidence, with no question of validity of the law.

Thus, the two laws stand on irreconcilable legal philosophies. The logic escapes us. —Tallahassee Democrat

The Truth of the Matter

and God, and we can't sit in judgment on that. The fact is that he is more concerned with most of the essential truths than some of our own scholars, whose thinking is more humanistic, secularistic than Christian.

It reminds one of St. Paul's words to the Philippians (I, II 12, 26): "It is true some preach Christ from motives of envy and rivalry, but others do so out of good will. . . . all that matters is that in any and every way, whether from specious motives or genuine ones, Christ is being proclaimed. This is what brings me joy. . . ."

Incidentally, it's interesting to note that the Rev. Ian Paisley, who has for years been heaping logs on the fires of bigotry in Northern Ireland, is a graduate of Bob Jones University in Greenville, South Carolina, where Billy Graham was a student for a time. News reports state that Billy left there in disgust, apparently because of the slanted teaching which moulded the sick attitudes of Rev. Paisley.

Mother Teresa has done it again. A few months ago she was named Woman of the Year for her untiring efforts in India to rescue the dying and destitute abandoned on the streets. Last week India conferred on her the Nehru Award for international understanding, a rare honor never before bestowed on a citizen of India.

Mother Teresa, you will recall, started a new congregation about 1950. Missionaries of Charity, after working for years as a member of the Irish Loretto Sisters. Since then she and her 315 nuns have rescued 23,000 persons found dying on the streets in Calcutta and let them spend their last days or weeks in preparation for a death with dignity. Incidentally she has the only Order I

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Population issue — a crisis in values

(The following is the third in a series of three articles written by Mary Kay Williams, editor of Catholic Family Leader, published bimonthly by the Family Life Division of the United States Catholic Conference.)

(NC News Service)

Gone are the days when people worried if there was a communist under the bed. Now they worry that it's someone from the local family-planning clinic.

After all, the pressures to "Stop at Two," and the reminders that "Three's a Crowd" and "Overpopulation is Everybody's Baby" have been effective. The U.S. birth rate is down dramatically.

Along with that phenomenon is one equally curious.

The stigma attached to a woman's having an abortion seems to have lifted from her and shifted to the woman's having her third, fourth or fifth child. And if she's poor and having that additional child...

EVEN the terminology has changed. A woman no longer has an "abortion" but a "pregnancy termination," and the mother of three has contributed to "population."

If this kind of rationale make you dizzy, that's a good sign. Very basic values are being turned inside out, and this amounts to a deep crisis in values.

The issue of population control, like the issue of pollution, can be embraced with enthusiasm, because one can see the results. Sophisticated

charts and computers can measure and predict birth rate changes; sensitive equipment can measure the changes in air and noise pollution.

But it's far more difficult to develop policies which cannot be technologically measured. It's harder to hammer out a value-based philosophy on population which would give it an ethical direction. And yet the lack of this basis results in the kind of value schizophrenia which is all around us.

First — the crisis in the value of human life.

Abortion liberalization is being promoted across the country on what appears to be two separate levels of rationalization. The right to life is being seen as an obstacle to both human welfare and freedom.

SOME PROMOTE abortion in the spirit of serving the greater good of society. They argue that abortions could help curb illegitimacy, fight poverty, control population, or improve the gene pool. (The gene pool is a term denoting the total number of genes which exist in a whole population or species.)

John Noonan, University of California professor of law, might answer all of these abortion proposals in the same way: "We destroy the basis for our rational concern for others in our society when we say we can kill this being in order to solve some other pressing problem that is less than the demand for someone else's life."

The second group of abortion promoters sees the right of the unborn child to life as being incompatible with the right to freedom.

The Commission on Population Growth and the American Future, which recently issued its report, addressed itself to this: "The commission believes that the various prohibitions against abortion throughout the United States stand as obstacles to the exercise of individual freedom: the freedom of women to

make difficult moral choices based on their personal values, the freedom of women to control their own fertility, and finally, the freedom from the burdens of unwanted childbearing."

IN RESPONSE to this, The Wall Street Journal's David C. Anderson asks: "So what does one finally conclude from these diverse impressions? One concludes that a large philosophic assumption lurks behind them and links them, an idea taken more or less for granted by those who favor and administer abortion on demand. The assumption is that an innocent human life has no intrinsic value, but only the value placed on it by the rest of human society."

This point is at the heart of the crisis in the value of human life. Human life must be regarded as intrinsically and absolutely valuable — not valuable on the condition that he or she is "wanted," healthy, intelligent, rich, or "lovely to look at."

If human life is not intrinsically valuable and thus given highest protections, then life at all ages (from conception to old age) and at all stages of mental and physical health is threatened.

The second crisis concerns the value of individual freedom.

There has already been a reference to the right of the woman to make a life-or-death decision over her unborn child. Her argument (that her freedom is restricted when abortion is restricted) loses its legitimacy when one considers the primary concern of human life's intrinsic value.

But a legitimate freedom problem is involved in the population question: The individual freedom of parents is severely affected when there is outside coercion to limit family size.

THIS COERCION has many guises. Obviously, to attempt to legislate a Two-Child Family Policy for the nation would be political dynamite, but there are other ways of getting the point across.

The previous article in this series warned against the creation of a national psychology for families to think small.

Added to this indirect coercion would be more direct measures — pocketbook measures. This would be related to financial incentives and rewards for smaller families; welfare benefits being piggybacked with population goals; special income tax provisions.

The most recent example of the latter is a bill (H.R. 15022) introduced in the U.S. House of Representatives by Rep. Garry Brown (R.-Mich.). The bill would provide a deduction of \$500 for married women who have not given birth in the last taxable year.

These examples of pocketbook coercion cannot be overlooked. They are dangerous and seriously attack the value of freedom.

The point is not to make a case for small or large families as preferable. Rather, it is that decisions of family size and frequency of birth belong to the parents. There are not decisions to be left to public and governmental authority.

In forming these deci-

sions, parents should "take into account their responsibilities towards God, themselves, the children they have already brought into the world and the community to which they belong." (Papal Encyclical Development of Peoples)

This brings us to our third consideration — the crisis in the value of truth.

SINCE parents must make the decisions on family size, and since they must consider their responsibility to their community, they must be given the facts. And it is in the area of truth that parents have been short-changed.

"Abysmal ignorance," is what the Washington Center for Metropolitan Studies calls our present knowledge and information on population trends, factors, and projections.

The center has called for an "immediate one-year moratorium on all long-range population projections supported with government funds." It gave two reasons for this moratorium:

• "A moratorium would help alert citizens at all levels to the unreliability of those projections and the need for exercising extreme caution in using them as a basis for decisions..."

• "A moratorium would provide time for our best scientific talent to re-examine present techniques to see if they can be improved."

"We are not suggesting, however, that government cease supporting population research. What we do suggest is that government shift its priorities to support for the

(continued on page 26)

Protests follow Jackie's reception

(continued from page 3)

Church — or some Catholics — is prepared to take on the entire Orthodox Church and judge its canons, or second-guess it, which the Orthodox would naturally resent."

One observer commented that "a good attitude for the individual Christian to have in this situation is: judge not, that you be not judged."

President Kennedy's remarried, widow, visiting Washington at the time, remained at the fringes of a crowd of 100 relatives and friends — augmented by some 300 curious bystanders — when the memorial Mass was offered June 6 to mark the fourth anniversary of Robert Kennedy's assassination.

Mrs. Ethel Kennedy and her children, who live in nearby McLean, Va., were up front near the senator's grave. The pastor and three assistants distributed Communion. Jacqueline Onassis walked forward and was among those who received.

Network television news that evening included film footage of the event. It was seen again on NBC's "Today Show" the next morning. Telephones began ringing at Father Pereira's rectory in McLean and at chancery and Catholic newspaper offices in many distant places particularly along the east coast.

The heaviest concentration was across the Potomac at the Washington archdiocesan chancery. Many callers thought anything Catholic that happens in Arlington National Cemetery is the business of the Washington archdiocese, although all northern Virginia is part of the Richmond diocese.

"What people don't seem to realize," said Father Pereira, "is that she walked up to the priest. He didn't go to her. No priest would under the circumstances pass her up, and not give her Communion. There is pre-judgment here."

A SPOKESMAN at the diocesan chancery in Richmond said he had handled only half a dozen calls himself, all of them long distance and referred there from chanceries as far away as Boston. He said the callers he talked with indicated that they were divorced, and one woman complained in tears that her own marital situation had deprived her of the sacraments for years.

"If the priest had refused Mrs. Onassis Communion, he would have been guilty of judgment," said the Richmond official. "Maybe this just points up that the Catholic Church really ought to look harder at its marriage laws."



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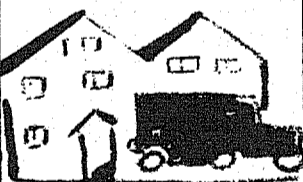
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Around the Archdiocese

OFFICIAL

School calendar Archdiocese of Miami Palm Beach, Martin and Collier counties

1972

Monday — Aug. 28 — Students begin 180 days of school.

Monday — Sept. 4 — Labor Day — holiday.

Friday — Oct. 20 — Archdiocesan administrators conference — Miami.

Saturday — Oct. 21 — Archdiocesan administrators conference — Miami.

Thursday — Nov. 1 — All Saints Day — holyday — no teachers or pupils in school.

Thursday — Nov. 23 — Thanksgiving holidays.

Friday — Nov. 24 — Thanksgiving holidays.

Friday — Dec. 8 — Feast of Immaculate Conception — holyday — no teachers or pupils in school.

Thursday — Dec. 21 — Christmas holidays start.

1973

Wednesday — Jan. 3 — Classes resume.

Friday — Jan. 19 — Teachers' professional planning day — no pupils in school.

Thursday — April 19 — Easter holidays start.

Wednesday — April 25 — Classes resume.

Monday — May 28 — Memorial Day — holiday.

Friday — June 1 — Last day of school for students.

Monday — June 4 — Teacher workday.

Tuesday — June 5 — Teacher workday.

Dade County

A "Dad's Day" for members of the Coral Gables K. of C. and sponsored by the wives and the Gabelites, is scheduled for Saturday, June 17. A buffet will be served from 7 to 8:30 p.m. followed by dancing from 9 p.m. to 1 a.m.

Broward County

A rummage sale, sponsored by the St. Jerome Women's Club, Ft. Lauderdale, is slated for June 19-21 from 8:40 a.m. to 4:30 p.m., in the school building, 2600 SW Ninth Ave. For further information call the chairman, Mrs. Mildred Merrill, 581-3119.

Hollywood's City Manager will address the Nativity Men's Club on the city's problems at tonight's (Friday) meeting at 8 at the parish hall.

The club recently elected new officers. They include: Rick Roberts, president; Clyde Reeve, vice president; Tony Varricchio, treasurer; and John Maberti, secretary.

Cdl. Krol receives gift from Anglican

PHILADELPHIA — wrote. (NC) — The letter to Cardinal Krol came from an Anglican, and enclosed was a check for \$5.

The writer reported that her daughter had just graduated from a Catholic school in New York. "The Christian training and religious influence she received could not have been obtained in a lay school," the woman

Because she had heard that Philadelphia's Catholic schools were in financial need and because Philadelphia's Catholic schools offer the same training she treasured for her daughter, the woman sent \$5 for Catholic schools — and, in the section of the check marked "memo," was the clear notation: "From an Anglican."



10,000th infant baptized in St. Mary's Cathedral parish was recently christened by the Very Rev. John J. Donnelly, rector. Terina Saviano is the daughter of Mr. and Mrs. Frank Saviano. The first child was baptized in the parish on Aug. 17, 1930 by the late Father Patrick J. Roche, first pastor.

Cardinal to ordain Opa Locka youth

The Rev. Mr. Eugene Daigle, whose parents are members of Our Lady of Perpetual Help Church, Opa Locka, will be ordained to the priesthood for the Redemptorist Fathers on Sunday, June 18 at Mt. St. Alphonsus Seminary, Esopus, N.Y.

Terence Cardinal Cooke, Archbishop of New York, will

confer the Sacrament of Holy Orders during rites in the seminary chapel.

Following ordination the new priest will celebrate his first Solemn Mass at 6 p.m., Saturday, June 24, in Our Lady of Perpetual Help Church, 13250 N.W. 28 Ave., Opa Locka.

The son of Mr. and Mrs. Louis J. Daigle is a native of San Francisco, who attended Our Lady of Perpetual Help School, and Archbishop Curley and Msgr. Pace High Schools.

He entered the Redemptorist Minor Seminary at North East, Pa.

Members of his family, in addition to his parents, who will attend his ordination are his two sisters: Mrs. Maria



Rev. Mr. Eugene Daigle

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THURSDAY Beef Short Ribs with Oven Browned Potatoes 2.75 Baked Pork Chop with Dressing & A.S. 2.55

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Summer theater tryouts scheduled

Tryouts for the Barry College summer theater production of "You Can't Take It With You," will be held at 8 p.m., June 19, 20, and 21 in the Little Theater on the Miami Shores campus.

Openings are also available for apprentice lighting sound and set construction crews. Additional information may be obtained by calling 754-3322.

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A political radical views past moves and asks questions

By FATHER ANDREW M. GREELEY

Richard Neuhaus is a Lutheran minister who has been extremely active in the radical political movements of the past years. In a recent article in "Worldview," of which he is an associate editor, Neuhaus raises a very serious question about the activities that he and others have engaged in.

He says, "Christian critics of social activism claim, with too much justice, that those of us who engage in the struggle for change have simply appropriated a Christian veneer to disguise what is a prior and essentially political decision." Neuhaus continues, "It is not enough to say that one has simply decided to 'strengthen the forces of goodness in the world,' for it is rare to find any Christian . . . who would not make the same claim for himself. It is perhaps the chief problem of Christian ethics today that those most engaged in the struggle for change have failed to articulate persuasively the connection between their engagement and the particularities of Christian belief; indeed, there is frequently a note of disdain for the orthodox Christian belief system."

ONE FELLOW traveller of the Catholic radicals dismissed Neuhaus as being envious because he was not getting the kind of publicity that the Berrigans and the other Catholic radicals are getting. I have no way of knowing, of course, whether Mr. Neuhaus would like to be commuted into a mythological folk hero or not, but it seems to me that his points are made very seriously and ought to be listened to seriously.

The most dangerous kind of political involvement is that which takes place in the name of absolute goodness. Morality may very well tell us what kind of politics are to be avoided, but it can hardly be expected to spell out for us positive political programs. The worst danger of religious people becoming deeply involved in politics is that they equate their own political judgments with religious goodness. If your political decision is "religiously good" and I happen to disagree with your decision, then I am "religiously evil"; but if I am evil, no political compromise between you and me is possible, and it may very well become necessary for you to destroy me eventually.

I doubt that there is a single major political decision made in the United States today about which men of good will, sincerity, and integrity and intelligence cannot disagree in good faith. When "concerned Christians" pretend that their solution is the only solution that is permitted for Christians, they become the worst kind of doctrinaire bigots. Of course, they are quite incapable of dialoging with others who may also insist that their decision is the only possible moral approach to a social problem.

FAR BETTER that we limit our Christianity to motivating us to political commitment and be properly cautious and modest about the wisdom of our solutions to political problems. I am personally convinced, for example, that subsidized quota integration of metropolitan regions can play an important part in solving the race problem in the United States. I have been led to this position by the extremely forceful and intelligent arguments of Dr. Anthony Downs; but I freely concede that there are difficulties and weaknesses in such a political program, and I am sure Dr. Downs would agree. Anybody who claims to have a certain answer, much less the only religiously acceptable answer, to the concrete problems of racial integration in American society is either a charlatan or a lunatic, and quite possibly both.

Similarly, as Msgr. George Higgins recently pointed out at a symposium at St. Mary of the Lake Seminary, it may be relatively easy at this point in time to take a "Christian position" on the Vietnamese war; but what about the Arab-Israeli conflict? There was a time not so long ago when most Catholic radicals would have sided with the Israelis. At this point it is to be supposed that most of them now would be on the side of the Arabs, but considerable numbers of Catholics would still support Israel, not having yet learned that it is unfashionable in the approved circles to support Israel. What is the moral, the religious, solution to the Middle Eastern crisis? What stand must a "concerned Christian" take? I am not sure that I know, and I am not sure that anybody else does either. I will confess that there are sometimes I wish I could be as certain about anything as the "concerned Catholic radicals" are about everything.

The opinions expressed in these pages represent Catholic viewpoints — not necessarily THE Catholic viewpoint



THE VOICE
FEATURE SECTION

Father

A father is a thing that is forced to endure childbirth without an anaesthetic.

A father is a thing that grows when it feels good, and laughs loud when scared half to death.

A father never feels worthy of the worship in a child's eye.

He's never quite the hero his daughter thinks, never quite the man his son believes him to be, and this worries him, sometimes.

So he works too hard to try and

smooth the rough places in the road for those of his own who will follow him.

A father is a thing that gets very angry when the first school grades aren't as good as he thinks they should be.

He scolds his son, though he knows it's the teacher's fault.

Fathers are what give daughters away to other men who aren't nearly good enough, so they can have grandchildren who are smarter than anybody's.

Fathers make bets with insurance companies about who'll live the longest.

One day they lose, and the bet's paid off to the part of them they leave behind.

I don't know where father goes when he dies. But I've an idea after a good rest wherever it is he won't just sit on a cloud and wait for the girl he's loved and the children she bore. He'll be busy there, too, repairing the stairs, oiling the gate, improving the streets smoothing the way.

New Voice columnist outlines his 'credo of a conservative'

By DALE FRANCIS

If you are to read a columnist with some understanding you must know the position from which he writes. This column is not intended as a biographical sketch or as a compendium of all the views I have expressed in more than a quarter of a century of writing for the Catholic press.

It is rather an attempt to say in a few words some of the things that are important to me. It is designed to help you place what I will be saying as a columnist in some context. I have been called both progressive and conservative, although, to be completely honest, in recent years I have more often been called conservative. I do not care for such designations, do not accept them, but you may want to know what others call me.

If I am called conservative it is most often a reflection of my theological position. I accept fully the insights of Vatican II, was a member of the Vernacular society back in the late forties, wrote an article for a Paulist magazine in 1947 on the need for renewal in the Church. But if I accept completely Vatican II, I am something less than enthusiastic about some of the extensions that those who promote them tell us are in the spirit of Vatican II.

I BELIEVE THE Catholic Church is the one, true Church; founded by Jesus Christ; guided by the Holy Spirit. I am well aware — and have read even in such quasi-official places as "Know Your Faith" — that the perfectly modern Catholic does not say such things any more. But I read the documents of Vatican II; I find the Council Fathers saying this, and I wonder by what authority those who say it is no longer proper make such a claim.

So I will not be misunderstood, let me say I not only believe in ecumenism, but I believed in it before most of its most modern advocates knew how to pronounce the word.

In 1957, during the time of Pope Pius XII, I started a weekly paper called Operation Understanding which went to some 15,000 Protestant clergymen and brought about the first real dialogue — so wrote one Baptist editor — among Catholics and Protestants.

I have, always with ecclesiastical approval, spoken at Baptist, Methodist, Presbyterian and Unitarian churches; I was the speaker for a series of meetings for a state assembly of Lutheran pastors; with the permission of a Catholic archbishop I gave the homily at an Episcopal Church service; I was one of the designated participants in last year's first official meeting of Southern Baptists and Catholics.

IN MY MEETINGS with people of all faiths I have never once equivocated. I make certain they understand I believe the Catholic Church is the Church founded by Jesus Christ and guided by the Holy Spirit. And I have never once received anything but respect from those to whom I have expressed this viewpoint. In return, I offer them complete respect. As I would not compromise my convictions to please them, I would not expect them to compromise their convictions to please me.

And I have seen men of good will, meeting with respect and love for one another, holding a common love of Jesus Christ, come closer to one another on precisely these terms. I believe that Christian unity will finally be the work of the Holy Spirit, prepared for by men who have love for one another.

I believe the real enemies of Christian unity are those who would rush to the simulation of unity before it exists in truth. No Catholic can serve the cause of unity except by being totally Catholic.

Theologically you can understand my position best by knowing I accept fully Pope Paul's Creed of the People of God. I believe theologians play an important role in the Church, but there is a modern breed of pop theology that seeks headlines, proclaims novelty, and for these I have no respect.

I CAME TO THE Catholic Church as an adult — I was 28 years old — and on my way to the Catholic Church I went through that labyrinth of process theology that has so plagued Protestantism. I find much said today by some theologians of the Catholic Church is really a re-play of the same

process theology I rejected a quarter of a century ago. I am not edified.

I like the Mass in the vernacular, but I think some of the unauthorized liturgies that plague the Church are the work of silly and irreligious men. I accept the new Ordo of Mass but find the English translation something less than beautiful and inspired. I think we have an abundance of superficiality in music. I regret the loss of dignity and the sense of sacredness at this moment in the Church.

I am in a very real sense a Christian activist. Twenty-five years ago, as the editor of a Catholic paper in the South, I battled for the rights of Negroes; 15 years ago as an editor in Texas I battled for the rights of Mexican-Americans. I believe Catholics are called by their faith to oppose social injustice wherever it occurs. I believe we must be reminded again and again that Christ said that as long as we did it unto the least of those our brethren, we did it unto Him.

I BELIEVE THE CHURCH must proclaim those principles of justice, must strive constantly to call Catholics to action for justice in the world. But I do not believe the Church as the Church should be involved in partisan politics nor, as a norm, that Catholic priests should be so involved. In this my position is affirmed by both Vatican II and the most recent Synod of Bishops.

There are many other viewpoints you'll come to learn I have, and they stem from convictions already expressed. The view I hold are in conformity with the Magisterium of the Church, as proclaimed by the Pope and the bishops. I believe Humanae Vitae is the great document of our times, affirming the importance of human life in an age in which respect for human life is at its lowest ebb.

I could continue with other things I believe but you will discover these as I write. I do not believe I am always wise — I know very well I am not. I will not come to you as one who issues proclamations, expecting you to accept what I say as always right. The only thing I can promise you with absolute certainty is that I will always say exactly what I believe.

Caution: approach this spy film very warily

The **Groundstar Conspiracy** (Universal) — Hardy George Peppard, who some day just might land a good role, is as long on snarls and tough-as-nails gestures as this movie itself is on plot twists and peekaboo complications.

The story centers on a sabotage plot to destroy an important government nuclear research center, with the main focus being on Peppard's ruthless, amoral methods of flushing out the fat cat — a U.S. Senator, an Air Force General, and a top space agency official are the three candidates — responsible for the treason.

AS CHIEF of security, Tuxan, Peppard generally stands three paces to the right of someone who would denounce the John Birch Society for being soft on Communism.

His operating philosophy, one the film never makes clear whether it is criticizing or condoning, is that greater love hath no man than to be

Nasty murder, gunrunning plot

Gumshoe (Columbia) Albert Finney stars in a diverting if slight ninety-odd minutes of homage to a better day's genre, the Bogey-type film derived from the taut, tough detective yarns of Dashiell Hammett and Raymond Chandler.

Finney plays Eddie Ginley, a seedy British bingo-hall caller-cum-standup comic who dreams of (a) writing Casablanca, (b) filming *The Maltese Falcon*, and (c) performing in Las Vegas.

He knows, of course, that the first two have already been done and that the third will never be — and therein springs the film's only source of pathos and appeal.

Unfortunately, too much else is taken up by alternate helpings of undisguised cliches from the nostalgia-inspiring private-eye flicks of yore and scenes taking Eddie deeper and deeper into an implausible but thoroughly nasty murder-gunrunning plot. Billie Whitelaw and Frank Finlay co-star. (A-III)

Bag of racial issues

The **Legend Of Nigger Charley** (Paramount) Ex-football star Fred Williamson turns actor (of sorts) in this mixed bag of a Southern-Western with heavy contemporary racial emphasis.

An escaped slave, Charley, with two black companions, lights out for the Old West, with a slave-hunting party in hot pursuit.

After a big fight in which the nasty slavers are polished off in a manner inviting the applause of black audiences, Williamson and his pals are

prepared to lay down the life of his family for the flag.

Not his own life, necessarily, but his family's.

THAT'S WHAT Tuxan says, at least, and at that point it is not certain whether we are supposed to laugh or cry.

What is laughable and lamentable is the movie's use of Michael Sarrazin as the "bait" Peppard uses to lure the big target game out of cover. Sarrazin, a supposedly

Usual Western junk — adorned by Raquel

Hannie Caulder (Paramount) is a Burt Kennedy Western that tries somehow to lift its story of an impoverished rancher's wife (Raquel Welch) who is raped and widowed by three bandits and who sets out to seek the justice of the gun up to the level of symbol and metaphor.

Kennedy cultists may find the concept entertaining; as for the film itself there is little to be said.

THREE character actors of some distinction, Strother Martin, Ernest Borgnine and Jack Elam, are pressed into service as bumbling bank robbers and brutal rapists intended — would you believe?

Jefferson's Monticello, an 'enduring tribute'

"Monticello," second in a series of half-hour television specials entitled "American Life Style," will be presented Sunday, June 18, at 2:30 p.m. on WTVJ, Ch. 4.

Hosted by stage, movie and television actor, E.G. Marshall, the program features visits to homes of famous Americans for a closer look at their distinctive life styles.

Murder a la Nice

Without Apparent Motive (20th Century Fox) This French detective mystery stars steely but shy Jean-Louis Trintignant in a murder plot derived from the pot-

reconstructed near-corpse caught in the initial explosion of the research center, spends his time either trying to remember who he is or concentrating on making love to earthy divorcee Christine Belford.

Because of this element, and because of the film's hazy philosophical-political attitudes, "Groundstar" should be approached by only the mature, and cautiously at that. (A-3)

— to be comic characters something on the scale of the Three Stooges.

Robert Culp plays the passing bounty hunter named Price (!) who schools Miss Welch in the art of the gun, this one specially made for her by gunsmith-by-the-sea Christopher Lee.

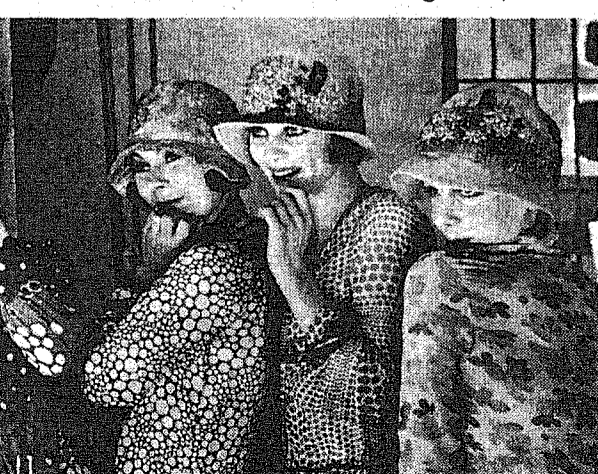
Stephen Boyd does a walk-on as Raquel's satanic guardian angel clad in black who enigmatically appears when the going gets rough for her. At the flick of a shutter "Hannie Caulder" goes from comedy, to tragedy, to romance with the only constants being bloody violence and coarse language. (B)

Monticello is distinctively American. Located on a hill-top outside Charlottesville, Va., it stands as an enduring tribute to a man who devoted 40 years to its building — Thomas Jefferson. Begun as a small house with two stories, the structure incorporates the first dome ever to be erected over any building in America and some of the first indoor plumbing.

As the transplanted super-cool Detective Carella, Trintignant, must track down a sniper who is polishing off one seemingly unrelated victim after another.

Alas, when things fall into place — all of the victims, actual and intended, shared an unsavory experience in their flaming youth — things slow down rather than pick up.

Too much emphasis is placed on simmering repressed sex, and far too much time is wasted in silly allusions to classic mystery movies and novels. The result is an interesting but hardly striking adult movie. (A-III)



FLAMBOYANT FLAPPERS insist they are "Perfect Young Ladies" in the light and lavish look of the 1920's and 30's, "The Boy Friend."

Good Disney fare

The Biscuit Eater (Walt Disney-Buena Vista) — Can the critter of the litter become the cream of the crop? You bet, if he travels the tried-and-true Disney trail in the loving company of ebulliently dedicated moppets!

Johnny Whitaker (the rambunctious urchin of TV's *Family Affair*) and George Spell (son of Sidney Poitier in the Lt. Virgil Tibbs movies and other half to Bill Cosby in *Man And Boy*) team up to train the cowardly canine which Johnny's dad, champion bird-dog breeder Earl Holliman, has rejected.

WINNING a friendly battle of wits with a jovial handyman (Godfrey Cambridge) who wants to claim the dog, and weathering the unfriendly visits from a neighboring farmer (Clifton James) who wants to shoot the animal, the boys proudly prepare a representative worthy of competing with Holliman's entry in the regional championships.

Johnny, however, faces a crisis: should his dog win, dad's reputation in the eyes of his employer (Lew Ayres) would be dampened.

"The Biscuit Eater" has been a perennial favorite among short stories ever since James Street wrote it for the Saturday Evening



A JOVIAL HANDYMAN, played by Godfrey Cambridge, befriends both boys and a dog in Walt Disney-Buena Vista production of "The Biscuit Eater."

Post in 1946. High school teachers still assign it to their students.

Vincent McEveety's film version, however, will appeal mainly to the elementary school set, concentrating as it does on the cuteness of kids and following the familiar Disney formula wherein the animal star (one Rolf Von Wolfgang in this case) matches the humans in intelligence.

McEveety takes an old-

fashioned, condescending look at the home life of the Tennessee Negroes in the story.

Everybody smiles; everything is sunny and sentimental; such is the magic world of the movies. (A-I)

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V AMUSEMENTS

MOVIES-TV-RADIO



As an Army hospital nurse, Jane Alexander falls in love with a wounded prisoner of war from Vietnam undergoing rehabilitation, in "Welcome Home, Johnny Bristol," to be telecast Sunday, June 18 at 7:30 p.m., on WTVJ, Ch. 4.

Play to be staged at college theater

Tennessee Williams' "The Glass Menagerie" will open the Barry College summer theater season at 8:15 p.m., Friday, June 23 in the Little Theater.

The play revolves around four characters, including Amanda Wingfield, played by Lawana Walters; Tom Wingfield, her son, portrayed by Charles Cassini; Laura Wingfield, played by Mrs. Barbara Brough; and Jim O'Connor, played by Drew Morris.

Tickets will be available at the door but reservations may be made by calling 754-3322 between the hours of 1 and 9:30 p.m.

BOOK REVIEW

All about the little league

Laughing and Crying with Little League, by Catherine and Loren Broadus Harper and Row. Suitable for general reading.

Really, it is very difficult to say just how common the thoughts in this book are, but they will touch a chord in all gangers-on of little league ball.

Anybody who has ever had any connection with that type of baseball will recognize all the characters in here — all the players, all the parents, the umpires, the coaches, and, for all these people, plus the non-family spectators, most of the things experienced by everybody at some time or other in the little league.

MOST STRIKING about this book is its common sense. The things that are said here need to be said — and furthermore they need to be pointed out to a lot of people, in the

hope that those pointed out to a lot of people, in the hope that those pointed at will get the point.

MOST STRIKING about this book is its common sense. The things that are said here need to be said — and furthermore they need to be pointed out to a lot of people, in the hope that those pointed at will get the point.

Unlike some observers who have taken a very jaundiced view of organized baseball for children, the authors — a minister and his wife, parents of three veteran little leaguers — believe in the game and set forth, subtly and indirectly, a credo for its conduct.

Their values are marvelously sound. If you are going to be around a little league this summer, get this book, see yourself in it, see others in it, and then make sure that they see themselves.

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings Of Movies On TV This Week

FRIDAY, JUNE 16

1:40 p.m. (6) St. Francis Of Assisi (Family)
4 p.m. (5) The Blue Panther (No classification)
4 p.m. (10) John Loves Mary (Objectionable in part for all)
OBJECTION: Light treatment of marriage; reflects the acceptability of divorce; suggestive and irreverent dialogue; suggestive situations.
7:30 p.m. (6) Tempest (Family)
8:30 p.m. (5) I Thank A Fool (Unobjectionable for adults)
8:30 p.m. (7) The Glass Menagerie (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Crawlspace (No classification)
9:30 p.m. (4 & 11) Cutter's Trail (No classification)
11:30 p.m. (10) Woman's Prison (No classification)

SATURDAY, JUNE 17

12 noon (6) Teacher's Pet (Unobjectionable for adults)
1 p.m. (4 & 11) Children's Film Festival
4:30 p.m. (6) Desire Under The Elms (Unobjectionable for adults)
7 p.m. (6) Tempest (Family)
8:30 p.m. (10 & 12) The Boy Ten Feet Tall (Family)
9 p.m. (5 & 7) Showboat (Unobjectionable for adults and adolescents)
9:30 p.m. (6) Teacher's Pet (Unobjectionable for adults)
11:15 p.m. (11) The Man Who Never Was (Family)
11:30 p.m. (4) Stop Me Before I Kill (Unobjectionable for adults)

SUNDAY, JUNE 18

12:30 p.m. (4) The Stowaways (No classification)
2 p.m. (5) Love In A Goldfish Bowl (Objectionable in part for all)
OBJECTION: The improper standards of conduct presented in this film create a particular moral hazard for teenagers, for whom the film has special appeal.
2 p.m. (6) Tempest (Family)
2 p.m. (7) Naked Dawn (Objectionable in part for all)
OBJECTION: Low moral tone; religious practices as portrayed are subject to misunderstanding
4 p.m. (4) Salty O'Rourke (Objectionable in part for all)
OBJECTION: Sympathetic treatment of criminal ingenuity
4:30 p.m. (6) Desire Under The Elms (Unobjectionable for adults)
7 p.m. (6) Tempest (Family)
7:30 p.m. (4 & 11) Welcome Home, Johnny

Bristol (No classification)

11:30 p.m. (10) Fighter Squadron (Family)
11:45 p.m. (11) Night Without Sleep (Objectionable in part for all)
OBJECTION: Tends to condone immoral actions; light treatment of marriage

MONDAY, JUNE 19

1:40 p.m. (6) The Match Maker (Family)
4 p.m. (5) The Court Jester (Family)
4 p.m. (10) Lonely Hearts (Unobjectionable for adults)
7:30 p.m. (6) An Affair To Remember (Unobjectionable for adults and adolescents)
9 p.m. (10 & 12) The Sheriff Of Fractured Jaw (Unobjectionable for adults and adolescents)
11:30 p.m. (4 & 11) A Global Affair (Unobjectionable for adults)
11:30 p.m. (10) Out Of The Fog (Objectionable in part for all)
OBJECTION: Suggestive situations

TUESDAY, JUNE 20

1:40 p.m. (6) The Match Maker (Family)
4 p.m. (5) Robbery Roman Style (No classification)
4 p.m. (10) And Now Miguel (Family)
7:30 p.m. (6) Shane (Unobjectionable for adults and adolescents)
8 p.m. (4) Where The Spies Are (Unobjectionable for adults)
8:30 p.m. (10 & 12) Two For The Money (No classification)
11:30 p.m. (4 & 11) On The Town (Unobjectionable for adults and adolescents)

RELIGIOUS PROGRAMS

TV
Saturday
5:30 p.m.
THE TV MASS — (Spanish) Ch. 23 WLTV
Celebrant Father Florentino Azcoita, S.J.
Sunday
7 a.m.
THE CHRISTOPHERS — Ch. 11 WINK
9 a.m.
CHURCH AND THE WORLD TODAY — "Migrant Ministry" will be the topic of Father John McMahon, Archdiocese of Miami Rural Life Director, and Elesto Medina, director, Fla. United Farm Workers Union.
10:30 a.m.
THE TV MASS — Ch. 10 WPLG — Celebrant Father Frederick Brice.

WEDNESDAY, JUNE 21

1:40 p.m. (6) The Match Maker (Family)
4 p.m. (5) Copper Canyon (Unobjectionable for adults and adolescents)
4 p.m. (10) Strawberry Blonde (Unobjectionable for adults and adolescents)
7:30 p.m. (6) An Affair To Remember (Unobjectionable for adults and adolescents)
9:30 p.m. (10) The Pigeon (No classification)
11:30 p.m. (4 & 11) The Day They Robbed The Bank of England (Family)
11:30 p.m. (10) Uncertain Glory (Objectionable in part for all)
OBJECTION: The deceptions utilized in the unfolding of the story are approvingly presented and the resolution of the plot is found in the virtual suicide of the main character

THURSDAY, JUNE 22

1:40 p.m. (6) The Match Maker (Family)
4 p.m. (5) The Great Missouri Raid (Objectionable in part for all)
OBJECTION: Tends to condone illicit actions and to glorify criminal characters
4 p.m. (10) Bus Riley's Back In Town (Unobjectionable for adults)
7:30 p.m. (6) Shane (Unobjectionable for adults and adolescents)
9 p.m. (4 & 11) Assignment K (Unobjectionable for adults)
11:30 p.m. (4 & 11) Signpost To Murder (Unobjectionable for adults)
11:30 p.m. (10) You're In The Army Now (Unobjectionable for adults and adolescents)

FRIDAY, JUNE 23

1:40 p.m. (6) The Match Maker (Family)
4 p.m. (5) Botany Bay (Unobjectionable for adults and adolescents)
4 p.m. (10) Fuller Brush Man (Unobjectionable for adults and adolescents)
7:30 p.m. (6) Decision Before Dawn (Unobjectionable for adults and adolescents)
9 p.m. (4) Man On A String (Family)
11:30 p.m. (4 & 11) Please Don't Eat The Daisies (Unobjectionable for adults and adolescents)
11:30 p.m. (10) The Curse Of The Cat People (Unobjectionable for adults and adolescents)
SATURDAY, JUNE 24
10:30 a.m. (6) Kid Pix — Capt. Carey, U.S.A.
12 noon (6) Shane (Unobjectionable for adults and adolescents)
1 p.m. (4 & 11) Children's Film Festival — John And Julie

SUNDAY, JUNE 18

7:30 p.m. (CBS) — **Welcome Home, Johnny Bristol** — TV feature stars Martin Landau and Jane Alexander in a contemporary drama about a returned, wounded Vietnam war POW. Curiously enough, he can find no physical trace of his hometown, and at this point things begin to crackle, a la THE MANCHURIAN CANDIDATE. Fast-paced and interesting of its ilk.

MONDAY, JUNE 19

9 p.m. (ABC) — **The Sheriff Of Fractured Jaw** (1958) — Any Western starring Jayne Mansfield has got to be a comedy, and this one is, and a rather pleasant if lightweight one at that. Kenneth More plays a veddy proppah British gunsmith who goes West to become sheriff of a particularly wild frontier town, whose name suggests its civic temperament. Jayne is the shady lady who owns the local hotel-saloon. (A-II)

TUESDAY, JUNE 20

8:30 p.m. (ABC) — **Two For The Money** — Repeat of a 90-min. television feature starring Robert Hooks, Stephen Brooks, and a host of others. Brooks & Hooks play two city cops who quit the force to do some private eyeballing. Their chief pursuit is on the trail of a mass murderer who has eluded the official police force for over a decade. Walter Brennan, Mercedes McCambridge co-star.

THURSDAY, JUNE 22

9 p.m. (CBS) — **Assignment K** (1968) Spying at its most glamorous. As a British agent, Stephen Boyd plays an individual rather than a type, masquerading as a toy tycoon to match wits with enemy spies and counterespies in exotic settings befitting a rich spy. Heroine Camilla Sparv wears a dazzling array of chic outfits. The story never quite clears its complicated plot, and out of the violent mishaps, one incident in which an unwitting pawn is made to walk into a death trap is resolved with a questionable ethic. Still, most adult spy fans should enjoy this escapist film with its location filming in Austria, Germany and London. (A-III)

FRIDAY, JUNE 23

9 p.m. (CBS) — **Man On A String** — Repeat of TV movie. Christopher George is tough as an ex-cop now employed as a Federal undercover agent assigned to infiltrate a friendly neighborhood Mafia gang and break it from the inside. You can imagine the trouble he gets into. In fact, do just that and use your time some other way.

SATURDAY, JUNE 24

1 p.m. (CBS) — **John And Julie** — A Children's Film Festival offering, with Burr Tillstrom and Kukla, Fran & Ollie as program hosts. The delightful movie follows two little English subjects on a runaway journey to visit the Queen.

9 p.m. (NBC) — **The Russians Are Coming, The Russians Are Coming** (1966) An inspired farce built around the accidental grounding of a Russian submarine off the coast of Cape Cod. Producer-director Norman Jewison ably handles his fine cast of Alan Arkin, Carl Reiner, Eva Marie Saint, Jonathan Winters, and Paul Ford. He has directed William Rose's script so that the film can be appreciated at several levels and will be enjoyed by the whole family. (A-I)

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best friend, and because of this his contract will not be renewed by the force.

This sort of situation works best when the humor is mixed heavily with pathos, and there is plenty of that as Ophir's pleading puppy-dog eyes nearly melt his superior's resolve to get rid of him for the community good. There is fun, too, as the obliging thieves try to set up a blatant crime for him to solve, sacrificing one of their members for a six-month stretch. (A-II)

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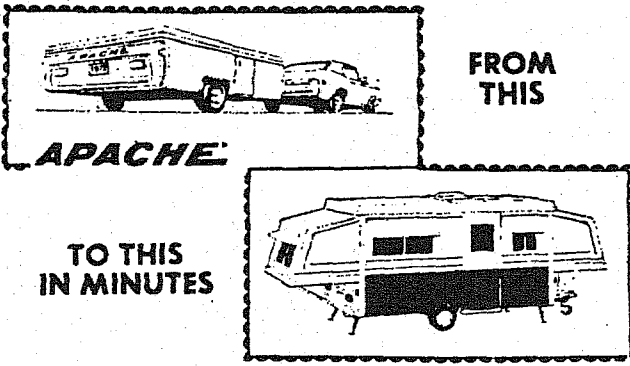
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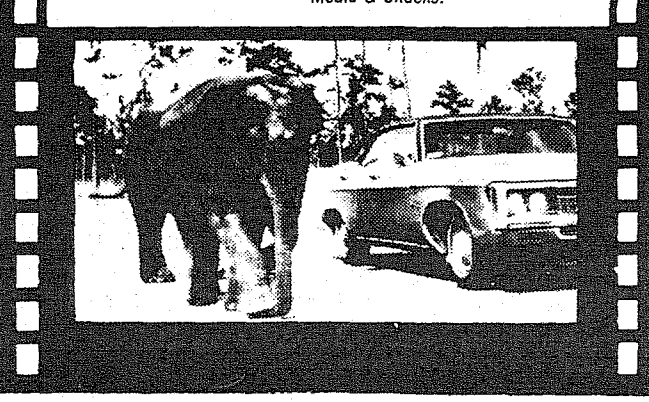


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Pope
Paul
VI

(Following are highlights from current speeches and documents of Pope Paul VI. The Holy Father addresses himself constantly to the problems and needs of our age in an effort to help individuals form a right conscience.)

Don't forget basic rule of life: it is, cultivate inner life

With all that has been said in our times about idealism, psycho-analysis, psychiatry, etc., we have not yet, perhaps, properly studied the theology of the Holy Spirit and the realities that derive from His action on the human soul. These are, in the first place, grace and then His gifts and fruits. Then there are the ways through which the Holy Spirit is normally conferred on us: prayer and especially the sacraments, the vehicles of grace, which represent the action of the Holy Spirit in us. This is just the catechism; but it is fundamental in order to have a proper concept of Christian life. We cannot set down exclusive doctrinal and practical norms about the interventions of the Spirit in the lives of men. He can manifest Himself in the freest and most unlikely form. He rejoices in His inhabited world. There is one rule, an ordinary requirement of anyone who wishes to pick up the supernatural waves of the Holy Spirit. It is inner life. The requirement for meeting with this indescribable guest is fixed inside the soul. The liturgical hymn of Pentecost says that man is made the temple of the Holy Spirit. However much modern and Christian men, and also the consecrated, tend to become secularized, they cannot and must not ever forget this fundamental rule of life, namely, cultivation of the inner life. If they are to remain Christian and animated by the Holy Spirit, they must cultivate this inner life.

Speaking to general audience, May 17, 1972.

Your activity cannot be confused with a commercial and humanitarian enterprise. It is and must be entirely generated by a charity drawn from our Lord's heart so as to love the world as He loved it. We must first and always consider this unprecedented love that dwells in God and much more that which defines God's very being and that God is love. This love, which was revealed first of all to the Jewish people, knows no frontier of race or nation. Christ manifested this love to the highest degree. He lavished it freely to the end. Thus if the ill, unfortunate people of all kinds, and sinners experienced this privilege then all men are called to know all the dimensions of Christ's love. It is also part and parcel of a Christian that his charity is bound to his faith. So how can we believe in God's love without loving in our turn? It is fundamental to Christian life that all commandments are equated with the injunction that you shall love the Lord your God with all your strength and your neighbor as yourself.

Speaking to Caritas assembly, May 12, 1972.

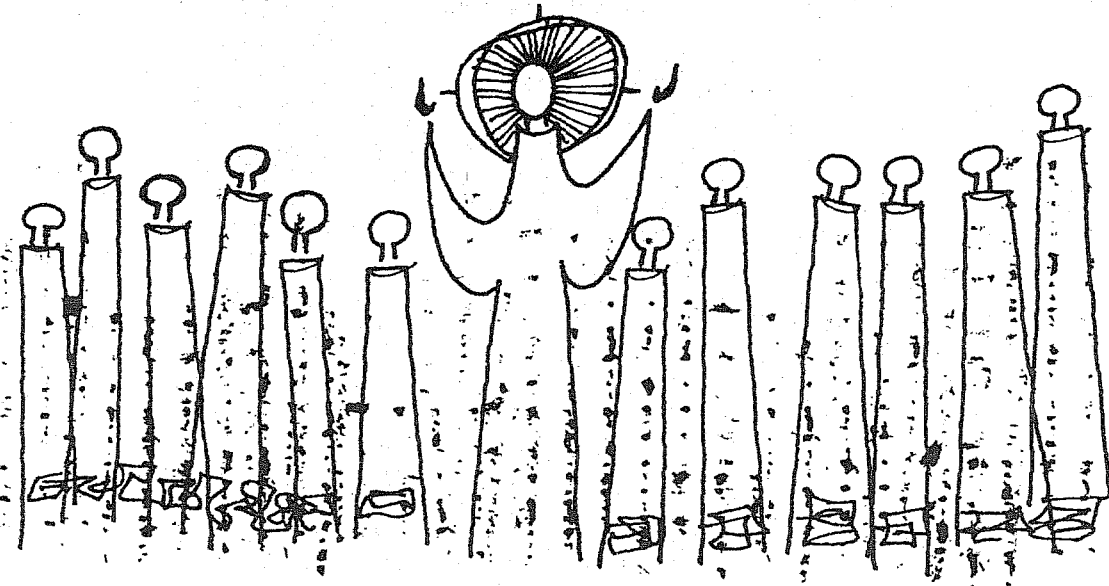
We stress the general criterion which must distinguish the cultural mission entrusted to every ecclesiastical Catholic University namely, that teachers and students must become more aware of the goal of scholarship which is activated by an ardent spirit of faith. This spirit or atmosphere of faith is needed to invisibly but firmly guide every personal and collective effort of study and honest scientific research. The character of this kind of university is not necessarily and principally determined by institutional structures or relations with particular ecclesiastical agencies or persons. The determining factor is a religious view of the world, an ideology inspired by Catholic faith. This is the noble concept upon which the entire university structure is established and supported. This Catholic environment which stems from faith guarantees to the university that scientific research rooted in man and the human world will be seriously pursued.

Speaking at Gregorian University, May 13, 1972.

Who does not remember those whose virtues are so exemplary they could influence people to Christian life? But we must also keep in mind the thousands upon thousands of faithful members who as part of the school of Catholic Action made up the connecting tissue of the Italian ecclesial community. Catholic Action deserves praise not only for its people but for its program, which has proved its worth for over a century. From the start, it has promoted the work of the laity in various sectors of the Church and paved the way for the magnificent development that Vatican II brought about in the field of lay activity. Catholic Action has given direction and encouraged the study of ecclesiology in which laymen understood the role they must assume in the Church. This duty is incumbent on everyone as a result of baptism and confirmation, sacraments which prepare the whole person for Christ's service.

Speaking to presidency of Italian Catholic Action, May 12, 1972.

You and Your Faith



From Sunday's Gospel

At the sight of the crowds, the heart of Jesus was moved with pity. He said to His disciples: "The harvest is good, but laborers are scarce. Beg the harvest master to send out laborers to gather his harvest."

Then He summoned His 12 disciples and gave them authority to expel unclean spirits and cure

sickness and disease of every kind. Jesus sent these men on mission as the Twelve, after giving them the following instructions: "... As you go, make this announcement: 'The reign of God is at hand.' Cure the sick, raise the dead, heal the leprous, expel demons. The gift you have received, give as a gift."

Matthew 9:36 - 10:8

Pope urges critics of the Church to criticize in a 'friendly' way

VATICAN CITY — (NC) — The Church can be criticized, even severely, but the criticism must always be accompanied by a friendly and filial attitude, Pope Paul VI told a general audience June 7.

There are two current attitudes in judging the Church, the Pope said. One is hostile; the other is friendly, he said.

"The friendly attitude ... remains objective, indeed critical and if necessary, severe. But this attitude remains filial," the Pope explained.

THIS attitude, he continued, does not seek out the Church's defects in order "to divulge them purposely, or to limit itself to protest and belittling functions."

The Pope asked:

"Are there not publications today calling themselves Catholic that are entirely dedicated to such unpleasantries?"

The Pilgrim Church, the Pope said, is indeed composed of men, the best of whom have their obvious defects.

Nevertheless, the Pope continued, this is the same Church founded by Christ to lead men to salvation.

Greeting Italian schoolchildren after the audience, the Pope told them "to pray for the Pope and the Church, for peace in the world, and for all little children who suffer."

MEANWHILE, a Vatican Radio commentator warned that critics and reformers of the Church who go so far as to spurn its hierarchical authority run the risk of heresy.

The commentary broadcast June 8, was a follow-up to Pope Paul's remarks at his general audience the day before, in which he said some Catholic publications seem to be absorbed in searching out the Church's defects and publicizing them, forgetting that the Church was founded by Christ to save men.

The Vatican Radio commentator warmly endorsed the fact that Catholics are looking more closely than ever at their Church, saying:

"Today the people of God are ever more aware that love of the Church, attachment and loyalty to it, cannot, and must not, be blind love, or an unaware attachment, or irresponsible loyalty. One does not truly love the Church if he willingly closes his eyes to its defects, if he is not concerned with what needs to be reformed in the Church or with what is a cause for scandal."

The commentator warned, however, that the critical approach can become distorted when it centers only on itself, "when it identifies loyalty solely with criticism, when it expresses love solely by denunciations and when attachment comes to mean only protest and defamation.

"THEN there is no longer room for understanding, patience, trust and hope. And above all there is no longer room for a higher authority to which by divine mandate there has been reserved final judgment."

The Vatican Radio commentator concluded:

"The history of the Church teaches — and contemporary reality confirms — that the heresies, schisms and the wounds to the ecclesial body constantly follow these steps: it begins with a need for greater authenticity; this leads to the assumption of this need as a mission of purifying reforming and correcting the Church; and it ends with the refuting of hierarchical power, which has the last word."

Saddened by disaster

VATICAN CITY — (NC) — Pope Paul VI sent his condolences and promise of prayers for the estimated 468 miners trapped underground after an explosion in a Rhodesian coal mine.

Reports from Rhodesia said the disaster ranks as one of the greatest mine disasters of this century.

A telegram sent by the papal secretary of state, Cardinal Jean Villot, said that the Pope was "profoundly saddened at the news of the mine disaster. As he expresses his solidarity in sorrow and deep concern, he offers prayers for the victims

and implores God's help for success of efforts under way to save others."

The Vatican daily, L'Osservatore Romano, expressed doubts about the conditions under which the mine disaster victims — the majority of them blacks — had been required to work. The paper asked editorially: "Were the mines sufficiently modernized?"

It asked also whether the importance of the vast economic complexes called for taking the potential risks involved in the mines.

The editorial concluded: "The life of man, of each man, is the responsibility of each of his brothers. All must work for greater security, stability and guarantees for human labor."

Supports 'renewal'

VALENCIA, Spain — (NC) — Pope Paul VI restated his support of efforts at Church renewal in Spain to 80,000 Catholics gathered here for a national Eucharistic congress.

Indicating that such efforts have aroused opposition, Pope Paul stressed the "courageous" nature of the renewal drive to the congress.

"United with the Lord of the Eucharist, you have reaffirmed your commitment to the Gospel as a continuation of the post-conciliar renewal efforts, so courageously launched by the Church in Spain under the safe and enlightened guidance of the bishops," the Pope said.

The Pope's legate, Cardinal Arturo Tabera of Pamplona, celebrated Mass with 30 other cardinals and bishops and 500 priests in the vast Alameda Park, as Spain's radio and television networks brought the event to millions elsewhere.

Gen. Francisco Franco, Spain's chief of state for three decades, delivered an offertory prayer he had written and led some 70,000 of his countrymen in receiving Communion.

Pope Paul told Spaniards he follows their earthly pilgrimage "steadily with our prayers and words of encouragement."

Last March he reassured Cardinal Vicente Enrique Tarazona of Madrid, chairman of the Spanish Bishops' Conference, that he favored the Church renewal recommendations made earlier by a joint meeting of bishops and priests in Madrid. They included changes in Church-State relations, and more active efforts at social justice for the poor.

The recommendations were criticized by conservatives in the government and the Church, and by the Vatican Congregation for the Clergy. The Pope and his secretary of state, Cardinal Jean Villot, disclaimed knowledge of a critical statement issued by the congregation.

The issue, fanned by the pro-government media here, is far from settled.

Refers to 'Summit'

VATICAN CITY — (RNS) — Pope Paul VI indirectly praised the Nixon-Brezhnev meetings and the new agreement on Berlin in a talk to religious gathered in St. Peter's Square.

Although the pontiff praised the new developments as steps toward an easing of international tension, he sounded a stern warning against the increasing wave of worldwide terrorism.

"This is an hour which seems favorable to international reconciliation and world peace," the Pope said. "This, at least, seems to promise a great new direction of international life."

These remarks were interpreted by Vatican experts as oblique references to the recent summit talks in Moscow and the signing of the four-power agreement on Berlin on June 3.

Despite these developments, he said, the rising terrorism in many parts of the world could be creating a "horrible world" for tomorrow.

Repressive farm labor law in Arizona a huge mistake

By MSGR. GEORGE G. HIGGINS

The Arizona State Legislature enacted a farm labor bill on May 11, which 42 national religious leaders, meeting in Phoenix a few days later, described as "grossly unjust . . . and an attack on the aspirations of all farm workers in our nation."

The leading daily newspaper in Tucson has also characterized the bill as a "repressive" measure and has urged that it be repealed, or at least amended, in fairness to the farm workers of Arizona.

By contrast the only morning paper in Phoenix — which is owned and operated by the publisher of the only afternoon paper in the same city — is strongly supporting the bill and is trying to palm it off as a great boon to the farm workers.

It keeps saying that the bill guarantees farm workers the right to "free elections," whereas Cesar Chavez, president of the United Farm Workers, is said to be opposed to the secret ballot "because the vote could go against him, as he well knows."

THE TRUTH of the matter is exactly the opposite. That is to say, Chavez is not opposed to the secret ballot, and the Arizona farm labor bill, far from guaranteeing farm workers the right to free elections, would make it almost impossible for them to exercise this right.

The Farm Workers Union has charged — and I fully agree — that the election procedures provided for in the bill are completely undemocratic and are clearly designed to deny seasonal and migrant farm workers the right to vote:

- Unless the seasonal worker has worked at the ranch sometime in the preceding calendar year, he is ineligible to vote in an election.

- The grower supplies the Board with the list of eligible voters.

- The union is denied access to the workers both in the fields and in the camp or camp housing prior to the election.

- The board has discretion to separate units of temporary and permanent employes so that one election may not cover all the employes on a ranch.

- The procedure established by the bill would take eight weeks or more before an election could be held. In most crops it would be impossible for anyone but the permanent, mostly white, workers to vote. This section particularly discriminates against Chicanos and seasonal workers.

- Even if the workers did elect the union to represent them, once the season was over, the bill provides that the

grower can move to decertify the union. The decertification procedure is much easier than the procedures established for a certification.

- This stacked election process is the only method of union recognition allowed by the bill. Card check elections and ratification elections are not recognized.

In addition to its undemocratic election procedures, the Arizona bill is loaded with other objectionable features which, taken together, fully justify the charge that the bill as a whole is repressive and lends support to the Union's demand that it be repealed.

IN SUMMARY, the bill effectively denies the workers' right to strike.

- Promotes abuses of the nefarious labor-contractors system.

- Renders meaningful collective bargaining almost impossible by permitting a recalcitrant grower to drag his feet indefinitely in negotiations and by explicitly excluding from the bargaining process a number of items which go to the very heart of labor-management relations in the agricultural industry.

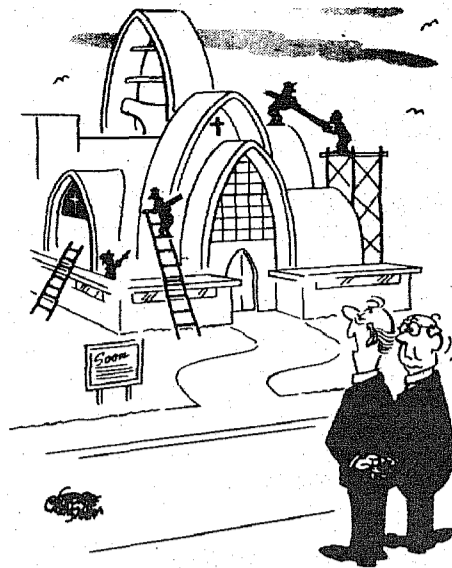
- Bans secondary boycotts and severely restricts primary boycotts.

- Subjects farm workers and their supporters to criminal sanctions for actions lawful for other workers and citizens.

The enactment of this bill has predictably led to a farm-labor crisis of major proportions in Arizona. I recently spent several days in Phoenix trying to get the feel of this crisis, and I must say that I came back to Washington rather depressed.

I keep asking myself how the growers could have been so ill-advised as to start a civil war with the farm workers — a war which was totally unnecessary and will, in the long run, hurt them as much as it will hurt their disadvantaged workers. They should have learned from the experience of their fellow growers in California that good-faith collective bargaining is the only possible solution to the farm labor problem.

THEY ALSO should have known that any attempt to undermine the Farm Workers Union by means of repressive legislation was doomed in advance to failure. The farm workers demonstrated in California — and are now demonstrating in Arizona — that they have the patience and persistence to dig in for as long as it takes to guarantee their basic rights.



"I've been thinking about the interior design, George. What would you say to bucket pews?"

It took them five years to achieve this goal in the table grape industry in California. If it takes that long in Arizona, the industry as a whole will have to pay a very heavy price, and for that the growers will have only themselves to blame.

I am enough of an optimist, however, to think that the Arizona growers will not permit this to happen. In other words, I think — or at least I hope — that they will come to realize in much less than five years that the enactment of the Arizona farm labor bill was a costly mistake and that the sooner the bill is repealed, the better it will be not only for their workers but for the agricultural industry as a whole.

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'Taxation without representation' — 1972

By FATHER JOHN B. SHEERIN C.S.P.

James Reston was right in describing President Nixon's trips to Peking and Moscow. He said that the President's efforts to reach an accord with the Communist world must be recognized as "the bravest diplomatic initiative of the post-war generation." The signing of the SALT pact is a bright ray of hope in a dark world.

However, the American public is more concerned about its immediate needs than about future peace. There is a rising discontent on the domestic scene. The average worker feels that the times are out of joint, and that they are out of joint because no one in authority is listening to his just grievances.

What they are complaining about is the old problem of taxation without representation. Political commentators point to the primary votes for Wallace and McGovern as evidence of this discontent.

The McGovern supporters feel that the Administration is not listening to their demands for an end of the war in Vietnam.

The Wallace supporters feel that the Administration is not listening to their complaints about taxes and crime in the streets. So say the commentators.

WHEN WORKERS took over the Clydeside shipyards in Scotland recently, the Rector of Glasgow University said that this effort to save their jobs was an illustration of their "alienation." According to the Rector, "alienation" is the cry of men who feel themselves to be the victims of blind economic forces beyond their control . . . the frustrations of ordinary people excluded from the processes of decision-making."

This is a good description of what is happening here in the United States. The workers feel they are being taxed exorbitantly but have no say in the making of great decisions that affect them personally.

Senator Edward Kennedy had an article in "The Nation" (May 29) entitled "Who

Speaks for the Alienated?" He said that the furor over Vietnam is but a symptom of the alienation and discontent rife in America today.

"Wherever I travel, I find that average citizens — poor or middle-class or rich; white or black or brown, city or farm or suburb — have a profound dissatisfaction with the way they live, and a deep and cynical despair that things will ever change."

He went on to say that this discontent is not something new on the American scene but the new element is the feeling that nothing can be done.

WE KNOW who speaks for the big corporations, according to Kennedy, but we don't hear anyone speaking for the typical, dissatisfied worker. Who speaks for the blue-collar worker, an "ethnic" descended from immigrant ancestors? Efforts are being made to help the children of blacks and Puerto Ricans in education but the "ethnic" knows that his children's schools are often no better than the ghetto-schools — and no one cares.

"Who is speaking for the returned veteran?" asks Kennedy. Many are concerned about amnesty for draft resisters — and Kennedy approves — but who speaks for the unemployed veteran suffering perhaps from wounds, drugs of lack of hospital care? Their elected representatives worked hard to get them into the war but who speaks for them now?

A revolution may seem far away. Yet it was taxation without representation that set off the American Revolution. And the Declaration of Independence says that all men have certain rights including the right to life, liberty and the pursuit of happiness.

The purpose of all government is to secure these rights and "whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it . . ."

Converts lose land benefits

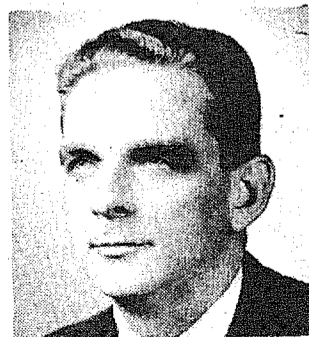
NEW DELHI, India — (NC) — Converts to Christianity from the "untouchable" class have been excluded from special land reform benefits that would have qualified them for a share in surplus land.

At the national government's request, the Kerala state government agreed to drop a provision in its land act that made converts from the old "untouchable" communities eligible, along with Hindus in that group, for 50 percent of land holdings declared surplus.

A clause in the Kerala act had stated that 50 percent of such lands would be distributed among the former "untouchables" — called Harijans — both those who remained Hindus as well as those who converted to Christianity.



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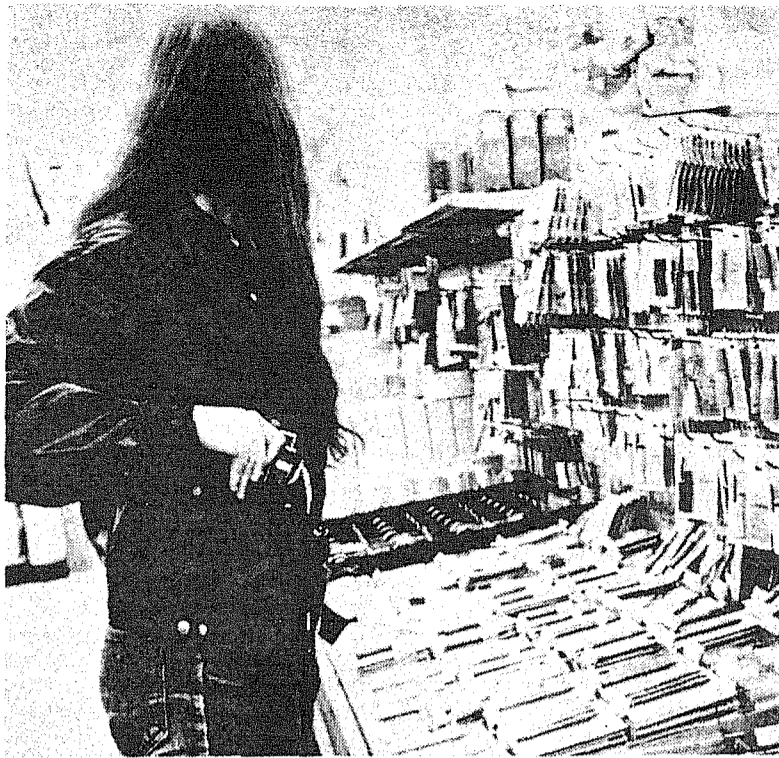
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Rip Off

The hand goes out, grabbing some cosmetics. Into a pocket and another item is "ripped off" from a dime store. Although this act of shoplifting was staged, throughout the country Americans are now stealing goods from retail stores at the rate of more than \$3.5 billion a year — more than \$8 million a day.

FBI reports show that shoplifting rose 221 per cent in the decade 1960-1970 and has been increasing by 20 per cent annually in the last five years. The average value of goods stolen during each shoplifting incident was \$26. More than 231,000 men, women and children were formally arrested for shoplifting in 1970, according to the FBI report. But retailers say as many as 800,000 — even millions more — may have been caught but not arrested upon return of the merchandise.



Shoplifting Up 221 pct. in decade

By TAMMY TANAKA

(First of three articles)

NEW YORK — (RNS) —

Like most other problems in our society today, shoplifting is reaching "epidemic" proportions. Retailers denounce it as a "national embarrassment." It's up 221 per cent in a decade.

Americans are now "ripping off" goods from retail stores at the rate of more than \$3.5 billion a year — more than \$8 million a day.

CLERGYMEN I interviewed felt that the rise in shoplifting is just another symptom of over-all moral decay in the U.S., an indication of how far Americans have drifted from the "God ideals" of respect for others.

"It's so obvious that shoplifting is morally wrong, you shouldn't have to preach about it," said the Rev. Lester Baker, a United Methodist pastor and onetime family court counselor for the New York Council of Churches.

"You would expect that a person as part of their total Christian perspective would have respect for others and not trespass on their property," he said.

Father James P. McDonald, director of family life programs for the Catholic Diocese of Brooklyn said, "Shoplifting is not the problem. The problem is basic morality. Shoplifting is only one type of the lack of concern and respect for others and their property."

"SHOPLIFTING is not a criminal problem, it's a people's problem," Howard Hamowitz of the National Retail Merchants Association told me.

He said the average shoplifter isn't a "professional thief." "He's just an ordinary person like you or me, who probably wouldn't dream of robbing a bank or stealing money from a cash register — but who doesn't think lifting things from a store is a crime."

"The problem is more widespread than most people think," Mr. Hamowitz said. "The frequency of shoplifting is fantastic."

He described an experiment conducted by a security consulting firm in a downtown New York City department store. Security officials and detectives picked every fourth person who walked in — men, women, children — and tailed them until they left the store. They found that one of every 10 persons followed stole something before leaving.

"There are 124 million

shopliftings a year in the U.S.," Mr. Hamowitz said. "And you measure that against a national population of 200 million people, well, you can see why we say it's reaching epidemic proportions."

WHILE there are no exact national figures on how much shoplifting can be traced to youthful offenders,

it is estimated that juveniles now make up over 50 per cent of the "shoplifting corps." Mr. Hamowitz said "the under-21 group is on the greatest shoplifting spree in history."

What does this mean to the consumer?

"This can only mean higher prices," Mr. Hamowitz said. "There's no doubt

that shoplifting has to be reflected in the prices — and you'd better believe it."

Retail merchants have estimated that prices of goods today are 15 per cent higher than they would be if no shoplifting problem existed.

In other words, consumers are paying as much as 15 per cent more for goods to make up for the "shrinkage"

suffered by retailers because of shoplifting — and to pay for the added security measures.

Retail management reports show that to make up for the theft of a \$15 item, \$1,000 worth of goods would have to be sold to cover the loss in net profit.

FBI reports show that shoplifting rose 221 per cent in the decade 1960-1970 and

has been increasing by 20 per cent annually in the last five years. The average value of goods stolen during each shoplifting incident was \$26.

More than 231,000 men, women and children were formally arrested for shoplifting in 1970, according to the FBI report.

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Family roles: husband and father

By MSGR. JAMES T. McHUGH

According to conventional wisdom and specialized research findings, there seems to be three qualities that women usually look for in their evaluation of a man as husband-material — strength, tenderness and companionship.

The first of these qualities — strength — is too often measured on the physical level. What is really meant is strength of character — the ability to distinguish right from wrong, and to take responsibility for one's actions; strength of emotions — the ability to stand alone even when challenged; strength of soul — the ability to love and admit to the need to be loved.

Every woman has a right to look for this type of strength in a man, but she must also realize that when it is not immediately apparent, this does not mean that it is absent. Perhaps its presence needs to be activated, and a good woman — a good wife — is the one who can summon it into existence. This perhaps is the secret of complementarity — that a woman approaches a man in the strength of her femininity, and thereby brings out the best that is in him.

THIS QUALITY of strength is built up in a man from childhood. He has before him many male images, preeminently his father. He is also exposed to many female influences, principally his mother. Nothing is more destructive for a young boy than the combination of a domineering mother and an absentee father.

The truly feminine woman exerts the most effective maternal influence by being just what she is — wife and mother — and by placing before her husband and sons her demand to be recognized as such. Correspondingly, as someone has observed, the best thing a man can do for his children is love their mother.

The second quality is tenderness. Too often we think of this as synonymous with effeminacy. Tenderness builds on strength, and we get the best picture image of this quality in the father with his infant child. Tenderness in a man demands that he be strong, sure of himself as a man, and aware of his and other persons' needs. He must recognize that the giving means a limitation of his strength.

In other words, he relates to another person not from a position of power, but from a position of recognition, acceptance and appreciation of the other as distinct and independent. Between husband and wife, this always intensifies the man's appreciation of his wife whom he sees as possessing qualities different from his own, and capable of calling forth the best that is in him.

THE FINAL QUALITY is companionship. Despite all the activity and noise, our world is full of lonely persons. What a girl looks for in the man she wishes to marry is someone who can narrow the people-gap, who can make the whole world present when he is with her, and paradoxically, can shut the whole world out to preserve privacy and intimacy.

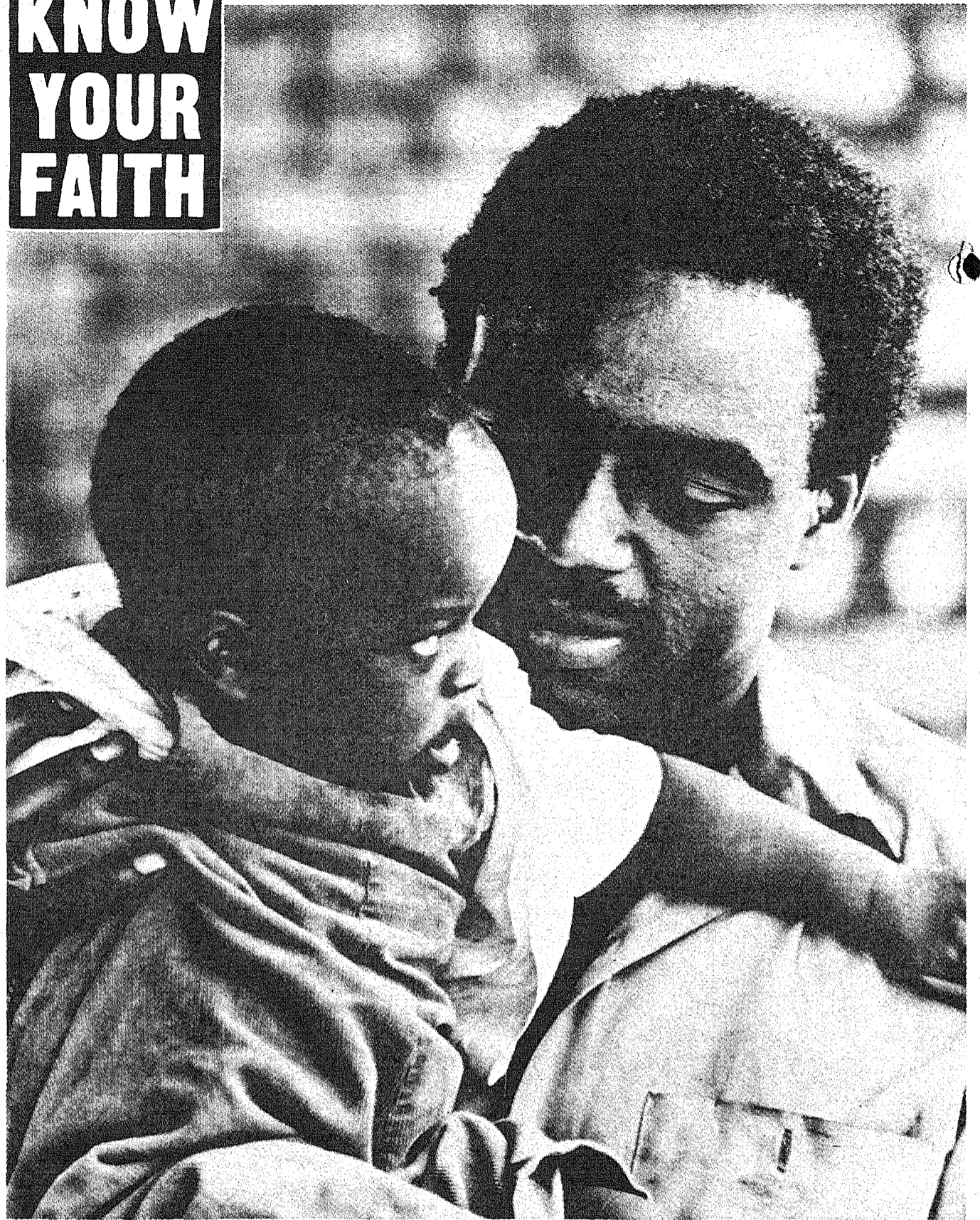
Companionship depends very much on communication, which takes us back to strength and tenderness. The strong man is not afraid to communicate, to open himself to the other person, even to betraying his faults. In fact, he may expect a truly wise woman to understand his faults, without equating them with weakness. Unfortunately, too many women make just that mistake, believing that there is some special advantage in finding a man's weakness.

There seems to be abundant evidence that our culture does not lack men of strength, tenderness, and companionship, but that both men and women misunderstand these qualities, with the result that men try to hide them and women fail to recognize them.

In reality, for many men these qualities are easily called

into play by a perceptive and loving woman who is secure, patient and trusting. Unfortunately, the emphasis on the male-female polarities leads far too many women into competition with men, and the consequent denial of the sexual difference that makes every man-woman relationship worthwhile.

**KNOW
YOUR
FAITH**



... there seem to be three qualities that women usually look for in a man — strength, tenderness and companionship. Father McHugh says we get the best picture-image of the quality of tenderness from a father with his infant son.

New Sacramentary for Sundays

By FATHER

JOSEPH M. CHAMPLIN

One of the more frequent complaint from some priests about the new (or old) liturgy has centered around the prayers at Mass. These critics find texts for the opening collect, the prayer over gifts and the postcommunion oration frequently either out of date or not in harmony with the best of current theological thought.

To illustrate. The opening prayer for Friday in the Third Week of Lent reads: "May our Lenten fast please you. O Lord. May we keep our minds free from sin as we deprive our bodies food."

WHILE in fact many Catholic Christians continue to give up certain items from the table for this holy season and the Church still encourages acts of self-denial as a part of our preparation for

Easter, the words of that collect simply do not fit the ordinary, contemporary American scene.

Changes in the laws of fast and abstinence plus a tendency to follow positive rather than negative practices (e.g., daily Mass, scriptural reading) render the notion of "fasting" and "deprive our bodies of food" somewhat unclear. The new translation of the Latin term probably will speak about our "Lenten observance," a more general phrase which includes fasting, but extends to those other efforts common today among Catholics during Lent.

AS A SECOND example, we might cite prayers which ask that we "despise the things of earth" and "concentrate on the things of heaven." True, today's Christian must follow the example

of earlier days by keeping eyes on the world to come and avoiding a preoccupation with our temporary life here on earth. But to "despise" my family, job, friends and pleasures seems a bit severe, a practical impossibility, and not even spiritually desirable.

The Vatican II decree on "The Church in the Modern World" surely does not take such an approach. It opens on the contrary with these observations about "That world which the Christian sees as created and sustained by the Maker's love, fallen indeed into the bondage of sin, yet emancipated now by Christ..."

The manner in which we publicly pray at Mass should reflect the way we believe in our hearts, ought to mirror a faith with roots in the Second Vatican Council.

PUBLICATION of the re-

vised Roman Missal and, now, translation of its prayers for Sundays, holidays and special feasts should help correct some of these obvious difficulties.

Furthermore, the availability of 80 prefaces and numerous final prayers and blessings will offer celebrants and worship committees additional alternatives and further texts from which to choose in preparing eucharistic celebrations.

In an excellent move, the United States Bishops' Committee on the Liturgy has published these reformed prayers and prefaces in a booklet entitled "Sacramentary for Sundays."

Designed for optional and provisional use, it contains the liturgical texts required by the priest while at the presidential chair or the altar. This 300 page, 8 1/2 x 11"

paper cover, plastic comb binding book together with the lectionary will supply all the official volumes needed for Mass.

The production and distribution of this sacramentary is a praiseworthy move for several reasons. First of all, it quickly gets into the hands of priests these renewed and innovative prayers. Waiting until all of the Roman Missal is translated would mean a delay of several years for them.

SECONDLY and as I noted in a recent column, the idea of trying out new rites and a fresh translation on a provisional and optional basis makes very good sense. A year or two of experience with these items will reveal their strengths and weaknesses.

The 50 experts who for 5

years have been at work preparing an English rendition of the Latin missal I feel sure would agree with me. They and the hard-working Washington staff of the International Committee of English in the Liturgy (ICEL) know their task is a thankless one.

For some reason every bishop, priest and lay person considers himself or herself an English scholar, a competent judge of other's labors to provide suitable translations. Those who did the original work and supervised its issuance should welcome an interval of testing on the parish level.

This experimental use will reveal where they have succeeded in producing "contemporary, spoken English of strength and dignity" and where they have failed.

Father, dear father What do you think of Father's Day?

By MARY CARSON
Bless me, Father, for my mind is wandering again... and it may be a little irreverent.

Father, I've been wondering... what does Father's Day mean to a priest?

I'm not talking about how you counsel the children to do nice things for their fathers. What thoughts come to you on Father's Day?

Do you feel the same responsibilities to all your parishioners that a father has to his children? Do you go through the anxieties and the rewards; the disappointments and joys? Do you ever get overwhelmed by all that responsibility?

If I think about all the responsibilities we parents have to our children, it becomes almost incomprehensible... and somewhat frightening. Do you ever get scared, with your responsibilities?

SUPPOSE a mother comes to you with a problem. She's concerned about her daughter hanging around with a crowd whose reputation isn't too good. While you're counseling the mother to try to develop other interests for her daughter, and encouraging her to pray, do you ever get an anxious feeling of desperation as you would if it were your own daughter?

Can you counsel, then force your mind to go on and

take care of other things, or do the problems of your parishioners keep gnawing and nagging? Do you ever have doubts, wondering if you've done everything you could — or if there might have been something more you should have done?

DO YOU ever get frustrated with your "children?" Do they come to you with reasons that you know are illogical... but you just can't seem to convince them?

And what about the times they do listen? Like when one of your children has decided it's no longer necessary to go to Mass, and hasn't been around in a long time. By chance, you have the opportunity to talk with him... He listens. He comes back, with a new devotion and firm conviction. Do you feel a thrill and elation?

When all your little ones

have made their First Communions, and the last traces of flowers and veiling have left the church, do you ever get misty eyed?

When children you baptized years before, stand before you to be married, do you go through fears and joys with the parents? Somehow, I think that the words of the marriage ceremony have much more impact on parents than they do on the bride and groom. The parents know the meaning of "its joys and its sorrows... for better or for worse."

THE YOUNG couple think they know... but they don't understand it the way you do. You've seen so many marriages over the years — both the good ones and the bad — that every time you

marry a young couple you must wonder about the joys or sorrows they'll face... and whether they'll be back to baptize a new generation, or back with unsolvable problems.

Then there are other moments... when a little one crawls up on your lap, and shares a glass of soda... or a first grader runs to you in the schoolyard, throws her arm around you and professes, "I love you best of all. When I grow up, I'm going to marry you."

What do those moments do to your heartstrings? There must be a thrill that they love you. But is there also a tug? I watched a priest holding a child in his arms, just rocking her gently, till

the sleepy-eyed toddler settled down and dozed off. He seemed far away in thought, then said, "You know, hundreds of kids call me 'Father'... but not one calls me 'Daddy'."

Father, you go through all the heartaches, and the worries... but does anyone ever thank you for the good you've done.

I'm sure you've had influence on my children that I'm not even aware of... bits of advice, a warm smile, good example, encouragement... and many, many prayers.

Thanks, Father. Thank you for all you've done for me.

And, Happy Father's Day.

Pondering about life: what's it all about?

By JOAN HEIDER

The song "Alfie" ponders life's questions. We ask with the song: "What's it all about?" "Is it just for the moment we live?" "What's it all about when you sort it out?" "Are we meant to take more than we give, or are we meant to be kind?"

For the moment a person can do most anything. It is when the moments of daily routine turn into years of life that things become more difficult. Our lives are a series of moments.

Depending on conditions these moments of life can be a taking, a giving, or a combination of both. Some will take more than they give. Others will give more than they take. This is the way we are able to help each other.

A baby is unable to give anything in return for all he is given. This does not mean that his parents love him less than they love the older child who is working to help pay his college tuition. On a broader scale this also applies to living with those outside our families. Those who can should give help to those who have need — the poor, the disabled, the handicapped, the elderly, and all those for whom nobody cares.

Is it necessary to sort it out and label each pile? We can. Some do. One pile is bundled, tied, and marked "work." Another "fun." Another "religion."

Along side one marked "for me" is one marked "for others." The piles are stacked side by side. We feel there is a danger in mixing the piles. The danger is that the classifications may become confused. If enough work and fun are mixed, maybe the difference will become less.

If religion should get mixed with anything else, maybe outsiders will no longer recognize it as religion. If what is set aside "for me" is mixed with what is "for others" maybe mine will be given away sometime.

It does not seem that the Good Samaritan of the gospel lived his life in compartments. He did not have to think about what he should do when he saw the man lying in the dust. He knew. He acted immediately. In his daily life he evidently mixed what was his with what religion meant in his life.

He picked the man up. He himself took him to a place where he would receive proper care. Finally, he picked up the bill. He shared his time, his talents, and his finances with someone in need of them. This is the meaning of leading others to Jesus. This is "what it's all about."

Whose day is it anyway? ...Or... grand theft puppy

By JAMES BREIG

Officer: Now, listen, you two. You call the police and then try to out-shout each other. Settle down and one at a time tell me what's going on.

Sanford: O.K., officer. I'm charging my son with grand theft puppy.

Officer: What?

Sanford: Grand theft puppy. You know, like grand theft auto. Only it was a puppy dog. Maybe that should be petty theft.

Lamont: Officer, will you ignore this man who claims to be my father but is actually a screwball in creep's clothing.

Sanford: Say, how would you like a fat lip?

Officer: Now, cut it out or I'll haul both of you in. Now, Sanford you tell your story.

Sanford: Allright. What day is it?

Officer: Huh?

Sanford: What day is it?

Officer: Sunday.

Sanford: I know that, but what day is it? Don't answer: I'll tell you. Father's Day, as in "papa." And on said aforementioned Father's Day one Lamont Sanford being my only son and heir should have bought me a present. But said Lamont...

Officer: Speak English will you.

Sanford: He didn't buy me a present. Nothing. Zero. Zip. Big-ought. Empty. Vacuum.

Lamont: Pop, the officer gets the idea.

Sanford: Zilch.

Lamont: Pop!

Sanford: So, officer, I took his money from the sugar bowl and purchased one canine from my pal. But when I turned my back, the accused let the dog go. That is grand theft puppy and invasion of my rights.

Officer: When did you turn your back?



(June 18 is Father's Day. Since its beginning, "Sanford and Son" has used humor to portray a very close father-son relationship between Fred and Lamont. In this dialogue, we find Fred berating Lamont for not buying him a present on Father's Day. And once again, Lamont comes through in the end.)

Sanford: Well, it was more than a back-turn. More of an ignore.

Lamont: Pop, there's no such a word as "an ignore."

Sanford: Sure there is. It's half of an ignore-amus. Which is what you are.

Lamont: Pop, you're gonna get in trouble with me.

Sanford: What are you gonna do? Take me over your knee? Maybe I should do that with you so you don't forget your suffering papa on Father's Day.

Lamont: Officer, is it my turn to testify?

Officer: Go ahead.

Lamont: I came home and found my father with a mutt.

Sanford: So what? I've seen you with plenty of dogs. Take Sally for instance.

Lamont: That's enough, papa.

Sanford: Sure, that's enough for anyone. She must weigh 250 pounds. She's so fat people think she's a famous star — the Supremes.

Lamont: Cut it out. Anyway, officer, he got this mutt which must have been 100 years old and blind and ready to die. Paid my good money for him. Sure I threw him out of the house. Right back into the arms of that guy who sold it to Pop and got my money back.

Officer: And where is the money now?

Lamont: Back in the sugar bowl.

Officer: Look, you two, I'm leaving. Settle this nutty thing yourself. But without yelling. The neighbors might complain.

Sanford: Neighbors? Who do you think is gonna live next to us junkmen?

Lamont: So long, officer... Pop, will you settle down?

Sanford: If only I had a son who respected me.

Lamont: How about a father who respects me? That's what I want. Not one who ridicules me.

Sanford: Well, you didn't get me a present.

Lamont: Pop, why do you think I cut my date short today? I could have been out all day. But I came home to take you to the twi-light double-header and treat you to dinner.

Sanford: Huh?

Lamont: But you blew it. Flying off the handle. Getting excited. Hollering like always.

Sanford: Well, is the game over?

Lamont: Oh, no you don't. You can't make up now. We ain't going to no ballgames or dinner. Not until we show each other some love and respect and trust.

Sanford: I trust you. After all, you're my son. Let me see the tickets.

Lamont: O.K. Here.

Sanford: Bleachers? Why you cheapie! Where are we going for dinner? The Salvation Army?

Lamont: Happy Father's Day, Pop.

Sanford: Thanks, son. Hurry up, let's get going. I want to see if Willie Mays is really colored.



"What's it all about." Do we live life as a series of compartmentalized objects like "work," "fun," "religion" or do we, like the Good Samaritan mix duty and pleasure of life into a response which leads others to Jesus?

Prayer Of The Faithful

Eleventh Sunday Of The Year
June 18, 1972

CELEBRANT: St. Matthew spells out in considerable detail in the Gospel today how deeply compassionate Jesus was as He observed how dejected and harassed the people of His time were. Our faith tells us that He is no less concerned in the summer of 1972 as we present our petitions to God.

COMMENTATOR: Our response will be: Lord, be merciful to all of us.

COMMENTATOR: For our religious leaders, especially Pope Paul and Archbishop Carroll and all bishops, that they may be God's instruments of compassion in our midst, let us pray:

PEOPLE: Lord, be merciful to all of us.

COMMENTATOR: For young men and women in every country that they may be open to the invitation of the Holy Spirit and follow Christ in the works of mercy, let us pray:

PEOPLE: Lord, be merciful to all of us.

COMMENTATOR: For able, conscientious men and women who are capable of holding responsible political office, that they may have the courage and the integrity to serve their country in this time of need, let us pray:

PEOPLE: Lord, be merciful to all of us.

COMMENTATOR: For the sick and bereaved, the aged and the poor, the abandoned and the handicapped, that they may experience the compassion of Christ in a very special way, let us pray:

PEOPLE: Lord, be merciful to all of us.

COMMENTATOR: For traveling vacationers that they may be considerate of their neighbors on the road and help decrease the appalling death and injury records, let us pray:

PEOPLE: Lord, be merciful to all of us.

CELEBRANT: Our Father, give us the grace to follow the example of Jesus and not be indifferent to the needs of others, especially to those "harassed and dejected, like sheep without a leader." Let us realize more clearly that if we are compassionate to others, we will have reason to expect your compassion throughout our lives. Through Christ your Son, our Lord.

PEOPLE: Amen.

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Dear old Dad: his day this Sunday

By JOHN J. WARD
"Here's to dear old dad." That is a good and appropriate way to call attention to the fact that next Sunday, June 18, is Father's Day. It is always observed on the third Sunday of the month of June.

Father's Day means a lot to this writer. I am the father of five boys and two girls and the grandfather of 25, including 14 grandsons and 11 granddaughters.

And for the last two years, I have been a great

grandfather. A darling girl was born to my oldest grandson.

The Catholic Dictionary refers to still another kind of "Father." This "Father" is described as "A title given to all priests in English-speaking countries, since a priest is the ordinary minister of the sacrament of Baptism by which Christians are re-born to the supernatural life of grace."

Pope Paul VI is the "Holy Father" of all Christendom. The title "Pope" means "Father."

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PHILADELPHIA — (NC) — A check for \$38,589.65 representing "an expression of the sympathetic concern of the faithful of the Archdiocese of Philadelphia for the victims of the trials and tragedies in Northern Ireland" was sent to Cardinal William Conway of Armagh by Cardinal John Krol.

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Town House, West Palm Beach, Fla.

Theology, faith confusion cited

LONDON — (NC) — The current crisis in catechetics is due to a crisis in culture and to a "perilous confusion" between theology and faith, Cardinal John J. Wright, prefect of the Vatican Congregation for the Clergy, told 900 priests, nuns and teachers of the Archdiocese of Southwark here.

The archdiocese includes the part of London south of the Thames river.

OUR present crisis in culture, "one of those great cul-

tural revolutions which occur every four or five hundred years in history," the cardinal said, is marked by a shift from a "liberal arts, intellectual, personal, free-will civilization" to "an automated, technological, scientific, mechanical civilization."

In a special comment for theologians, the cardinal said:

"All I'm asking you to do is not replace the faith with your theology . . . The faith was revealed by Jesus Christ.

Theology was dreamed up by you.

"Faith is a total personal response to the word of God speaking through Jesus Christ. Theology is some smart guy's scientific systematization of his opinion about the matter and how he explains it to himself — if he does."

TO HELP answer this confusion between theology and faith, the cardinal explained, the 1967 Synod of Bishops decided to make the Congregation for the Clergy

responsible for drawing up the general catechetical directory, which was published last year. The cardinal noted that under the directory the methodology and pedagogy of catechetics could vary, but in it "the content of the faith is set forth."

What the directory said about Revelation and about the criteria according to which the Christian message is to be expounded is "to be held by all — even the Ph.D.'s," he said.

Pope stresses need for Church structures

VATICAN CITY — (NC) — Critics of Church structures today often ignore the "hierarchical organization which Christ willed as the basis and for the service and guidance" of the believing community, Pope Paul VI told a group of Sunday visitors to the Vatican.

Speaking to visitors in St. Peter's Square, the Pope reminded them that the Italian Bishops' Conference was to begin its general meeting the following day. He singled out the bishops' conference as a new Church structure "destined to instill vitality, modernity and discipline in the religious and ecclesial life" of a nation today.

He noted that today there is much discussion about

Church structures, adding, "not always sympathetically, as if the Church could leave it out of consideration."

The Pope continued: "If the Church is the People of God, if it is the Mystical Body of Christ, if it is the human, visible and stable edifice He is building, if it is the temple with the apostolic ministry of the Spirit, it cannot be without that hierarchical organization which Christ willed as the basis, and for the service and guidance of the community of believers in the true faith and for those adhering to the one and perfect charity."

"We must acquire greater awareness of the authentic and historic form which the structures of the Church are assuming, and of the joint and filial interests which we all have in the spiritual and practical vitality of these structures."

Workshop is planned to revitalize preaching

WASHINGTON — (NC) — The National Congress on the Word of God has announced plans for a meeting this fall to "revitalize the preaching apostolate as a means of ministering to the current crisis of faith."

Father John Vereb, supervisor of Religious Education in the Archdiocese of Miami will be among hundreds of priests expected to participate in the Sept. 5-9 meeting at the National Shrine of the Immaculate Conception.

Three priests described by the Congress as having "impeccable credentials and impressive records in the preaching apostolate" will be among the speakers.

They are Father Pius Leabel, C.P., Christian Preaching Conference; Father Joseph M. Connors, S.V.D., founder of the Catholic Homiletic Society; and Father Jude Mead, C.P., general chairman of the Inter-Community Association of Missionaries.

Seek pastoral plan for Spanish-speaking

WASHINGTON — (NC) — A four-day meeting here June 19-22 is being viewed as the first step toward developing a workable pastoral plan for the Spanish-speaking apostolate.

The long and short range goals of the Catholic Church in regard to the Spanish-speaking community will be discussed at "Encuentro Hispano de Pastoral"; planned by the Division for the Spanish-speaking of the U.S. Catholic Conference (USCC). Cardinal John Krol, President of the USCC and the National Conference of Catholic Bishops, and Bishop Joseph L. Bernardin, USCC general secretary, will address the meeting.

TWO OTHER addresses will be made by Bishop Raul Sembrano of Facativita, Colombia, and Auxiliary

Bishop Patrick Flores of San Antonio, Tex.

Members of the hierarchy, diocesan representatives, and leaders of Spanish-speaking communities in the United States have been invited to participate.

The Division for the Spanish-speaking has prepared statistical breakdowns of the number and percentages of Spanish-speaking people in the various dioceses and states throughout the country to help visualize the needs of that community.

Much of "Encuentro" will be comprised of participatory workshops. During these sessions, participants will be able to express their individual views. Position statements will be drawn up at the conclusion of each workshop.

Ex-teacher, 79 to be ordained

NORTHAMPTON, England — (NC) — A former London teacher will be ordained at Northampton cathedral June 24 at the age of 79.

Probably the oldest man ever to be ordained in this country, Richard Murtagh, a widower, comes from County Galway, Ireland.

He was educated at London University and was headmaster at two London schools before he retired. Murtagh then studied law in London and later in Dublin and last year became an Irish barrister.

Refusing an offer of an academic appointment with legal practice he then began studying for the priesthood at the Jesuit College of Theology, Milltown Park, Ireland.

CYO deanery meeting set

North Dade Deanery CYO will meet Monday, June 19, at 7:30 p.m. at St. Mary Cathedral, 7525 NW Second Ave. Elections will be on the agenda. Each CYO within the Deanery has been asked to send two delegates.

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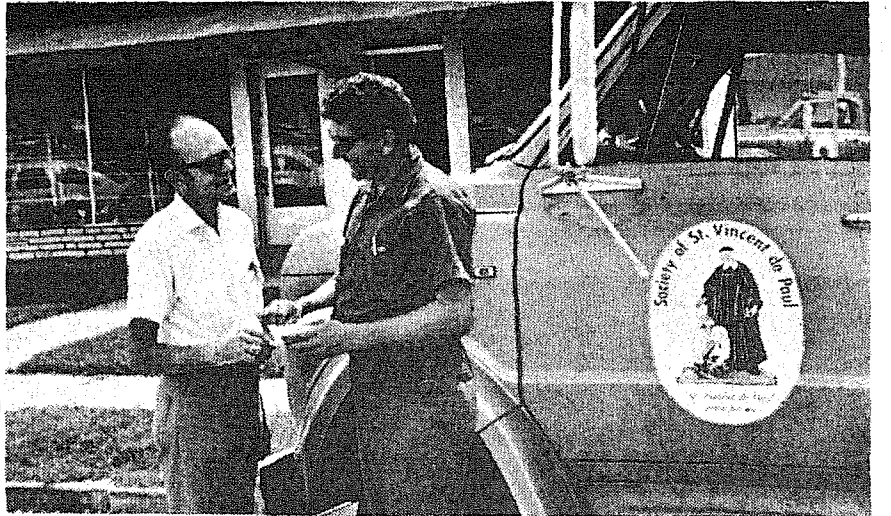
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NEW THRIFT shop, a branch of the downtown Miami St. Vincent de Paul Store, will be under the direction of Mrs. Mary Ann Russo, above. In upper left corner, William Stockton, manager of the main store, discusses pick-up route with driver, William J. Smith. At left is an interior view of the store which opens Monday at 12003 NW Seventh Ave.

De Paul Society to open new store

Another St. Vincent de Paul Store, which will provide a variety of used items in a low-price range, will open in Miami on Monday, June 19, at 12003 NW Seventh Ave.

Owned and operated by the Society of St. Vincent de Paul, which for more than 25 years has operated the St. Vincent de Paul Salvage Store at 801 N. Miami Ave., the branch store, which will be under the management of Mrs. Mary Ann Russo, will offer a similar kind of used merchandise to customers.

INCLUDED will be major and minor electric appliances, clothing, furniture, bric-a-brac, pictures, books, dishes, etc.

According to William C. Stockton, director of the downtown Miami store, "give-away" items will not be provided at the branch

store. Those seeking these items, he said, must visit the store at 801 N. Miami Ave.

Two other such stores are also operated in the Archdiocese of Miami by the Society at 2032 N. Dixie Hwy. in West Palm Beach; and at 513 W. Broward Blvd. in Fort Lauderdale.

SALEABLE items are donated by families throughout South Florida to each of the stores whose proceeds are used to assist free-of-charge the victims of hurricanes, fires and serious illnesses.

In addition, the Society of St. Vincent de Paul underwrites burial expenses for Catholics whose families cannot afford to pay them.

Anyone in Dade County desiring to donate small or large articles to the stores may call the Miami store at 373-3856 for pick-up.

Pins world ills on lack of discipline

TAMPA — A lack of personal discipline is resulting in world-wide violence, Archbishop Fulton J. Sheen told delegates to the recent annual convention of the St. Petersburg Diocesan Council of Catholic Women.

The former national head of the Propagation of the Faith and nationally known TV and radio personality emphasized that the kingdom heaven is won by "violence," that is, Christian violence, and pointed out that, "because we have dropped mortification, penance and discipline, the world has become violent. Now that order in our own lives is missing, there is violence in the streets.

"ABOUT the only place that discipline is left in our national life is in the services; the West Point, Annapolis and Air Force academies; and the professional football field," the Archbishop said.

Archbishop Sheen related that while talking to a group of nuns in Los Angeles recently he told them they should

preserve their religious habits and asked them to realize that there would be "no game in football without uniforms, and without a quarterback to call the signals.

"IF WE abandon Christian morality," and penance, the prelate added, men find themselves in a theological crisis. He explained that "we know our identity by boundaries, by limits, by law, by morality, by God.

"Our blessed Lord said, 'Take up the cross.' Every now and then we have to deny ourselves, if we are ever to enter the kingdom of heaven," Archbishop Sheen declared. "Too many of us are concerned with worldliness."

Warning his listeners against the dropping of the subject of Christ, the Archbishop said that the first word of Christ's public life was, "Come to me . . ." and that the last word was "Go . . . to the world." By dropping the subject of Christ, "We are not prepared to go into the world," he said.

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BONUS SPECIAL! SAVE 16¢ - DELICIOUS FLO-SUN

ORANGE JUICE 4 QT. CONTS. \$1

SAVE 9¢ Borden's Cream Cheese 2 8-OZ. PKGS. **65¢**

WISCONSIN "HOLLAND STYLE" BABY Gouda or Edam Cheese 6-OZ. PKG. **49¢**

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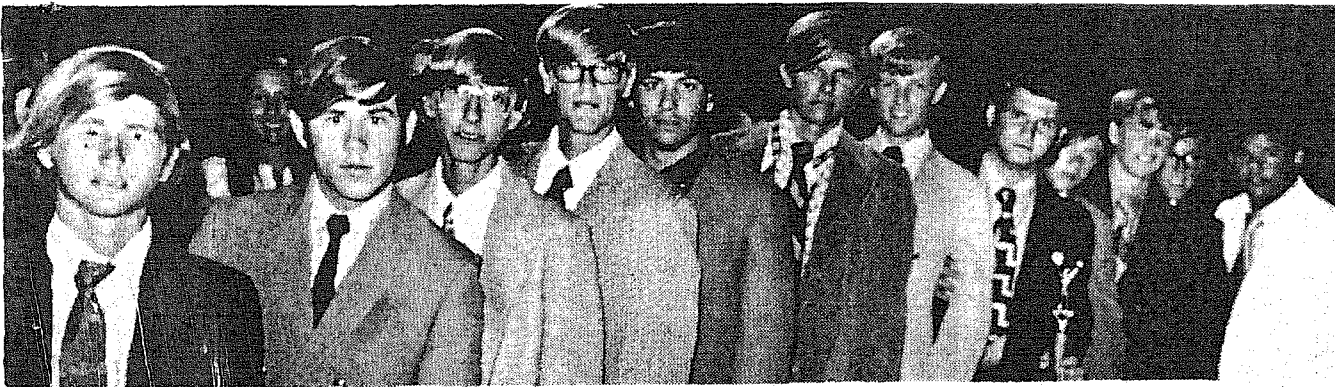
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'Outstanding Sportsmanship': St. Francis of Assisi Softball team.



ARCHDIOCESAN YOUTH director, Father William Dever, presented the "Athlete of the Year" award to Tim Manson of St. Louis parish.

Over 400 attend sports banquet

DANIA — More than 400 CYO athletes, coaches and adult advisors attended the annual Archdiocesan CYO sports banquet last Thursday night at the Viking Restaurant, here.

Guest speaker, University of Miami head football coach Fran Curci, expressed the hope that the CYO organization and the University could make South Florida an outstanding sports capital.

ADDRESSING the award winners, Curci urged them to take the skills and sportsmanship they had learned in CYO athletics and use them in their adult lives.

Miami's Auxiliary Bishop, Rene H. Gracida, who gave the dinner invocation, praised the work of parish moderators, adult advisors and youth for their participation in the program. He also lauded Father William

Dever, Archdiocesan youth director and his staff for their fine work over the past year.

More than 130 trophies to individuals and teams were presented by Bob Preziosi, Archdiocesan CYO executive director, for championships in soccer, touch football, volleyball, softball, basketball, track, swimming, bowling, cheerleading and miniature golf.

THE "Athlete of the

Year" award was presented to Tim Manson, St. Louis, whose outstanding sportsmanship and championship play in basketball, swimming, track and tennis were acknowledged.

Mrs. Nancy Northrup, St. Monica, and Frank Di Marzio, St. Vincent de Ferrer, were named as "Coach of the Year."

St. Francis of Assisi's softball team, coached by Chuck McGuinness, was awarded the trophy as the "Outstanding Sportsmanship Team" of the year. The award is given annually to the team that best exemplifies true competitive sportsmanship.

Eagle scout rank awarded

South Florida Council's most recent Eagle Scout, 17-year-old Gerald Peters, Troop 215, St. Louis parish, received the rank this week from Dade County Mayor Stephen Clark in ceremonies at the church.

Peters, a member of the troop since 1968, has served in every troop office. He is brotherhood member of the Order of Eagle and will work as a counselor at the new Wildwood site this summer.



Sharing "Coach of the Year" honors, Mrs. Nancy Northrup, St. Monica, and Frank Di Marzio, St. Vincent Ferrer, were given plaques by Bob Preziosi (left) Archdiocesan executive CYO director. At right is the new Archdiocesan president, Eddie Gomez, St. James parish.



BANQUET GUEST speaker, Fran Curci, University of Miami head football coach, chats with Miami's Auxiliary Bishop Rene H. Gracida who gave the invocation.

St. Monica wins Florida softball championship

Archdiocesan CYO girls' softball champions, St. Monica defeated the Orlando Diocesan champion, St. Augustine of Castleberry, 8-2, to win the Florida State CYO Softball Championship.

In the boys' game, Orlando's St. Andrew edged Annunciation of Hollywood 12-11 to win the boys' title.

St. Monica scored first in the top of the second inning on a homerun by Susie McDonald. The winners blew open a close 3-2 game in the top of the sixth when they scored five times. The only

other big blow for the winners was a triple by Sharon Lewis.

The big factor in St. Monica's victory was its rugged defense and the pitching of Cindy Elfrey.

In the boys' action, Annunciation lost a close game to a team composed of half CYOers and young adults. In the high-scoring battle, Annunciation saw a first inning lead disappear in the top of the second. They regained the lead at 10-9 in the fifth but lost as St. Andrew's scored three times in the sixth inning.

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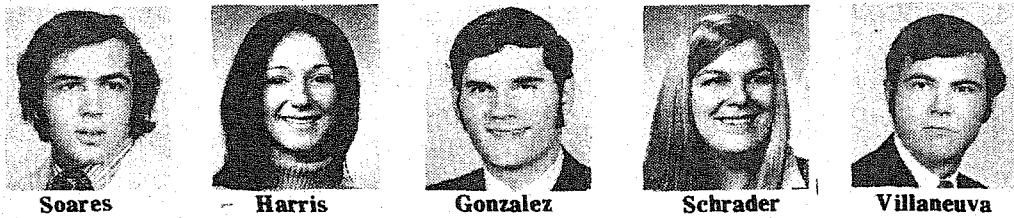
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Scholastic honors bestowed on collegians, H.S. senior



Several college graduates and one high school senior from the Archdiocese have received scholastic honors this Spring.

Two students from New Rochelle College, New Rochelle, N.Y., were among 200 seniors who received degrees recently.

Katherine A. Schrader, daughter of Mr. and Mrs. Albert Schrader, Coral Gables, received a Bachelor of Science degree in sociology, while Fort Pierce student, Tonine M. Harris, daughter of Mr. and Mrs. John J. Harris, was the recipient of a degree in English.

TWO RECENT Biscayne College graduates included Philip Villanueva, son of Mrs.

C.J. Villanueva, St. Patrick parish. A magna cum laude graduate, he will enter the University of Miami School of Medicine in the Fall. While at Biscayne, Joseph served as class representative and secretary of the college's student government association.

Joseph W. Soares, another graduate of Biscayne, received a Bachelors Degree in pre-law. He is the son of Mr. and Mrs. Arthur A. Soares, Hollywood.

Curley High School graduate, Roberto Gonzalez, has received a National Merit Scholarship to Harvard University, where he intends to undertake a double major in physics and mathematics.

Maintaining a perfect 4.0 average during high school,

Roberto was the recipient of the Rensselaer Polytechnic Institute's Mathematics and Science award and received third place in physics in this year's Florida Science and Engineering Fair. Curley class valedictorian, he is the son of Mrs. Julia C. Gonzalez, Miami.



A "SERVICE to Their Community" award was recently presented to the members of the St. Lawrence Junior Council of Catholic Women by Jack Bauer, president of the North Miami Beach Community Blood Bank. The girls are, from left to right, Carla Steinbeck, Dianne Wagner, Denice Jordan, Susan Cullen and Shawn Gately.

Newly-elected officers

As the school-year comes to a close, more and more YO's throughout the Archdiocese are electing next year's officers. Following is an additional list of new officers:

Boystown: Mike Dragon, president, Ron Sheridan, vice president; and Greg Cann, treasurer.

St. Mary Cathedral: Ray Jamlin, president; Roy Jamlin, vice president; Kathy Gurdak, treasurer; and Michael Grady, secretary.

Our Lady of the Lakes: Annette Baranski, president; Lori Nickerson, vice president; Cindy Briggs, secretary; and Debbie Briggs, treasurer.

St. Helen: Maureen

Matthew, president; James Cerone, vice president; Judy Kasperski, secretary; and Karen Houghton, treasurer.

St. James: Carlos Gonzalez, president; Danny Gnagi, vice president; Marlene Gnagi, secretary; and Merinda Barone, treasurer.

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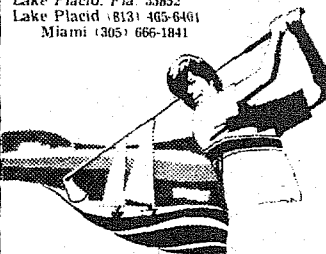
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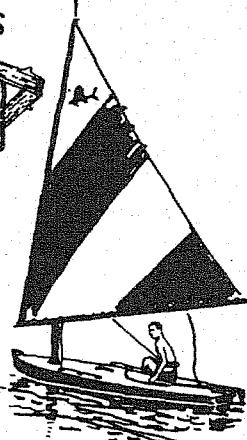
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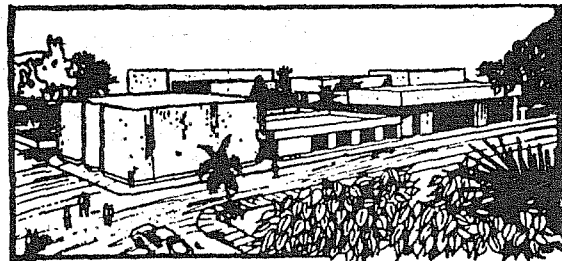
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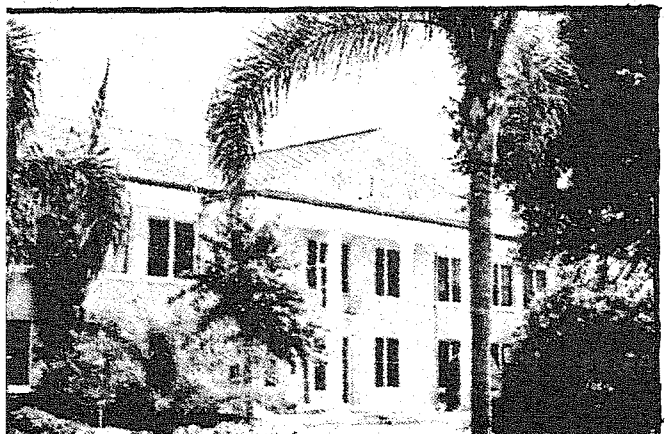
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Youths of today called victims of blind contempt

"Today's youth faces a dilemma. He is seeking faith but is disillusioned by that faith that he has encountered," William Piedmont, Knights of Columbus Supreme Council Service Director, told a dinner group of Knights, Squires and guests at the concluding banquet of the two-day State Squire convention held at the D'Lido Hotel, Miami Beach.

Stressing that youngsters want to love and be loved, yet are obsessed with self-hatred, Piedmont said there is an actual contempt for youth in today's society, carried out in housing, schools and industry.

"Landlords advertise that couples with children need not apply for rent — our schools are overcrowded and under-staffed and when our young people finish school and seek employment, they find there are no jobs for them," the service director said.

"BUT THERE is no contempt for youth here," he added. "The Knights of Columbus in Florida, by their attendance at this convention, indicate a sincere and genuine interest in youth. It is our responsibility to continue to train them in the Catholic way of life and in leader-

ship." Addressing the young

educate, but to train youth to know the truth. "You need to learn that truth and morality are fixed and objective. Circumstances change but truth does not."

Acknowledging that the young Catholic today isn't interested in what went on 20 years ago, he said youth "wants the opportunity to practice Christianity, to help solve the great social issues."

Earlier in the day, the junior order of the K. of C. elected state officers and state committee chairmen were appointed. Currently there are five active Squire Circles operating in the State of Florida.



NEW STATE officers of the Columbian Squires are congratulated by Miami's Auxiliary Bishop Rene H. Gracida. The officers are, from left to right: Nick Gentile, burser; Don Levitt,

notary; Dave Antignano, chief squire; Tom Pantoliano, marshal; and Bill Boyle, deputy chief squire.



AMONG ADULTS at the convention were (l. to r.) William Piedmont, Supreme Council Service Director; Father Dan Dorrity, Major Seminary of St. Vincent de Paul; John Mathews, Florida State K. of C. Deputy; and Leonard Boymer, State Squire Director.

VOICE of Sports

By Mitch Abdallah

Aquinas graduate now among the pros

While the great majority of high school graduates are busy with either summer jobs or just enjoying the Florida sun, a St. Thomas Aquinas grad is mixing pleasure with his favorite past-time, motorcycle racing around the Ohio area.

Mike Deruytter has pursued the sport since he was put on a mini bike when he was five. It's no wonder then that he turned professional this year.

As a professional, Mike was categorized as a novice, and after accumulating 40 points he advanced to a junior motorcycle rider. Since January he has placed enough times and entered a sufficient number of races to be classified an expert on the professional tour.

In order for him to advance from the junior division to the "expert," it was necessary for the cyclist to capture 80 points. He achieved this feat several weeks ago.

Though plagued by mechanical breakdowns since turning pro, Deruytter has managed to place in the top 10 in several races. Just last week, he came in fifth and ninth in two events in New Hampshire, and before the summer is over he should be placing first in a couple of the grueling meets.

IN HIS AMATEUR year of 1970, the Aquinas vocational student won the 100 cc natural road race championship. Since that time he has won his way to approximately 50 trophies, and some of these have been over top professionals in the state. During the two years prior to Mike's professional status, he had placed in 15 events.

After his many years of whizzing over flat terrain, skidding around corners, bumping over hills and dodging trees, Deruytter has met with only one minor accident.

"I broke my toe one time," he said. "The fellow in front of me fell, and I hit his rear tire with my foot."

"I like the flat track best," he added. "That's what I'm most proficient in." However, he is very adept on the soft track. Riding on a dirt road, he explained, no brakes are involved. Control of the cycle is handled by the proper use of speed and gas exhilaration. And there's always the chance of those wheels, going out from under him. Fortunately he's never experienced this feeling.

A HARLEY DAVIDSON cyclist, Deruytter's main goal at the present is to gain experience. (On a bike since five, how much more experience does he need?) However, according to Mike, less than 25 per cent of the motor-cycle racers will reach the "expert-rider" category. One of the top riders among the 250 novices in the state, Deruytter said, "When I first started, I wasn't really a natural at motor-cycle riding. I had to work my way up to the top."

Deruytter says, "Every race is exciting. When you're racing a motorcycle, you're living your life more at this point than any other 10 people. The sense of competition is the greatest thing you can feel."

And what's Mike's ultimate ambition . . . to be the number one cyclist in the United States. A racer achieves this distinction by getting the most number of points in a year.

The average professional rider lasts about 10 years. Mike is just now starting as a professional. So he has that many years to reach his goal. There's no doubt in our minds that Mike is off to a good start.

Squires in the group, Piedmont clarified that the organization's job was not to

Dameans to develop own style of musical ministry

NEW ORLEANS — (NC) — The Dameans, a popular folk-religious musical group, will work to develop their music into a specialized form of ministry this summer.

The Dameans received permission from three Louisiana bishops to develop the ministry while continuing their parish work. Four of the five members will participate, the third, Father Dave Baker, is working in the Madison, Wis., diocese.

The group has been received so enthusiastically during that last three years they have decided to spend two months this summer bringing together religious experiences, catechetics, and liturgy into a common approach.

Father Gary Ault, one of the members from New Orleans, found that their music at Masses and other functions answered the needs of the people and had "a unique and incredible power beyond the written or spoken word" to touch people inwardly.

He also found that the music helps create a "shared expression" which deepens the faith.

He said the group would like "to emphasize that music in itself does not represent ministry; but when it has an effect on such a significant number of people and to such a degree, then it must be affirmed that there is a truly deeper dimension of witness present which is a ministry."

The Dameans write a music column in the NC "Know Your Faith" series which is carried by more than 80 Catholic papers. But they felt that the personal appearances of the group had a unique effect which should be investigated further.

They will work during the summer with religious education departments, retreat centers, and liturgy workshops in Louisiana to inte-

grate musical presentation with more traditional ministries.

The "Dameans' Ministry" will operate in the New Orleans archdiocese, and the dioceses of Baton Rouge and Alexandria, Louisiana.

In addition to Fathers Ault and Baker, the Dameans are Father Darryl Ducote and Father Buddy Ceasar. The fifth member, Mike Balhoff, will be ordained this month.

Unity official

to visit Orthodox

VATICAN CITY — (NC) — The head of the Vatican Secretariat for Promoting Christian Unity will go to Syria and Soviet Armenia to return visits of Orthodox leaders from those countries to Pope Paul VI.

Cardinal Jan Willebrands, president of the Unity Secretariat, will be the guest of the Syrian Orthodox Patriarch Mar Jacob III of Damascus June 13-15.

The patriarch visited Pope Paul in the Vatican last October.

Youth receives scholarship

Fourteen-year-old Gerald Bradley is this year's recipient of a full tuition scholarship to Mary Help of Christians School for Boys in Tampa. He is the son of Mr. and Mrs. George Bradley, St. Coleman parish, Pompano Beach.

Based on competitive mathematics tests, the scholarship is awarded each year from a memorial donation to the school.

Gerald is a member of the band and choir and plays on the varsity soccer team, which is the Hillsborough County champions.



salvation and service
RIGHT REVEREND EDWARD T. O'MEARA
NATIONAL DIRECTOR

"BURN" THE MISSION

Fire is one of those elements in life expressing our feelings and experiences. As a symbol, it can represent a blessing or a tragedy; it can be a light that guides or blinds; or a heat that warms or blisters.

Scripture and religious symbolism make use of this dichotomy in fire: God appears to Moses in a burning bush and the end of the world, it is said, will come by fire. Hell is symbolized by fire while the Holy Spirit came upon the apostles in "tongues of fire."

We, too, receive this Spirit at Baptism, Confirmation, and in our celebration of Pentecost — and its presence and effect are (or can be) just as powerful and life-changing as the first Pentecost. I have never seen a flame of fire alight on someone's head, but I have seen people so "on fire with love" that their whole presence gives out a warmth and light to others. If you have ever visited a mission among poor and suffering people, and have seen a missionary working in their presence, you would know what I mean. You would see the Spirit at work in the Sister who reaches out with a smile to a frightened, crippled victim of leprosy who crawled 10 miles to get to the mission clinic. You would hear the Spirit speaking in the catechist, enthusiastically telling a Gospel story to a group of friends. You can see the fire of God's Love in every missionary who comes home to visit — to beg for money for his people — anxiously waiting to return to the missions.

And yes, I have seen the Spirit in the hearts and minds of so many people, not missionaries, but so in love with God and the world that they give and really sacrifice to support these missionaries bringing the Good News of Pentecost to the neediest of peoples. The Third World-peoples need many things: food, medicine, education, and social development, and these are being given by today's missionaries, thanks to your generosity; but above all — you are sharing in their greatest work: bringing the "fire of Truth and Faith" and the experience of God to others.

This Pentecostal Season, I pray that we all receive the experience of the Spirit who will enkindle in us even more, the fire of love, and that we will "burn the missions" with that love, and with the Spirit, renew the face of the earth.

It was this Spirit that compelled young Pauline Jaricot 150 years ago to found a society for mission support. Through the workings of the Spirit this Society grew to become the Pope's own society for mission support by the entire Church, the Society for the Propagation of the Faith. This year celebrates its 150th anniversary. May this time of Pentecost find each of you a part of this celebration, by your sincere prayers and generous sacrifices for the Church's missionaries and the poor they serve.

"Come, Holy Spirit, and set us on fire with Your Love." Please join with us by sending your special gift for the missions today. Remember the Society for the Propagation of the Faith when writing or changing your will.

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Archdiocesan Director, Rev. Lamar J. Genovar, 6301 Biscayne Blvd., Miami, Florida 33138.

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En torno a la petición de personal bilingüe

En su edición del 26 de mayo, La Voz publicó una información sobre la recomendación que la Community Relations Board elevó a la Comisión Metropolitana del Condado Dade, planteando entre otras cosas:

— La necesidad de personal bilingüe en distintas dependencias del condado, de manera especial las pizarras telefónicas y centros de emergencias de la policía, bomberos y hospital Jackson Memorial.

— Que se rescindiera el requisito de la ciudadanía para plazas en la ciudad y el condado, así como en algunas profesiones y oficios donde la comunidad local sufre falta de personal, mientras hay centenares de exiliados cubanos con la capacidad y la experiencia para desempeñar esas plazas.

Esa información produjo la reacción de diversas cartas, casi todas en inglés. Seleccionamos una que concreta el pensamiento expresado por las demás, y que originalmente fue escrita en idioma español. Dice así:

“Con bastante sorpresa leí un artículo por Gustavo Pena en ‘The Voice’ de 26 de mayo con referencia a ciertas demandas presentadas a la Comisión Metropolitana de Dade con respecto al uso obligatorio del idioma español en transacciones y lugares públicos.

No deseamos analizar estas fantásticas demandas porque las mismas son absurdas. Limitémonos a decir que esta concertada campaña de algunos abogados cubanos es contraproducente, desde que el resultado de estos esfuerzos muy mal-avisados no pasa de demagogia ridícula.

Nuestro país tiene como idioma nacional el inglés, el mismo idioma que fue aprendido por los millones de inmigrantes que aquí vinieron de todos los cantos del mundo. En Nueva York, por ejemplo, donde viven más italianos que viven en Roma, el idioma nacional continúa siendo el inglés, cualquiera que sea el idioma que se usa en el lar. El idioma inglés es el agente catalítico que reúne en nuestra nación ‘las gentes originarias de todos los países; es precisamente por eso que nos llamamos los ‘Estados Unidos’.

Ultimamente hemos visto varias personas y organizaciones que viven provocando la desarmonía, la desconfianza, y la falta de patriotismo. No hay en el mundo entero otro país que más atienda las necesidades de las minorías que en los Estados Unidos.

Cada persona consciente, cualquiera que sea su país de origen, que desea ser considerada ciudadana de este país, hará un esfuerzo especial para aprender nuestro idioma nacional; para los pocos no-ciudadanos que todavía no hablan el inglés no dudamos que siempre habrá un amigo, pariente, o vecino que habla nuestro idioma y que podrá ayudar en cualquier emergencia.

Las demandas presentadas a la Comisión Metropolitana de Dade no tienen razón de ser.”

Cordialmente,
Arthur L. Denchfield Jr.

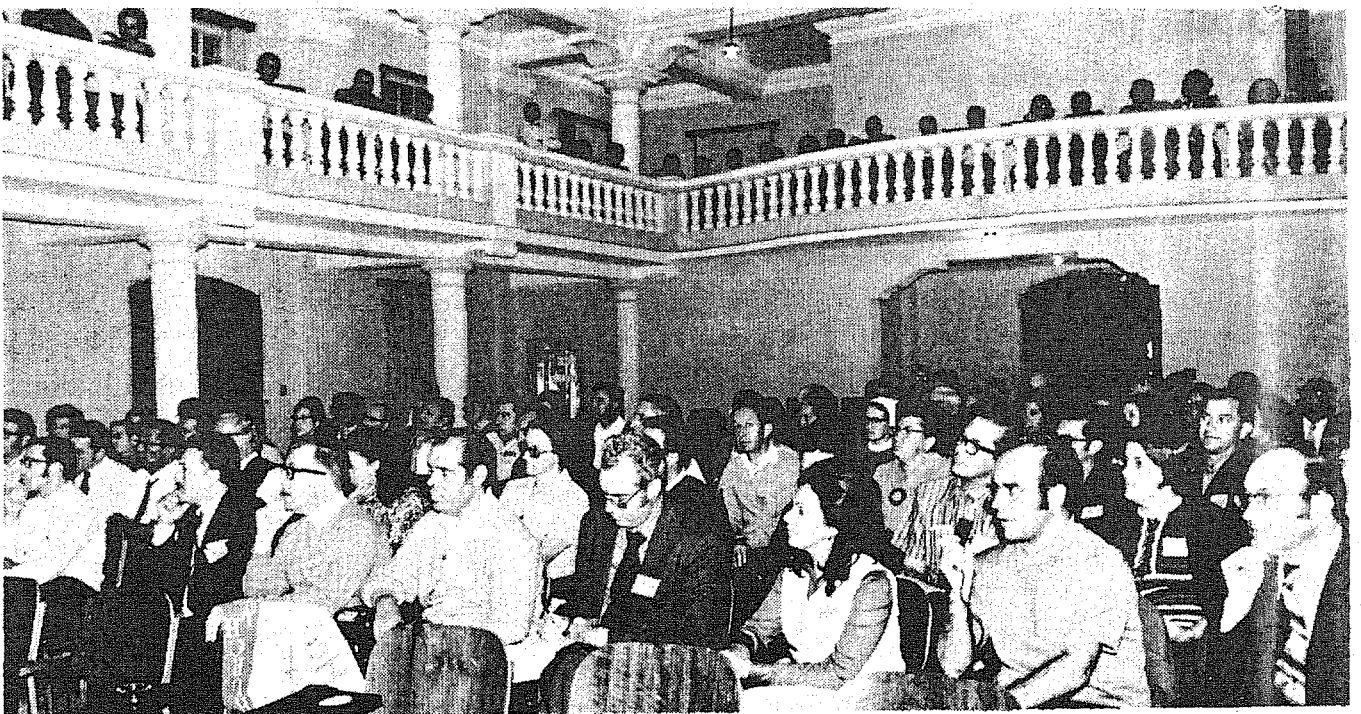
La reacción de estos lectores es natural, aunque en nuestra opinión, las demandas tienen poco de fantásticas.

No es intención de ninguno de los que trabajaron en la elaboración de ese proyecto sustituir el idioma inglés. Millares de residentes de habla hispana de Miami se esfuerzan igual que lo hicieron otros muchos inmigrantes en el pasado por aprender el idioma nacional. Pero, es natural, todavía hay muchos que no han podido, por distintas razones, aprender el idioma. Especialmente las personas de avanzada edad, para ellas es particularmente difícil todo aprendizaje, en particular el de idiomas.

Visite el remitente cada uno de los bancos de Miami. En todos ellos encontrarán un ‘departamento hispano’, donde el personal habla español. Los bancos no crearon esos departamentos por magnanimidad, sino porque ese servicio les atraía más negocios. El cliente se sentía más seguro, no sufría las penas de pronunciar o entender mal. Esa confianza depositada por las grandes instituciones bancarias de Miami ha redundado en el fomento de los emporios comerciales e industriales de la calle 8 y otras partes de la ciudad. Visite el remitente a varios de esos comerciantes o industriales y verá que todavía, particularmente los de edad avanzada, tienen dificultades con el inglés. Si no se les hubiera ayudado en su propio idioma en el primer momento, hoy quizás serían carga pública, cuando en realidad son, a Dios gracias, fuentes de trabajo y progreso.

Dice el remitente que varias personas y organizaciones últimamente viven provocando la desarmonía, la desconfianza y la falta de patriotismo. Coincidimos con Mr. Denchfield en esa afirmación. Pero le aseguramos que los dos abogados cubanos que trabajaron en ese proyecto, los doctores Alfredo Durán y Luis Figueroa, están muy lejos de ser agentes de desarmonía o antipatriotismo. Todo lo contrario, ellos, como la gran mayoría de los exiliados cubanos, han dado siempre muestras de un gran respeto y devoción por las instituciones democráticas de esta nación. Quien le tema, y razones hay para temerle, a los que fomentan la desarmonía y el antipatriotismo en Estados Unidos, deben actuar con decisión y energía. Pero no se equivoquen, no apunten para ‘Little Havana’, porque allí no encontrarán esos elementos; por el contrario, allí encontrarán a sus mejores aliados en la defensa de las instituciones que hicieron grande a esta nación.

Cordialmente,
Gustavo Pena



Un ángulo de los salones de la Villa Kostka, en las afueras de Sao Paolo, Brasil, donde se efectuó el tercer encuentro latinoamericano de Cursillos de Cristiandad. En primera línea se destacan, desde la derecha, el Padre Hernando, director de Cursillos en Miami, los esposos Sonia y Pepin Argilagos, del Movimiento de Cursillos de Miami y delegados del Secretariado Nacional de Cursillos y Padre Marcel Salinas, director de Cursillos en Phoenix, Arizona. En segunda línea, desde la izquierda, el Padre Biosca, director de Cursillos en Brooklyn; el Padre José L.

Crean organismo interamericano de los Cursillos de Cristiandad

El Tercer Encuentro Latinoamericano de Cursillos, celebrado en Sao Paolo, Brasil, acordó cambiar la denominación de

los mismos y el próximo será el Cuarto Encuentro Interamericano de Cursillos, el que se celebrará en Caracas en 1976.

LOS CURSILLOS de Estados Unidos estuvieron representados por cursillistas de habla hispana de distintas partes de la nación, inclu-

yendo Miami. Cuba en el exilio estuvo representada por los cursillistas de Miami, los esposos Sonia y Pepin Argilagos, que acudieron con el Padre José L. Hernando, Director Diocesano de Cursillos de Cristiandad.

Entre muchos importantes acuerdos sobre acción social, comunitaria y pastoral en el nivel hemisférico, el Encuentro de Cursillos acordó ampliar a interamericana la convención que hasta ahora era sólo latinoamericana, incluyendo en el futuro a los cursillos de Estados Unidos, Canadá, Jamaica y otras naciones antes excluidas o invitadas sólo como observadoras. El objeto de este acuerdo, expresó el Padre Hernando, es estrechar más los lazos de unión cristiana para un mejor entendimiento en los problemas mutuos superando divisiones o el caminar desunidos.

Delegados de Argentina, Bolivia, Brasil, Chile, Colombia, Ecuador, U.S.A., España, Guatemala; Honduras, México, Nicaragua, Paraguay, Perú, Puerto Rico, República Dominicana, y Venezuela participaron en el evento. Se excusaron Panamá, Costa Rica y El Salvador.

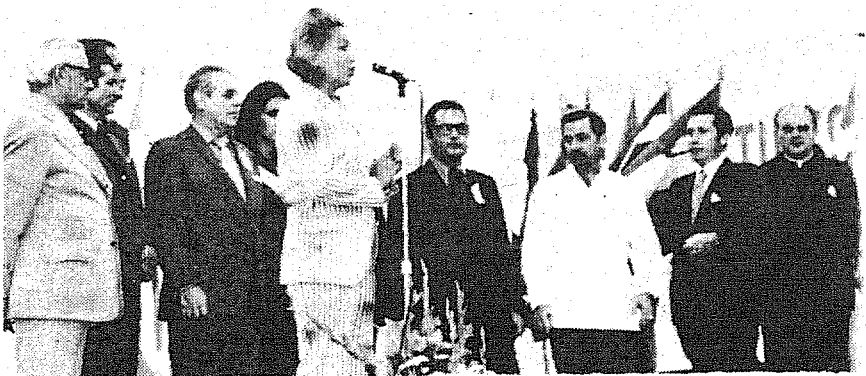
El Papa Paulo VI hizo llegar su bendición al Encuentro de Cursillos encomiando el deseo manifestado de ajustar las iniciativas programadas a una adhesión plena a la Cátedra de Roma, en comunión eclesial. En esa adhesión, dice el mensaje del Papa firmado por el Cardenal Villot, ‘se afirma efectivamente la unidad de la fe de los miembros del pueblo de Dios, que iluminados por la esperanza peregrinan hermanados en la caridad, dándose la mano en cadena con Cristo.’

Agrega el mensaje pontificio a los cursillos de Cristiandad de las Américas que ‘con la fidelidad al credo y con el conocimiento de los signos de los tiempos, es como los Cursillos de Cristiandad pueden llevar a los que los practiquen a encuadrarse, entusiastas y comprometidos, con la conciencia de su puesto y su papel, en la marcha de la Iglesia con la humanidad en el seno de la historia.’

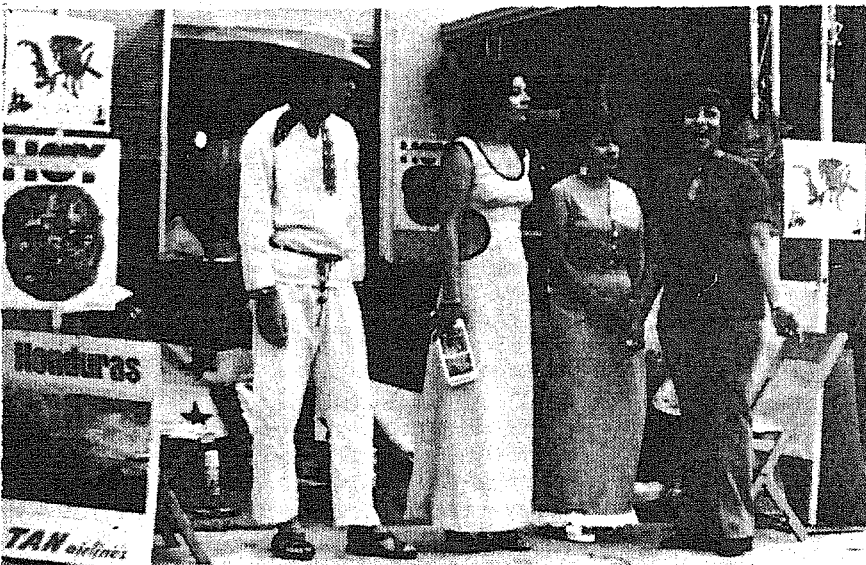
En la próxima edición La Voz publicará los puntos salientes de las conclusiones del Encuentro Latinoamericano de Cursillos.



El potencial turístico de la Calle 8 y otros rincones de típico sabor latino en Miami y Miami Beach fue puesto de manifiesto el pasado fin de semana cuando el emporio comercial que los cubanos exiliados construyeron en esa calle sirvió de escenario a un Festival Latinoamericano que congregó representaciones folklóricas de distintos países de Latinoamérica. El evento, auspiciado por la Cámara de Comercio del Gran Miami, atrajo a centenares de visitantes, que disfrutaron de un animado programa artístico. En la composición gráfica de nuestro Willie Gort, aspectos del evento de la Calle 8.



Hilda de Mena, una de las organizadoras, habla en la inauguración del Festival Latino. Se destacan el Cónsul Dutriz, William Alexander, Gui Govaert y Mons. B. O. Walsh.



Honduras fue uno de los países representados.

Semblanza del Padre

Por FR. ANGEL VILLARONGA, O.F.M.

El Padre Damian de Veuster fue un sacerdote excepcional, apóstol de los leprosos. Cuando supo con certeza el contagio de la lepra, subió al púlpito y dirigiéndose a sus fieles comenzó el sermón con estas palabras:

— **Nosotros, los leprosos . . .**

Ya no había ninguna diferencia entre él y sus hijos . . . ¡Todos eran leprosos! Recorro a esta anécdota para explicarme mejor.

Antes, cada vez que escribía o hablaba con motivo del día de los padres, lo hacía sabiendo que ese día, después de mis obligaciones sacerdotales, lo pasaría con mi padre. Instintivamente pensaba en los que ya no tenían padre. Pero Dios tiene su hora para cada uno, y viene siempre fuera de nuestros cálculos.

Este año, al escribir sobre el día de los padres, también yo tengo que comenzar:

— **Nosotros, los que ya no tenemos padre . . .**

Bueno. No lo tenemos aquí, junto a nosotros. Porque yo creo firmemente en la Resurrección de Jesucristo, creo que hay otra vida y que a nuestros seres queridos los volveremos a encontrar.

Pero su ausencia terrena deja un hueco que los humanos llenamos con oraciones y recuerdos.

¿COMO DEBE SER UN PADRE?

El día de los padres es una buena fecha para recordar. Dando a la palabra toda la riqueza de su etimología, que más que un ejercicio de la memoria significa una actividad del corazón — recordarse (volver a traer al corazón, o más exactamente, volver a darle corazón a las cosas.) Es por eso que se dice que, recordar es volver a vivir.

¿Cómo debe ser un padre? ¿Quién es, de hecho, un verdadero padre? Porque no basta dar el ser para poder decir que se es padre de verdad. La función de dar el ser la realizan también los animales. El hombre, el ser humano, la paternidad humana, añade a la función la comunicación y la relación permanente. Comunicación que une las almas y relación permanente que cristaliza en la amistad y la confianza.

AMAR MUCHO A SU ESPOSA

La primera característica de un buen padre es amar mucho a su esposa. Amar hace poca relación a esa invasión de placer y erotismo que últimamente ha conmovido a nuestra sociedad, sobre todo la occidental. Amar es buscar el bien del otro, es sacrificarse por el otro, es tener en cuenta al otro y hacer feliz al otro. Esta es la primera cualidad de un padre: amar mucho, distinguir mucho, respetar mucho a su esposa, la madre de sus hijos. Porque lo primero que los hijos necesitan en sus vidas, antes que cosas, es a sus padres. Pero a sus padres queriéndose mucho entre sí. Para que los hijos vayan creciendo sintiéndose seguros.

La segunda cualidad de un buen padre es que quiera mucho a sus hijos. A todos, sin preferencias.

Como la comida, los hijos necesitan el amor tangible de su padre. Desde que nacen, y siempre. Sin interrupción ni altibajos.

Así los hijos van creciendo sintiéndose amados. Es esencial este sentimiento para la normalidad y felicidad de los hijos.

Este amor del padre a los hijos lo manifestará de varios modos. Dándose él mismo lo más posible: Dando a los hijos su presencia, su tiempo y su interés. Esto es imprescindible. Y ninguna cosa ni objeto, por muy valioso que sea, podrá suplir la ausencia y el interés de un padre en el hogar.

META DEL PADRE

Por supuesto, no basta la presencia física. Ha de ser una presencia de liderazgo y de amor. El padre es la autoridad. Autoridad que se expresará en la doble vertiente de la firmeza cuando se trate de principios y flexibilidad al tratarse de lo accidental.

El padre es también el proveedor de un hogar. El ideal sería que su trabajo bastara para que la madre — reina del hogar — pudiera desarrollar en casa sus imprescindibles tareas.

La meta de un padre será hacer un hombre de cada hijo, preparándolo para la vida. Antes que proponerse hacer de sus hijos un médico, un ingeniero, un militar o un sacerdote, debe un padre trabajar para hacer de cada hijo un hombre.

No hay educación completa sin religión. Un hombre sin fe es un hombre deficiente. La religión no es una asignatura de colegio. La religión es una vivencia. Los hijos serán religiosos sólo si los padres lo son. Un niño aprende a rezar porque vio a sus padres rezar. De otro modo ólo aprenderá oraciones.

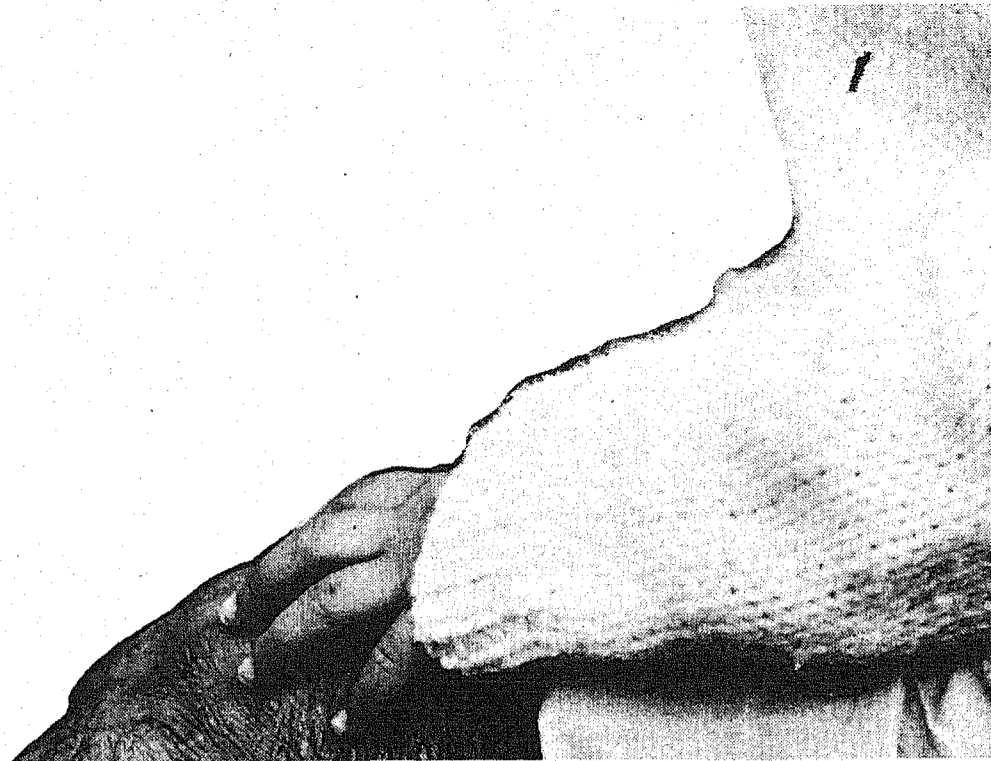
Un niño aprenderá y amarán la comunión cuando vea comulgar a sus padres. De otra forma aprenderá un rito obligatorio.

Cuando un padre pasa algunas noches — después de trabajar arduamente durante el día y visiblemente cansado — delante del Santísimo Sacramento, es porque Dios está allí, y Dios es alguien muy importante.

Cuando un padre, a pesar de las obligaciones que conlleva sacar adelante una familia, encuentra tiempo para rezar con su esposa y los hijos, el rosario, es porque la Virgen María es una madre muy amable.

El templo de un padre se demuestra cuando la vida propina serios golpetazos. Como la emigración y el exilio y no se desfallece.

La calidad de un padre y la conciencia de su papel en el plan de Dios se evidencia cuando Dios llama a los hijos. Dios los llama de diversos modos. A unos los llama por la vocación religiosa y sacerdotal: Cuando ese padre hace pensar al hijo, no sea que todo fuera un espejismo y la frustración tronchara luego una vida joven; pero al ver claro el camino de Dios lo deja ir y lo despide con una bendición, ese padre sabe que los



hijos son de Dios y a El le pertenecen.

Dios llama a otros hijos al matrimonio. Cuando un padre los deja ir sin retenerlos para sí, pensando que en vez de perderlos gana más hijos con el matrimonio, demuestra saber que cada hijo tiene derecho a su destino y felicidad.

Dios llama también a los hijos con la muerte. Cuando a unos padres se les mueren uno y dos hijitos, y esos padres bajan la cabeza y dicen las palabras de Job: "Dios nos lo dió y Dios nos los quitó" . . . "Ahora tenemos dos ángeles en el cielo", esos padres demuestran comprender que los padres son administradores de Dios y que los hijos son de Dios.

Cuando un padre lo es de verdad, su esposa y sus hijos de

la tierra están junto a él en la hora de la gran partida. Y los del cielo — porque con la vestidura bautismal se va derecho al cielo — lo esperan en la puerta para llevarlo hasta Dios.

¡Día de los Padres! Qué hermoso es recordar al padre que se fué y no encontrar un manchón de vida deshonesto, ni una lágrima de vida sin Dios. Recordar y ver la vida de un hombre normal, bueno, cristiano, alegre, en cuyo hogar desde la esposa hasta el último hijo, todos saben cantar. Tener un padre de verdad es tener, o haber tenido, un tesoro.

Perdón. He hecho el retrato de mi padre. Pero pensé que era lo mejor que yo podía escribir para el Día de los Padres. Yo vivo orgulloso de mi padre.



Ante el Día de los Padres

Por el Dr. JOSE M. RODRIGUEZ HADED

El tercer domingo de junio se celebra el "Día de los Padres". Un día especial para honrar, con más cariño, al jefe de la familia y cabeza del hogar.

"Honrar al padre y a la madre" es un Mandamiento de la Santa Ley de Dios que obliga todos los días del año; y aún tras los umbrales del Más Allá.

¡Qué íntima satisfacción para un padre saberse querido! ¡Qué gozo tan grande para un hijo reconocer el esfuerzo y los sacrificios de su padre!

Por eso es bueno que ante el "Día de los Padres" pensemos, un poquito siquiera, en la herida y el dolor que para un hijo significa no tener padre. No sólo en la orfandad de su muerte sino en la tragedia que, muchas veces, crea la ley del divorcio que deja a tantos pobrecitos huérfanos con los padres vivos, sin padres teniéndolos efectivamente. Y pensemos también en la tristeza y en el dolor que significa para un hijo no poder llevar el apellido de su progenitor, que en su infamia ni éso le dejó. Ni apellido, ni cariño, ni el apoyo del brazo protector que le encamine en el sendero de la vida.

Se ha dicho repetidamente que hay crisis de padres; y es verdad. Ahí es donde radican, precisamente, los problemas

nacionales. En el hogar es donde está la raíz para la solución de los problemas de la Nación. No lo busquemos en otra parte. Como sean los hogares así será el país. Si la moral privada está deshecha, no podrá estar mejor la moral pública. Cuando haya en los hogares padres dignos, fieles, honrados, responsables de la educación de sus hijos; tendremos también gobernantes dignos, responsables y honrados. Porque la familia es el espejo de la nación.

Día de los Padres . . . Que amen y respeten a sus papás los que gozan la dicha inefable de tenerlos a su lado. Los que los hemos perdido, tengamos para él nuestra fervorosa plegaria, como el mejor tributo del cariño que no muere y del recuerdo que no se marchita. Los hombres de fe sabemos que nunca estamos huérfanos. Aunque la humanidad sumida en sus luchas egoístas, enfebrecidas en los placeres materiales parece que lo olvida, sobre todo los hombres, — creyentes o incrédulos, libres u oprimidos, buenos o malos, hijos suyos al fin, — se posa llena de amorosa ternura y de misericordia, no sólo un día del año sino todos los días de la vida, la mirada que consuela y que salva, que ampara y que alienta, de Aquél que nos enseñó a decirle: Padre nuestro que estás en el cielo . . .

ULTIMAMENTE dijo el PAPA



Condensado por
P. ERNESTO MOLANO

QUE TODOS SEAN UNO:

"Esta unidad se basa en la fé por la que creemos que la Iglesia es de origen divino y se encuentra asistida constantemente por el Espíritu Santo. Que esta unidad os ligue sobre todo a la Sede Apostólica. Que la unidad asocie a todos los Obispos entre sí, que preocupados por la caridad, por la sinceridad y sobre todo por la fidelidad a Dios y a su ministerio, vayan de acuerdo en sus acciones, en sus palabras y en su modo de obrar. Que haya unidad entre los Obispos y el clero para que constituyan un único presbiterio y una única familia, cuyo padre es el Obispo. Ya sabéis que una familia permanece unida cuando la autoridad paterna se ejerce con benevolencia y con vigilancia, correspondida con respeto, veneración y amor. Esta unidad que a veces por causa de los defectos humanos se conserva en circunstancias normales solo a costa de grandes esfuerzos, es indispensable en la Iglesia" (Junio 3/72).

DESPREOCUPACION:

"Existe entre los católicos el peligro de no preocuparse para nada de la actividad misionera de la Iglesia. Es verdad que no a todos los cristianos se intima el precepto de ir a predicar el Evangelio a los gentiles. Para esta tarea el Señor elige a un determinado número de sacerdotes, religiosos y seglares, a los cuales la autoridad legítima envía a las misiones. Pero entiéndase bien que estos son enviados en nombre del pueblo de Dios, ya que toman como misión propia evangelizar la Iglesia. Pero a todos obliga el tener un corazón misionero. De hecho los cristianos tienen la obligación de cooperar en la medida de sus fuerzas: con su palabra, con su pluma, con su dinero, con su trabajo manual, o empleando su mismo tiempo. Algunos podrán ofrecer sus tribulaciones, dolores y alegrías" (Mensaje para Oct. 1972).

VIETNAM & IRLANDA: BURUNDI:

"Podríamos recordaros una vez más nuestra dolorosa amargura por la situación del Vietnam y de Irlanda del Norte, pero hoy no podemos callar sobre una nueva desgarradora aflicción, que nos viene de un país del Africa, Burundi, donde se registra una lucha sangüinaria entre hermanos de una misma nación en vía de desarrollo prometedor. La situación es tan trágica y paradójica que también nosotros hemos mandado un Enviado especial para llevar consejo, consuelo y socorro, en la confianza de que pronto volverá a reinar el sentido humano y cristiano, hacia el cual ese país se mostró siempre altamente sensible y en la esperanza de que la justicia y el orden mantendrán y fortalecerán la hermandad entre las varias categorías étnicas de aquella nación y no la destruirán barbaramente. Esperamos cesen rápidamente los asesinatos masivos organizados contra inocentes". (Mayo 28/72).

MARAVILLOSA PLENITUD:

"Dios está con nosotros, se ha hecho noticia viva, víctima propiciatoria por nuestros pecados y siendo rico se hizo pobre por amor nuestro, para que fuésemos ricos por su pobreza. Y esta cercanía amorosa, esta comunión de Dios con nosotros, alcanza su íntima y maravillosa plenitud cuando Cristo mismo se hace comida y bebida para que tengamos la vida de los que vivirán siempre. Es el culmen de la bondad de Dios para el hombre, que con derecho puede decir: "Ya no soy yo el que vivo, sino que es Cristo el que vive en mí". El misterio de su vida y resurrección están perpetuados para siempre en el sacrificio eucarístico." (Mayo 28/72).

CARIDAD INTERNACIONAL:

"Es la que debe realizarse dentro de la gran familia humana, mediante la búsqueda de la mutua comprensión, la aceptación del otro, la ayuda en la diversidad de vuestras culturas; preocupándoos por articular y coordinar vuestras iniciativas nacionales en una perspectiva verdaderamente internacional, sin rivalidades de influencias o de predominancias particulares; atentos a la puesta en común de vuestros distintos dones y preocupaciones, para que se sostengan los unos a los otros y recíprocamente se ayuden de manera eficaz; los más favorecidos materialmente asumiendo las necesidades de los más desprovistos, con el fin de que la caridad sea la expresión auténtica de la colaboración universal" (Junio 1/72).

Comienza hoy en Washington reunión de pastoral hispana

WASHINGTON — Un "Encuentro Hispano de Pastoral" que se efectuará en esta capital del 19 al 22 de junio ha sido calificado como el primer paso hacia el desarrollo de una efectiva pastoral para los pueblos de habla hispana en Estados Unidos.

El Encuentro está siendo convocado y planeado por la

división de habla hispana de la Conferencia Católica de Estados Unidos.

El Cardenal John Krol, presidente de la Conferencia Católica de Estados Unidos y el secretario general, Obispo José L. Bernardin, participarán en la reunión. Se ha invitado a miembros de la jerarquía, representantes diocesanos y líderes de comu-

nidades hispanas en distintas partes de Estados Unidos.

Estados Unidos está considerada hoy como la quinta nación en población de habla hispana del mundo. En primer lugar aparece México con 50 millones de personas, España con 33 millones, Argentina, 24 millones y Colombia 21 millones.

El último censo arrojó un total de 13 millones 800 mil

personas de nombre hispano en Estados Unidos.

Pablo Sedillo, director de la División para Habla Hispana de la Conferencia Católica de Estados Unidos dijo que el 90 por ciento de esos hispanos es católico. Igualmente dijo que de los aproximadamente 50 millones de católicos en Estados Unidos, el 25 por ciento era de habla hispana.



Alrededor del MUNDO

El hecho de que Jacqueline Kennedy Onassis recibiera la comunión en una misa reciente en el cementerio de Arlington ha despertado un torrente de críticas por parte de católicos y excatólicos a lo ancho de Estados Unidos. La mayor parte de las protestas procede de católicos divorciados y vueltos a casar o casados con divorciados, o casados en otras religiones. El sacerdote Alberto F. Pereira, quien ofició esa misa, dijo que su teléfono no cesaba de recibir llamadas día y noche. "Nunca me imaginé que las personas pudieran ser tan rencorosas", dijo. "Muchos de ellos gritaban e insultaban. Me acusaban a mí de sacrilego y a ella de pecadora."

"Lo que el público no comprende es que ella, Jacqueline, se acercó, vino a recibir la comunión. No fue el sacerdote a dársela, ella vino a recibirla. Ningún sacerdote podía bajo esas circunstancias rechazarla y negarle la comunión. Eso sería prejuicio por parte del sacerdote," explicó el Padre Pereira. En otra parte de esta edición, en inglés, aparece una amplia información sobre el incidente, así como algunas conjeturas sobre el alcance

del matrimonio Onassis, siendo él previamente divorciado, pero habiendo contraído nuevas nupcias con Jacqueline en la Iglesia Ortodoxa, que si acepta el divorcio. (Ver p. 3).

Un editorial del 'Journal of the American Medical Association' coincide con los pronunciamientos de un teólogo metodista — y hombres de otros credos — en el sentido de que los experimentos de vida en probetas ('test-tube babies') son moralmente nocivos. En el número de junio 5 el editorial se pregunta si la inseminación artificial es un procedimiento ético. El editorial acompaña a un estudio por el Dr. Raul Ramsey, teólogo metodista de la Universidad de Princeton, quien declara que la "vitro-fertilización constituye experimentos médicos no éticos sobre posibles futuros seres humanos."

En Filadelfia, la Convención Bautista del Sur condenó la "depravación moral" de muchas películas y pidiendo una campaña de protestas contra las mismas. La resolución también condenó los programas de televisión que 'degradan el sexo, glorifican la violencia y niegan la decencia moral.'

ORACION DE LOS FIELES

DECIMO PRIMER DOMINGO DEL AÑO
(18 de junio)

CELEBRANTE: En el Evangelio de hoy, San Mateo nos presenta en considerable detalle lo profundamente compadecido que estaba Jesús al observar cuan afligida, abatida y descorazonada estaba la multitud de sus tiempos. Nuestra fe nos dice que el no está menos compadecido de nosotros en este verano de 1972 al presentar nuestras peticiones ante Dios.

LECTOR: Nuestra respuesta hoy será "Señor, ten misericordia de nosotros."

1. Por nuestros líderes espirituales, especialmente el Papa Paulo y el Arzobispo Carroll y todos los obispos, para que sean instrumentos de la compasión de Dios en nuestro ambiente, oremos al Señor.

2. Por los jóvenes de nuestra nación y de todas partes, para que estén abiertos a la invitación del Espíritu Santo y sigan a Cristo en las obras de misericordia, oremos al Señor.

3. Por los hombres y mujeres aptos y conscientes, capaces de ostentar responsables cargos políticos, para que tengan el valor y la integridad de servir a su nación en este tiempo de necesidad, oremos al Señor.

4. Por los enfermos y los afligidos, los ancianos y los pobres, los abandonados y los tullidos, para que experimenten la compasión de Cristo en una manera muy especial, oremos al Señor.

5. Por los viajantes y vacacionistas para que sean considerados con el prójimo en la carretera y ayuden a disminuir las estadísticas de muertos y heridos, oremos al Señor.

CELEBRANTE: Padre Nuestro, danos la gracia de seguir el ejemplo de Jesús y no ser indiferentes a las necesidades de nuestros semejantes, especialmente "los abatidos y afligidos como oveja sin pastor". Comprenderemos más claramente que si somos compasivos con otros, tendremos razón para esperar Tu compasión en nuestras vidas. Por Cristo, Tu Hijo, Nuestro Señor.



Suplemento en Español de "VOICE"

Breves locales

Felipe Villanueva se graduó magna cum laude en el Biscayne College. No sólo por las altas notas, sino por sus múltiples actividades extra-curriculares, el joven Villanueva es mencionado en la edición de este año del "Who is Who Among Students in American Colleges and Universities." En septiembre comenzará a estudiar medicina en la Universidad de Miami.

Roberto Julio González, que en julio de 1968 se graduó como "valedictorian" en la escuela parroquial Gesu, volvió a ser "valedictorian" al graduarse en el Archbishop Curley High School. Recibió una beca para comenzar estudios físico-matemáticos en la Universidad de Harvard.

A partir del lunes 19 se ofrecerá un programa de instrucción de navegación a vela para muchachos y muchachas entre 9 y 15 años en el Estadio Marino. El curso se repetirá todas las semanas hasta el primero de septiembre, con grupos de clases en la mañana y la tarde. Las planillas se pueden obtener en el mismo estadio marino en cualquiera de las piscinas municipales de la Ciudad de Miami, en la sección de recreo de la

ciudad, Dinner Key, o en el Departamento de Publicidad y Turismo, 499 Biscayne Blvd.

Los Caballeros de Colón del Consejo Nuestra Señora de la Caridad, en los pasos iniciales de una campaña destinada a recaudar fondos para la adquisición de un local propio. Pascual Rodríguez encabeza el comité recaudador y trabaja con optimismo.

La Asociación de Damas del Consejo N.S. de la Caridad de los Caballeros de Colón recaudó efectos de canastilla para obsequiar a dos madres en la sección agrícola de Naranja, parroquia de St. Ana. Así mismo donaron pañales y otros efectos para el 'nursery' de St. Ann en Naranja, y todos los meses se envían cajas de leche para los niños al cuidado de esa creche que auspicia la parroquia del Padre José M. Paz.

El próximo jueves, día 22, se celebrarán las elecciones para los distintos cargos de oficiales en el Consejo Caridad de Caballeros de Colón. Oportunamente ofreceremos la relación de los electos.

El Baile de Colores fue un

rotundo éxito. Tanto que ya varios cursillistas quieren organizar otro baile, para fecha próxima. Algunos sugieren un baile de fin de año.

En el Moulin Rouge Motel, el pasado fin de semana, otros 16 matrimonios participaron en un nuevo encuentro conyugal ofrecido por el Movimiento Familiar Cristiano. Mientras tanto, el MFC sigue penetrando en el área agrícola del Sur de Dade. Ya hay tres equipos de matrimonios chicanos y mexicanos en la parroquia de Santa Ana, Naranja.

El MFC se ha desplazado también hacia el área azucarera de Clewiston y Belle Glade. Tanto en Naranja como en el área azucarera, las religiosas guadalupanas fueron las 'introducidas de embajadoras'.

Crece el entusiasmo para el festival "Un San Juan en San Roberto", los días 24 y 25, en los terrenos y locales de San Roberto Belarmino. Hay quienes dicen que habrá una 'fogata de San Juan', como en las tradicionales fiestas hispanas del día de San Juan. Y suculentas comidas cubanas, puertorriqueñas, españolas e italianas.

Cine Club AAA

Mañana, sábado, a las 8 p.m. en el auditorium de la Academia de la Asunción se presentará la última película del ciclo 1971-72 del Cine Club de las Antiguas Alumnas del Apostolado.

El cine como espectáculo y como negocio es el tema de esta última presentación del Cine-Club en la que se exhibirá la película 'Love is a many splendored thing', con Jennifer Jones y William Holden.

Esta película ganó el Oscar de 1955 como la mejor de su año, y fue también una de las películas más taquilleras de su tiempo y todos los tiempos.



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Four priests appointed to Curley High faculty

(continued from page 1)

ORDAINED in 1958 he has served as a director of youth activity in Broward County, and assistant director of Lay Retreats, and has a Master's Degree in Education awarded him by Catholic University of America, Washington, D.C., as well as a Bachelor's Degree in Sacred Theology.

Father Engbers, who was appointed supervising principal of Archbishop Curley High School in 1970, had formerly served as a member of the faculty at Cardinal Gibbons High School and assistant supervising principal at Immaculata-LaSalle High School. He is also an assistant to the Superintendent of Schools in the North Dade Deanery.

Ordained to the priesthood in 1967, Father Engbers has a Master's Degree in Education awarded him at Loyola College, Baltimore, and is a chaplain for the Miami Fire Dept.

Father Vereb was formerly a member of the faculty and subsequently supervising principal at Msgr. Edward Pace High School.

HE HAS a Master of Arts degree in German Literature earned at Prinz Ludwig University, Munich; and a Master of Arts degree in Economics awarded to him by Southern Methodist University, Dallas, Tex. He was ordained in 1947 in Hungary.

Now a candidate for Master's Degree in counseling psychology, Father Szetela was formerly a member of the faculty at Marianapolis Preparatory School, Thompson, Conn., and during the past year was an assistant campus minister at Catholic University of America.

Ordained to the priesthood in 1959, he has a Master of Arts Degree in U.S. History earned at Catholic University as well as a Licentiate in Sacred Theology.

Tax credits get support

(continued from page 1)

be reduced as the parent's income rose above a certain level. No one would get a credit larger than the amount of his tax.

Serious interest in tax credits as a form of federal assistance to nonpublic school parents dates to June, 1971, when the U.S. Supreme Court — in cases from Pennsylvania, Rhode Island, and Connecticut — held state programs of direct aid to nonpublic schools through the purchase of secular services and teacher salary supplements to be unconstitutional.

In the wake of the decision, nonpublic school backers turned to tax credits as a means of providing assistance to parents without falling afoul of the courts.

In a report issued in April, the President's Panel on Nonpublic Education urged "prompt enactment" of tax credit legislation by Congress. The panel expressed confidence that tax credits would "meet constitutional criteria" and "promote the public good by sustaining the current private investment in nonpublic education."

President Nixon is on record in support

of the proposition that nonpublic education needs and deserves federal help. Speaking in April to the National Catholic Educational Association, he said:

"AMERICA NEEDS her nonpublic schools. Those nonpublic schools need help. Therefore, we must and will find ways to provide that help."

The President did not specifically commit himself to tax credits, saying he wanted to take the "extra time" needed to make sure his eventual legislative proposals are workable and constitutional. But this has not deterred tax credit supporters.

Leading the effort is CREDIT, a newly formed organization of nonpublic school educators headed by a rabbi and including Catholic and Protestant support.

In recent weeks CREDIT has sponsored a series of regional meetings around the country to mobilize support for tax credits. Using as its theme "Give credit where it's due," the group stresses two points — abstract justice and dollars and cents realities.

NEXT: Tax credits analyzed.

Population issue—crisis of values

(continued from page 7)

improvement of techniques used in population research."

Population studies must also be broadened to include research on the significance of children to parents, and the particular values of different sizes of families. This would be additionally helpful to parents in making responsible decisions.

Arthur J. Dyck, Harvard University professor of Population Ethics, is also concerned with the question of truth in population policies. Dr. Dyck writes:

"Often, in discussions of population policy, there are allusions to the use of propaganda. This word threatens to create a credibility gap. If by propaganda we mean trying to persuade people that a certain policy is in their interest, without giving them the facts that will allow them to decide whether it is actually in their interest, we violate the canons of veracity. Moreover, we do not satisfy the criterion of giving people as many of the facts as possible, and hence do not respect their potential to make a morally correct deci-

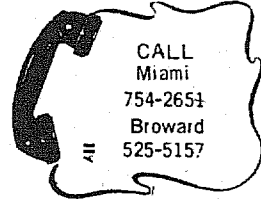
sion and to act upon it."

These are the years which are critical in the formation of a U.S. population policy or a family policy which would include population concerns.

It's obvious that the

policy must spring from a value-based philosophy if it is to be ethically acceptable, because ethics and values, recognized and promoted, develop a healthy society that knows what it's about and where it's going.

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GARAGE SALE — bedroom set, living room sets, single hide-away bed, dresser, miscellaneous articles. 424 N.E. 63 St., Friday — Sat. Sun., 10-6.

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21A Miscellaneous Wanted

Donation wanted of small cabin cruiser for use of missionary priest in Haiti. Write Box 130, The Voice, 6201 Bisc. Blvd., Miami 33138.

21 Miscellaneous for Sale

No. 321A — A.B. Dick offset machine, excellent cond. \$1200. St. Catherine Rectory — 274-6333.

Professional drum set (Ludvig), original value \$700. — will sell for \$300. 871-5337.

22 Air Conditioners for Sale

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Business Briefs

Free guide book offered

KLM ROYAL DUTCH AIRLINES is offering a 224-page paperback guidebook for Dutch travelers. It contains detailed information on quality and prices and a city-by-city guide to shops throughout Holland, as well as conversion charts and useful words and phrases in Dutch. The free guide is available at all KLM offices or by writing James V. Reed, KLM Royal Dutch Airlines, 609 Fifth Ave., New York, N.Y., 10017.

SCOTTY'S HOME BUILDERS SUPPLY, INC. recently decided to register 200,000 shares of its common stock with the Securities and Exchange Commission according to James W. Sweet, chairman of the Board and President of the Florida-based chain of building supply stores.

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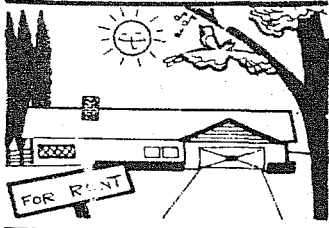
7 School and Instructions

Tutoring — Certified teacher. English, remedial reading phonics and French by native. Students & adults. Reas. 681-9884.

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RENTALS

40 Apartments for Rent

Deerfield Beach Summer Rental. Effcy's from \$33, 1 bedroom, \$55 weekly. 1/2 block to Beach. Aircond., color TV, pool. Sea Esta. 2060 N.E. 1 St., Deerfield. 399-0330.

Big nice unfurn. 1 bedroom apt. 7721 N.W. 4 Ct.

2 bedroom furn. apt., reasonable. Adults, might take children - Near St. Mary, Corpus Christi, leases. 751-0726.

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Couples - you may have wished for modern air conditioned retirement living all your lives. This is now possible to achieve within your budget. CTA TOWERS rents an active creative way of living for retirees. Men as well as their wives have a great deal of social, cultural, and educational activities to interest them. Call Mrs. Pino and hear what our new non-profit rents are. 854-0220.

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41 Homes For Rent

1/2 block from Blessed Trinity Church and buses. 3 bedroom. \$250 871-5428.

MIAMI SHORES HOME

Gorgeous 2 bedroom, furn. with utilities. \$350. Also lovely furn. apartment, \$185 with utilities. Angela Daley Realtor 891-6212.

42 Rooms For Rent

5 room apt., furnished. No pets. adults only. \$95 month. G. D'Annoso. 167 N.W. 23 St. Miami.

52 Homes For Sale

Miami Shores

3 BEDROOM - POOL. Terrific value. Modern, spacious rancher, on large corner. Top residential location. \$69,500.

CARMINE BRAVO REALTOR 754-4731.

North Miami

Holy Family Parish

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ALSO RETIREE SPECIAL \$12,900 1 bedroom doll house, fenced. Taxes only \$4. Furnished too! ANGELA DALEY REALTOR 713 N.E. 125 St. 891-6212

Southwest

4 bedroom, 2 bath, split plan. Formal dining room, sunken living room, family room, screened patio. Central air & heat, wall to wall carpets, custom drapes, tile traffic-free foyer, 1 car garage, dishwasher, disposal. Owner anxious to sell. FHA or VA. Priced \$30's. Call John P. Marangos Associates 667-4827. After hours. 238-4925.

SOUTH DADE REALTY INC.

TO BUY, SELL, RENT. SOUTHWEST PROPERTIES MULLEN REALTOR 261-1331

Northwest

Midway Mall Area

Plus interior decor describes this spacious 2 bedroom, 1 bath home. Beautiful living room, lovely dining room. Fully equipped kitchen and utility room. cozy family room and screened rear patio with Cuban tile floor and wood beam ceiling. Perfect condition. A treat - so see. FHA terms. Must sell. Call Betty Amsterdam Associate.

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3 Bedroom, 3 Bath

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EDEN REALTY CO. REALTORS 759-2488

READ THE VOICE CLASSIFIED

Hollywood

COUNTY RANCH ESTATE

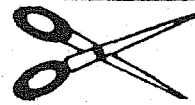
Beautiful custom built home. Sunshine Rancher, also barn with lights and water, 2 1/2 acres land. Nicely landscaped, completely fenced, priced to sell.

J. A. O'BRIEN REALTOR

6326 PEMBROKE ROAD 989-2096 EVES. 989-1902, 983-8427

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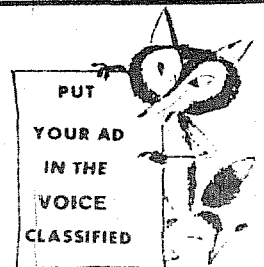
Windows washed, screens, awnings cleaned. Wall washing. Al Dee (Member St. Mary's) 757-3875 or 751-2580.

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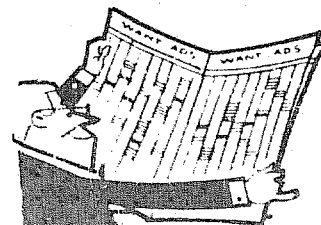
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