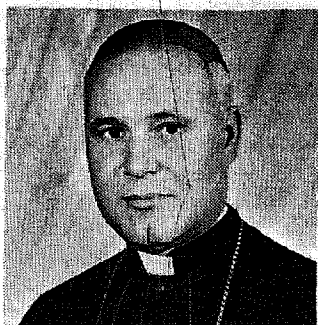


Establishing New Province And Elevating Archbishop Cathedral Rites Thursday

For the second time in less than 10 years the Cathedral of St. Mary will be the scene of historic rites of statewide and national significance when at 11 a.m. on Thursday, June 13, the newest ecclesiastical province of the Church in the United States will be formally established with Archbishop-Designate Coleman F. Carroll as its Archbishop and Metropolitan.

On May 8, Pope Paul VI announced the establishment of the Province of Miami with Miami as the metropolitan See and the Dioceses of St. Augustine, St. Petersburg and Orlan-



Archbishop Luigi Raimondi

do as suffragans.

Archbishop Carroll was appointed first Archbishop of Miami, just nine years and seven months after he was installed as First Bishop of the then



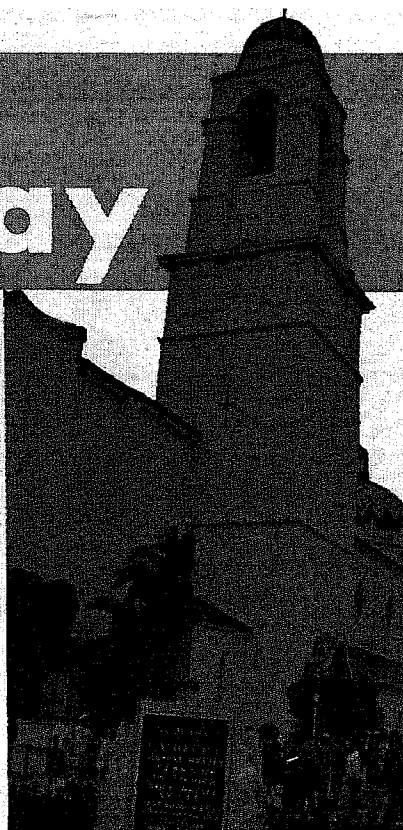
Archbishop John F. Dearden

newly-established Diocese of Miami, during solemn ceremonies on Oct. 7, 1958 in the Cathedral.

Archbishop Luigi Raimondi, Apostolic Delegate in the United

States, will preside at the reading of papal decrees during the solemn ceremonies Thursday, the Feast of Corpus Christi, which will be attended by more than 1,200 persons including members of the hierarchy from North and South America, priests and Religious from the Archdiocese and from Florida's three other Sees, representatives of other faiths; city, county and state dignitaries; and representatives of Archdiocesan organizations.

The Apostolic Delegate will also be the principal concelebrant of the Mass which will follow ceremonies of elevation, (Continued on Page 3)



Cardinals Will Lead So. America Delegation Of Prelates To Miami

Two Latin American cardinals will lead a delegation of ecclesiastical dignitaries from South and Central America who will be present for the formal establishment of the new ecclesiastical Province of Miami and the elevation of Archbishop-Designate Coleman F. Carroll during ceremonies on Thursday, June 13, in the Cathedral of St. Mary.

Angelo Cardinal Rossi, Archbishop of Sao Paulo, Brazil, president, National Episcopal Conference of Brazil; and Raul Cardinal Silva Henriquez, Archbishop of Santiago, Chile, president of the National Episcopal Conference of Chile, will participate in the ceremonies which will begin at 11 a.m.

Other Latin American prelates and clergy who have accepted the invitation of Archbishop Carroll, acting chairman of the U.S. Bishops' Committee for Latin America, to participate include:

Archbishop Luis Aponte, San Juan, Puerto Rico, president, National Episcopal Conference of Puerto Rico; Archbishop Avelar Brandao Vilela, Teresina, Brazil, president, CELAM; Archbishop-Primate Miguel Dario Miranda, Mexico; Archbishop Pablo Munoz, Vega, Quito, Ecuador, first vice president of CELAM; Bishop Juan Carlos Aramburu, vice president of the National Episcopal Conference of Argentina; Bishop Mark McGrath, C.S.C., Santiago de Veraguas, Panama, second vice president of CELAM; Bishop Alfred Mendez, C.S.C., Arecibo, Puerto Rico; Auxiliary Bishop Juan de Dios Lopez Victoria, San Juan; Father Manuel Edwards, president, Latin American Con-

federation of Religious; and Father Renato Poblete, S. J.,

director, Social Religious Office, Santiago, Chile.



Pope 'Profoundly Grieved'

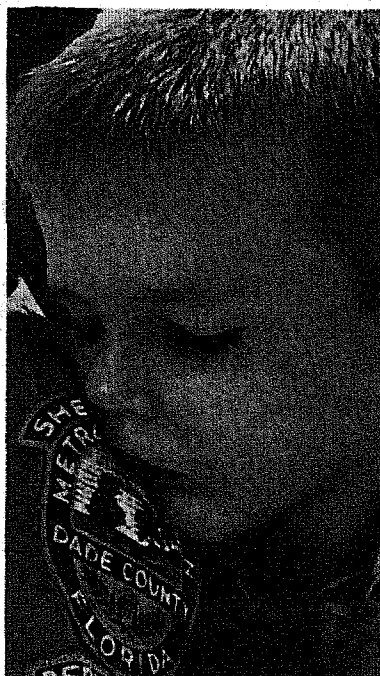
VATICAN CITY—Pope Paul VI told a Wednesday audience at St. Peter's that "we cannot fail to be silent in sadness that comes with the news of an attempt on the life of Robert Kennedy."

The Pontiff deplored the crime and expressed fervent wishes for the wounded victim. Pope Paul said "indignation that passes through the world because of this terrible episode may bring about the common desire to abandon methods of violence, conflict, struggle and crime."

Amleto Cardinal Cicognani, Vatican Secretary of State, sent the following telegram to Francis Cardinal McIntyre, of Los Angeles:

"The Holy Father is profoundly grieved to learn of the tragic attempt on the life of Sen. Robert Kennedy. He deplores this inhuman act of violence. His Holiness, while requesting your Eminence to keep him informed on the condition of Senator Kennedy, would have you also convey the assurance of his prayers and apostolic benediction which Pope imparts in pledge of strengthening and comforting divine grace, to Senator Kennedy and his family."

"CURTAIN GOING UP" was the call last week when members of the Class of 1968 graduated into new worlds.



SECURITY of a police officer's shoulder for this youth is in disparity to the problems which face law enforcement today, according to E. Wilson Purdy, see Page 14.

Here's Music Program

Following is the program of music which will be heard during the solemn ceremonies establishing the Province of Miami and elevating Archbishop-Designate Coleman F. Carroll to the rank of Archbishop of the Archdiocese of Miami and Metropolitan of the Province.

Herbert Huestis, Music Director at the Cathedral of St. Mary, mother church of the archdiocese, will direct and be the accompanist at the organ during the program, which will include:

Concerto 3 in G Minor for two organs
..... P. Antonio
Ave Maria for antiphonal choirs
..... N. Gilbert

Procession of Priests
Adagio from Sonata 4 for organ
..... J. S. Bach
Alleluia from Cantata 142
..... J. S. Bach

Entrance of Prelates
Hail Thee, Festival Day R. V. Williams

Ceremony of Elevation
Mass of Concelebration
Entrance antiphon
Lord Have Mercy John Buckley
Gloria
Alleluia and Sequence (Congregation)
Creed (Congregation)
Prayer of the Faithful (Congregation)
Offertory: "Praise God from Whom All Blessings Flow" R. V. Williams
Preface
"Holy, Holy, Holy"
Eucharistic Prayer: "Saraband," ..G.F. Handel
Great Amen
Our Father
Lamb of God
Communion Verse (Congregation)
Distribution of Communion: "Adornus Te"
..... O. di Lasso
"Grave from Sonata in G" ..B. Marcello
"O Magnum Mysterium, T.L. da Vittoria
Recessional: "For All The Saints"
..... R. V. Williams
Postlude: "Te Deum" M. Reger

St. Petersburg And Orlando Installations Slated June 17-18

Florida's two new Bishops will be installed in the new Diocese of St. Petersburg and Orlando during solemn rites on Monday, June 17, and Tuesday, June 18.

Auxiliary Bishop Charles B. McLaughlin of Raleigh will be installed at 10:30 a.m., Monday, June 17, in the Cathedral of St. Jude. Archbishop Luigi Raimondi, Apostolic Delegate in the United States, who will read the papal decree formally establishing the new See.

During the Mass of Concelebration which will follow, the Apostolic Delegate will be the principal concelebrant with Archbishop-Designate Cole-

man F. Carroll of Miami; Bishop McLaughlin, Bishop Paul Tanner of St. Augustine, Bishop-Elect William Borders of Orlando and a representative group of priests from the Diocese of St. Petersburg.

The newly-installed Bishop of St. Petersburg will preach during the Mass.

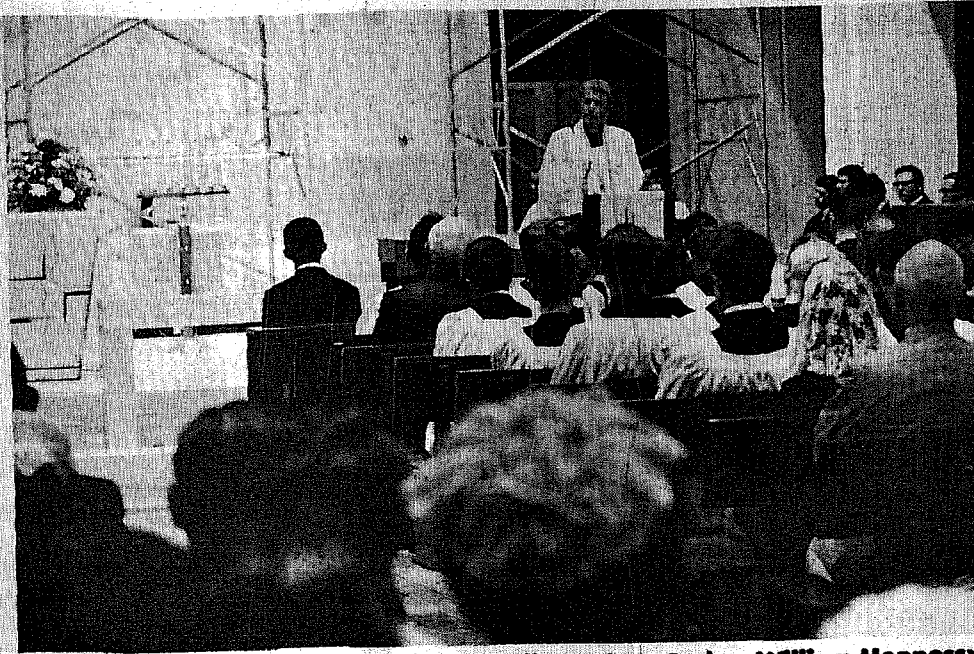
Bishop-Elect Borders will be consecrated during 10 a.m., rites in the Cathedral of St. Joseph, Baton Rouge, on Friday, June 14, and will be installed as First Bishop of Orlando at 11 a.m., on Tuesday, June 18, in St. Charles Borromeo Cathedral, Orlando.

Archbishop Raimondi, who will preside at the ceremonies and read the papal decrees establishing the new diocese, will concelebrate Mass with Archbishop Carroll, Bishop Borders, Bishop Robert E. Tracy of Baton Rouge, Bishop McLaughlin, Bishop Tanner, Msgr. Irvine Nugent, Daytona Beach; and Msgr. Stanley J. Ott, and Msgr. Leo Quillot, Baton Rouge.

Msgr. Michael J. Beerhalter, pastor, St. Anastasia parish, Fort Pierce, will be among a representative group of priests who will make promises of loyalty and fidelity on behalf of the clergy of the Diocese of Orlando.

THE VOICE

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



Commencement Address At Seminary Delivered By Father William Hennessy.

Diplomas Awarded At Seminary

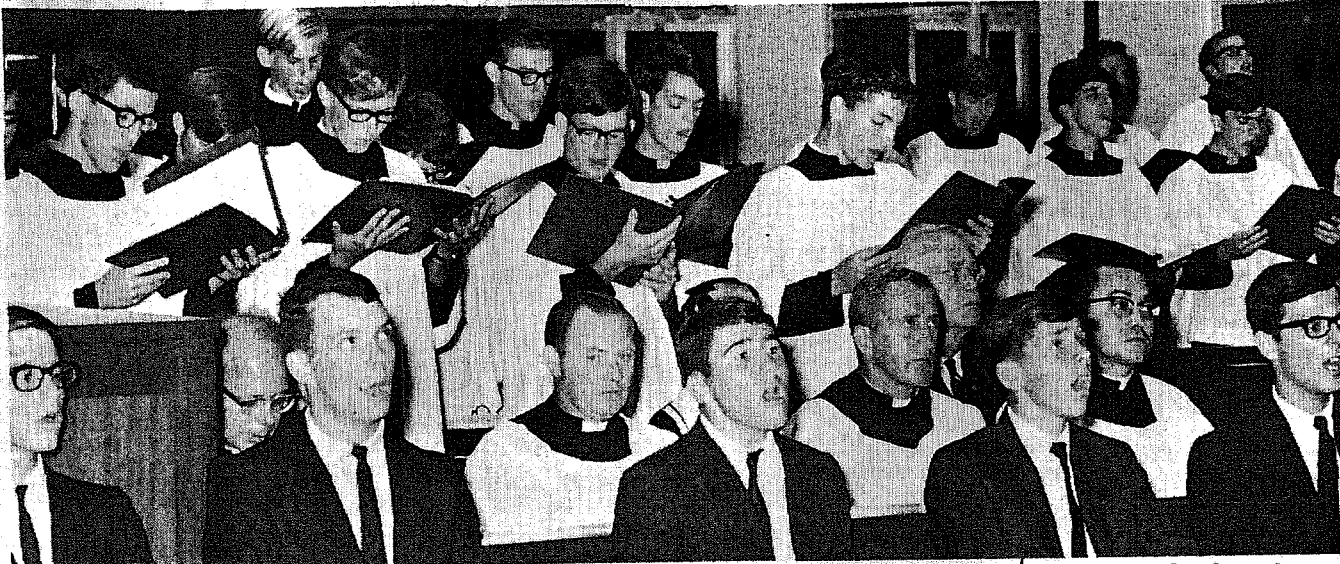
Young men preparing for the priesthood in the Archdiocese of Miami received diplomas from Archbishop-Designate Coleman F. Carroll during commencement exercises at St. John Vianney seminary, in Miami, last week.

While the priests and religious who staff the minor and major seminaries in the Archdiocese of Miami are responsible for the training of tomorrow's priests, it is in the home and through the example of loving, Christian parents that true vocations are formed, the Archbishop told the seminarian-graduates and their families.

High school diplomas were awarded to 15 young men. Fourteen seminarians who have completed two years of college level training at St. John Vianney received Associate of Arts degrees. The 14 college students will continue their education in September at the major Seminary of St. Vincent de Paul, Boynton Beach.



Diplomas Were Presented by Archbishop-Designate Coleman F. Carroll.



Seminary Choir Sang During Commencement for Young Men Sunday in St. Raphael Chapel

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Ceremony Of Elevation At Cathedral Thursday

(Continued from Page 1)

with Archbishop Carroll, Bishop Paul Tanner of St. Augustine; Bishop-Designate Charles McLaughlin of St. Petersburg; and Bishop-Elect William Borders of Orlando.

Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, who preached the sermon during the installation of Archbishop Carroll as Bishop of Miami, will preach during Thursday's Mass.

A colorful ecclesiastical procession of Catholic prelates and vested clergy of other faiths at 10:30 a.m. will precede the ceremonies of elevation.

Msgr. Robert W. Schiefen, V.G., pastor, Holy Family parish, North Miami, will lead the congregation in prayers for the Archbishop. Archbishop Carroll will then offer prayers for the people of the new province.

Papal decrees establishing the Province of Miami and elevating Archbishop Carroll to the rank of Archbishop and Metropolitan will be read by Msgr. John J. Fitzpatrick, Episcopal Vicar for Implementation of the Decrees of Vatican Council II in the Archdiocese of

Miami, and pastor, Corpus Christi parish.

Archbishop Raimondi will by decree promulgate the documents and speak to the congregation extending the felicitations of the Holy Father. Archbishop Carroll will make a brief response.

Plans for the ceremonies were finalized this week during a meeting of Archbishop Carroll with chairmen of the various committees appointed to handle details for the occasion.

Father Rene Gracida, pastor, Nativity parish, Hollywood; and chairman of the Archdiocesan Liturgy Commission serves as general chairman of arrangements.

Other committees are: Liturgical Ceremonies, Father Gracida and Father Charles Zinn, co-chairmen; Father John Donnelly, Father David G. Russell, Father James Briggs, Father Arthur DeBevoise and Father John Nevins.

Liturgical Music: Father John Buckley, C.M. and Herbert Huestis.

Ecumenical: Msgr. James F. Enright, chairman; Father Frederick Wass, Father John Kiernan, S.S.J., Father Cyril Burke, O.P. and Dr. Edward J. Lauth.

Housing and Hospitality:

Father Neil Flemming, chairman; Msgr. Dominic Barry, Msgr. William F. McKeever, Frank Mackle, James McCaughan and Nicholas Crane.

Transportation: Father John Nevins, chairman; Father Thomas O'Shea, Father Juan Lopez, Father Pedro Perez, Raymond Fogarty, Bart Bennett and Richard Fincher.

Civic Participation: Joseph Fitzgerald and Philip Lewis, co-chairmen.

Cathedral Arrangements: Msgr. David Bushey, rector of the Cathedral.

Private Masses in Hotels: Father William O'Shea, chairman; major and minor seminarians.

Ushers: Edward Atkins, chairman; F. Thomas Leonard and Joseph W. Myrtetus, vice-chairmen; George Ahearn, Paul Schaefer, Dr. Edward J. Lauth, Michael Assalone, Murray Blair Wright and Joseph H. Walker.

Radio and TV: Msgr. Joseph O'Shea, chairman; Tom Welstead, Ch. 10; Lionel Baxter, vice-president, Storer Broadcasting Co.; Sidney Ansin, president, Ch. 7; Mitchell Wolfson, president, Wometco Enterprises and Frank J. Rooney, Miami civic leader.



FINAL PLANS for the live and color televising and broadcasting of ceremonies formally establishing the Province of Miami with Archbishop-Designate Coleman F. Carroll as its Archbishop and Metropolitan were discussed in the Cathedral sanctuary this week by Msgr. Joseph O'Shea, left, with Marty Saxon, Carl Carlton, Bob Walton and Spears Mallis, production directors.

Security: Father Michael Sullivan, chairman; Al Gurdak and Jack Tighe, co-chairmen; Steve Hoida, Joseph Ciossen, Harry Lemily, William McGill, Jerry Reichardt, Tom Fox, Jerry Larick and William Kennedy.

Press: Msgr. James J. Walsh, chairman; George H. Monahan, Frank Uniack.

A First Aid station will be staffed by members of the Catholic Physicians Guild and the Archdiocesan Council of Catholic Nurses.

Bishop Is Consecrated

HOUSTON —(NC)— Bishop John J. Cassata was consecrated June 5 at St. Michael's church here.

The vicar general of the Galveston-Houston diocese and pastor of Holy Name parish, Houston, was appointed March 20 as titular bishop of Bida and auxiliary to Bishop Thomas K. Gorman of Dallas-Fort Worth.

The principal consecrator was Bishop Gorman. Co-consecrators were Bishop John L. Morkovsky, apostolic administrator of Galveston-Houston, and Auxiliary Bishop Frank F. Gretemann of Sioux City, Iowa.

As auxiliary bishop of the Dallas-Fort Worth diocese, Bishop Cassata will also serve as vicar general, episcopal vicar for Fort Worth; vice chancellor of the University of Dallas; and pastor of St. Patrick's co-cathedral, Fort Worth.

TV, Radio To Carry Rites Coverage Live

The impressive and colorful rites in the Cathedral of St. Mary on Thursday, June 13 will be covered live and in color by South Florida's television stations and by radio stations throughout Florida.

According to Msgr. Joseph H. O'Shea, Archdiocesan Director of Radio and Television, WTVJ-Ch. 4 in Miami; and Ch. 12, West Palm Beach, will telecast the ceremonies beginning at 11 a.m. on Thursday and continuing until 12:30 p.m.

A special edited version of the historical event will be presented from 9:30 to 10 p.m. on Thursday by Ch. 7.

Crisis Is TV Topic

A special Man-To-Man program has been scheduled for Sunday, June 9, to explore the "Crisis in Morality" in America, which, according to Rev. Luther Pierce is "brought into focus" by the assassination attempt on Senator Robert Kennedy.

Members of the clergy from throughout South Florida are invited to participate in the program as members of the audience. The 3 p.m. program will be aired over Channel 2, WTHS.

Guests Invited

Attendance at the June 13 ceremonies of the formal establishment of the Province of Miami with Archbishop-Designate Coleman F. Carroll as its Archbishop and Metropolitan will be by invitation only, according to Father Rene Gracida, general chairman of arrangements.

Guests are requested to be seated in the Cathedral of St. Mary no later than 10:15 a.m. next Thursday.

On Sunday, June 16, the entire ceremony will be shown by Ch. 10 between the hours of 11:30 a.m. and 1 p.m.

Live coverage will be provided for Florida residents by 10 radio stations beginning at 11 a.m. including WGBS, Miami; WTNT, Tallahassee; WIVY, Jacksonville; WFOY, St. Augustine; WRUF, Gainesville; WDBO, Orlando; WEAT, West Palm Beach; WKWF, Key West; WNOG, Naples; and WPIN, St. Petersburg.

As a special service to the thousands of Spanish-speaking residents in the Greater Miami area, radio station WFAB will broadcast the rites in Spanish beginning at 11 a.m.



ARRANGEMENTS COMMITTEES chairmen for the ceremonies of elevation on June 13 met this week with Father Rene Gracida, right, general chairman, to finalize for the historic event next Thursday.

So. America Bishops Cite Duty To Help

SALVADOR, Brazil—(NC)—There can be no salvation for the Christian in Latin America if he does not fulfill his temporal duties concerning the betterment of economic conditions on the continent, 18 bishops declared here.

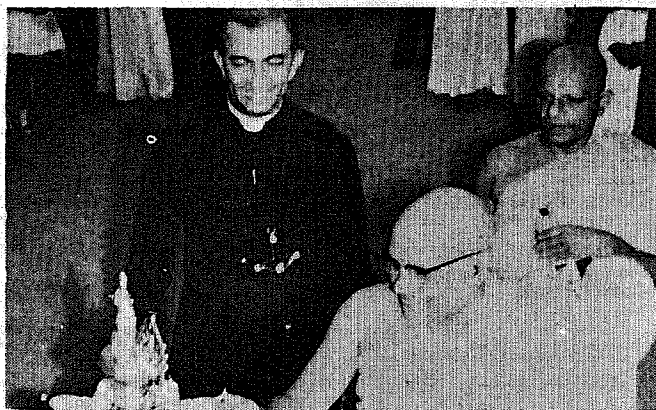
The bishops met at the call of the social action department of the Latin American Bishops' Council (CELAM). The prelates, charged with national programs for social action, said in a statement issued at the end of the meeting that improvement in conditions throughout Latin America depend in large measure on a radical reform of present social and economic structures.

"The community must become a human group before it can help in the salvation of man," the document said.

Land reform and the full growth of rural organization were cited as the most urgent needs. Land distribution, rural education and credit were called the basic elements of an overall land program. The growth of rural associations, cooperatives and unions, the bishops said, is one means of lessening the frustration of the farmer.

The bishops said the rich and powerful should help the rural groups, not only as a duty, but in such a way as "to avoid the pit-falls of direct paternalism." This could be done, they said, by sharing with the rural poor their experience and resources.

World And Nation



BUDDHIST CLERGY in an unprecedented ecumenical gesture, participated in the dedication of a new Roman Catholic church in Katukurunda, a suburb of Colombo, Ceylon. At left, Father Henry Rodrigo, O.M.I., pastor, assists the Ven. Malewana Gnanissara Mahanayako Thero, chief high priest of the local Buddhist temple, in lighting the traditional oil lamp at St. Philip Neri Church.

Baptists On Abortion

BOSTON —(NC)—Delegates at the American Baptist Convention here passed a resolution that "recognizes that abortion should be a matter of responsible, personal decision."

The resolution called for legislation providing that the "termination of a pregnancy prior to the end of the 12th week be at the request of the individuals concerned, and be regarded as an elective medical procedure, governed by the laws regulating medical practice and licensure."

The resolution urged legislation to provide that after the 12th week an abortion "shall be performed

only by a licensed physician in a licensed hospital, when there is danger to the physical or mental health of the mother; where there is evidence that the conceptus has a physical or mental defect, and where there is evidence the pregnancy resulted from rape or incest."

School Silent Prayer

TRENTON, N.J. (NC)—By a vote of 64 to 2, the New Jersey State Assembly passed and sent to the Senate a bill designed to permit daily prayer or meditation in the state's public schools.

If enacted, the bill would permit individual teachers to "conduct a brief period of silent prayer or meditation with the participation of all the pupils therein assembled." It would also permit local boards of education to mandate the practice.

To get around the U.S. Supreme Court's 1962 ruling forbidding prayer in school, the bill states that "the silent prayer or meditation is not intended to be, and shall not be conducted, as a religious service or exercise, but shall be considered as an opportunity for silent prayer or meditation on the anticipated activities of the day."

Priest Named Advisor

AUSTIN, Tex.—(NC)—Father John E. Walsh C.S.C., University of Notre Dame vice president for academic affairs, was named to a 14-member advisory committee on the Teacher Corps by President Lyndon B. Johnson.

Purpose of the committee, which includes representatives of business, labor, associations and foundations, is to help obtain the best teachers available to serve poor children in city and rural slum area schools.

'Don't Leave Empty Ark To Posterity'

Biscayne College's 1968 graduates were urged during commencement exercises Sunday to become a new type of economic man dedicated to conservation.

The speaker was Lionel F. Baxter, vice president in charge of the Radio Division of Storer Broadcasting Co. and a member of the college's administrative board, who addressed graduates following conferring of degrees on 46 students by Archbishop-Designate Coleman F. Carroll.

Declaring that there are in evidence only two types of men today, "the economic man, with all his appetites; and the man of God, with all his certainties," Mr. Baxter told graduates that the problems they face are staggering and will demand calm, intelligent and prudent understanding and analysis.

"You, young gentlemen," he pointed out, "are challenged to make wise use and develop proper management of those resources of the earth upon which the lives and welfare of men depend: the soil, the water, the forests, the minerals, the plant life and the wild life.

"We have reached that time when there must be a redefinition of the world

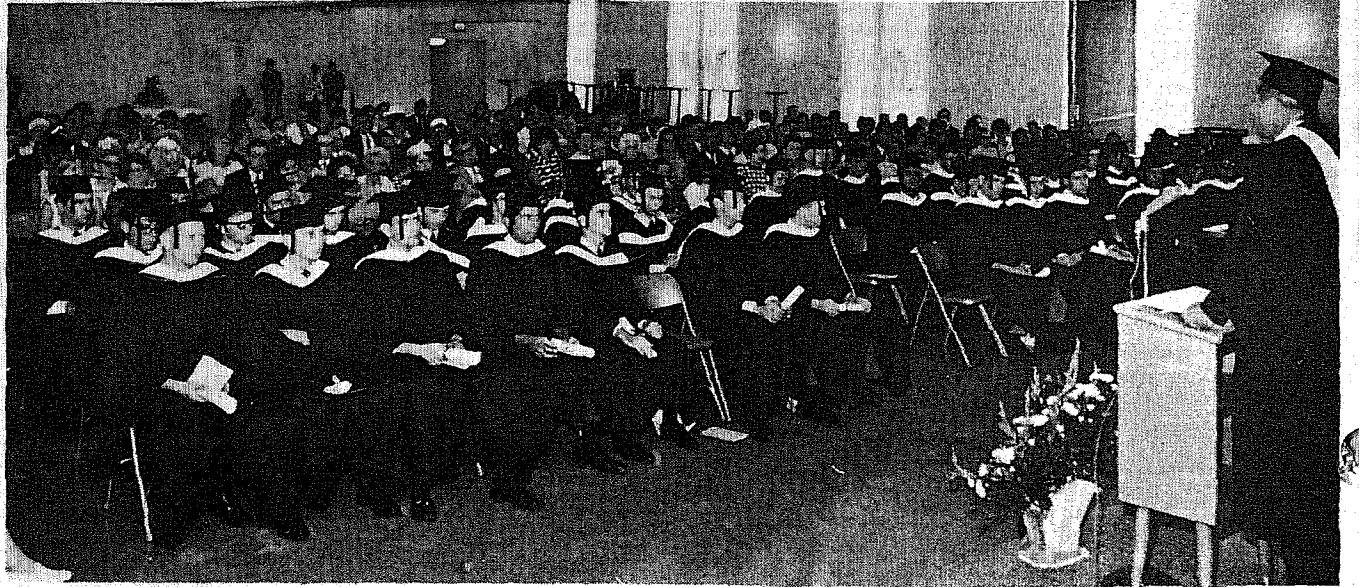
progress-progressive. It is basic that we cannot pave the whole world and make it one vast super highway with attendant parking lots.

"Balance is the order of nature and a balanced society prudently husbanding our vast God-given resources is the inspiring challenge for that economic man turned into a conservationist man. The world needs you, your youth, your learning, your action, your strength, for this all-important mission of conservation," Mr. Baxter emphasized.

"We, the people who slaughtered the bison, and exterminated the passenger pigeon, must become a conservationist people in all walks of life," he continued. "We cannot—we must not—leave an empty ark to our posterity," adding that today's graduates can help to mold a better world where mankind can live "sans hunger, sans nakedness, sans misery and suffering."

Archbishop Carroll emphasized that many changes are going on not only in the Church but throughout the world today but added that change is necessitated by the times in which we live and noted that the changes are not in essentials.

He urged graduates to keep in mind that the most important thing in their lives



1968 CLASS of Biscayne College and first residents to complete four years of studies at the liberal arts college conducted by the Augustinian Fathers in North Dade

County heard Lionel F. Baxter, vice president in charge of the radio division of Storer Broadcasting Co., speak during commencement last Sunday.

is the salvation of their souls and reminded them that "you can't love God unless you love your neighbor.

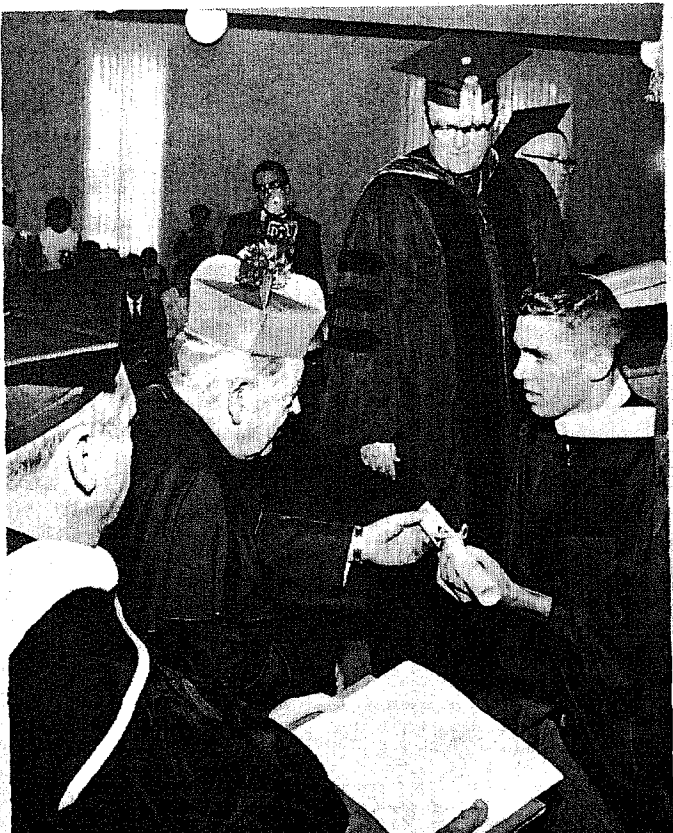
"Those who have been denied their rights and have been underprivileged are now attracting the attention of those who should have known better," the Archbishop said, urging Biscayne's graduates to become involved in the problems of their fellow man.

Degrees were conferred on the following graduates:

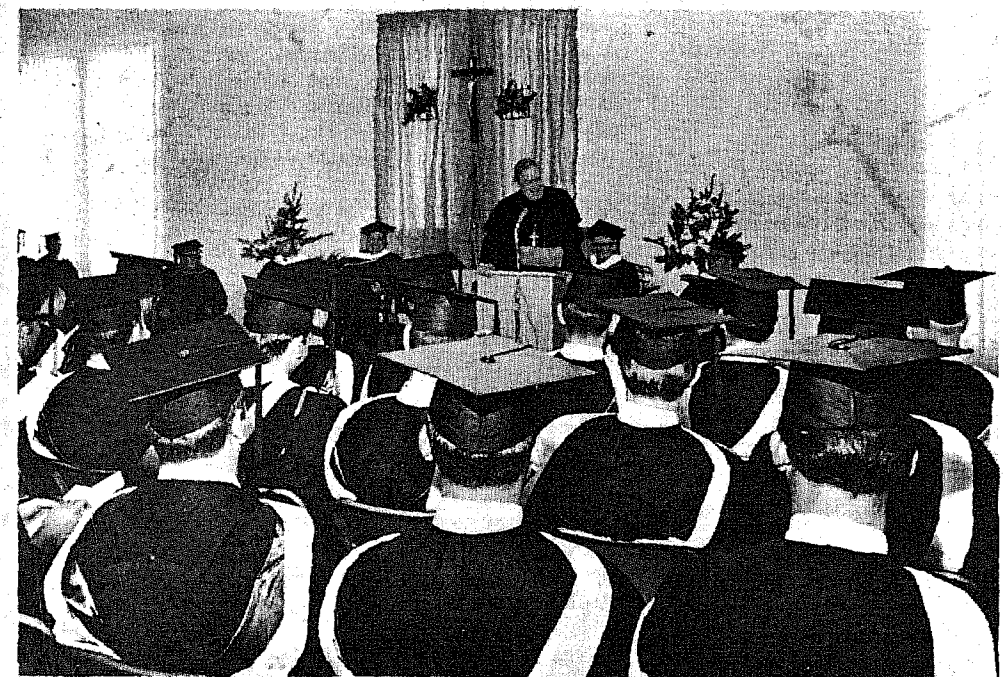
HUMANITIES: Michael J. Adrian, Richard J. Ellis, Gary V. Grzani, Charles G. Larkin, Miami; Frank R. Andriole, George Cerco, Springfield, Pa.; Michael E. Bobik, Neil K. Borbon, King of Prussia, Pa.; William T. Brady, Newark, N. J.; George E. Chiplock, Joseph J. Spigone, Washington, D. C.; Joseph T. Cooney, Latrobe, Pa.; James A. Cox, Jr., Pennsauken, N.J.; Michael A. Cronin, Severna Park, Md.; Joseph F. Czarkowski, West Keansburg, N. J.; Francis Danna, Croton, N. Y.; Ralph G. Ferguson, Drexel Hill, Pa.; Raymond T. Guillick, Middletown, N. J.; Raymond P. Gleason, Joseph M. Lawless, Louis B. Panza, Philadelphia, Pa.; Charles P. Hoffner, Berwyn, Pa.; James C. Hynes, Chevy Chase, Md.; Robert P. Immekus, Bridgeville, Pa.; Theodore Janas, N. Wildwood, N.J.; Michael J. Kopcha, Secaucus, N. J.; John W. Kraft, Jr., College Point, N. Y.; John E. McCann, Dumont, N. J.; Alfred McClure, Pittsburgh, Pa.; Daniel T. McHugh, Atlantic City, N. J.; Robert H. Mooney, Jr., Cleveland, O.; Brian T. Sweeney, Brielke, N. J.; Randal E. Varca, James P. Whelan, New York.

BUSINESS: Kenneth L. Bower, Gennaro J. Chiocca, Dennis A. Di Bartolomeo, William F. Donovan, Miami; Edward F. Fenlon, Colts Neck, N. J.; Eugene W. Fitzpatrick, Hialeah; Robert D. Kalapia, Sellersville, Pa.; Gennaro F. Pinto, Drexel Hill, Pa.; and Joseph C. Uvanile, Riviera Beach.

SCIENCE: Richard C. Feinauer, Joaquin A. Fernandez, Ronald G. Radloff, Miami.



HONOR GRADUATE, Joaquin A. Fernandez of Miami receives his science degree from Archbishop.



Archbishop-Designate Coleman F. Carroll Congratulated Class

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**THE ELEVATION OF
THE MOST REV. COLEMAN F. CARROLL
as Archbishop of Miami**



TELEVISION

Ceremonies will be telecast in color live
and direct from St. Mary's Cathedral, Miami
by the following TV Stations

Thursday, June 13

11:00 A.M. to 12:30 PM

WTVJ—Ch 4—MIAMI

WEAT—Ch 12

WEST PALM BEACH

Special Re-telecasts in color will also
be carried by the following stations:

WCKT—Ch 7—MIAMI

Thursday June 13

Highlights—9:30-10:00 PM

WLBW—Ch 10—MIAMI

Sunday, June 16

Complete—11:30 AM-1 PM

RADIO

Ceremonies will be broadcast live and direct
from St. Mary's Cathedral in Miami
by the following Radio Stations:

Thursday, June 13

11:00 A.M. to 12:30 PM

(ORIGINATING STATION)

WGBS—Miami—Dial 710

WFAB—Miami—990

(IN SPANISH)

WEAT—West Palm Bch.—850

WFOY—St. Augustine—1240

WIVY—Jacksonville—1050

WKWF—Key West—1600

WNOG—Naples—Dial 1270

WPIN—St. Petersburg—680

WRUF—Gainesville—850

WTNT—Tallahassee—1270

WDBO—Orlando—Dial 580

EDITOR'S COMMENT

Time For Nation To Assess Itself

Times of tragedy compel men of conscience to search their hearts. America today must ask itself why in this land great men are so often and so easily shot down. President John F. Kennedy, then Martin Luther King were assassinated, and now the life of Senator Robert Kennedy has been attacked. In a moment of emptiness we cannot help but wonder if America is incapable of living with greatness. What disease afflicts our souls, where have we gone astray?

Senator Kennedy himself is a student of American violence. Violence so disturbed him that he studied it with scholarly care. The tragedy of the attempt made on his life is thereby made all the more paradoxical.

Life is a fragile gift from God. Perhaps none of us realize how close we live to death.

Of course, the prospect of death holds no ultimate sway over any man who believes in Christ. Death is a gateway to new life, a stepping stone to one's truest home.

The death we have most reason to fear is the death of soul within living men, that perversion which leads men to lash out at life itself.

Certainly the temptation is to indict a nation for every assassin's bullet. But yet the accusation may not be fair. No family can be condemned for its black sheep alone.

Still if the nation is to take credit for the greatness of its men it must bear its share of blame for the madmen who live in this land. Just as every man is a strange mixture of sin and virtue, so is our motherland.

A violent task lies before each one of us, the task of violently uprooting within ourselves whatever makes us a violent people. We need to cleanse and purify our souls.

Our prayer is that God will not permit an assassin's bullet to snuff out a life dedicated to greatness. We cannot bear the thought that greatness can be that fragile. We pray that God will uplift Senator Kennedy and at the same time see fit to uplift a fallen people. If greatness dies we are all less alive.

We ask God to give us light to understand how we can become a peaceful people.

Building Bridges Of Understanding

"Perhaps the most important single task confronting the religious community is that of building bridges of understanding, irrespective of political boundaries or loyalties, which will lead Americans of every race. . . ."

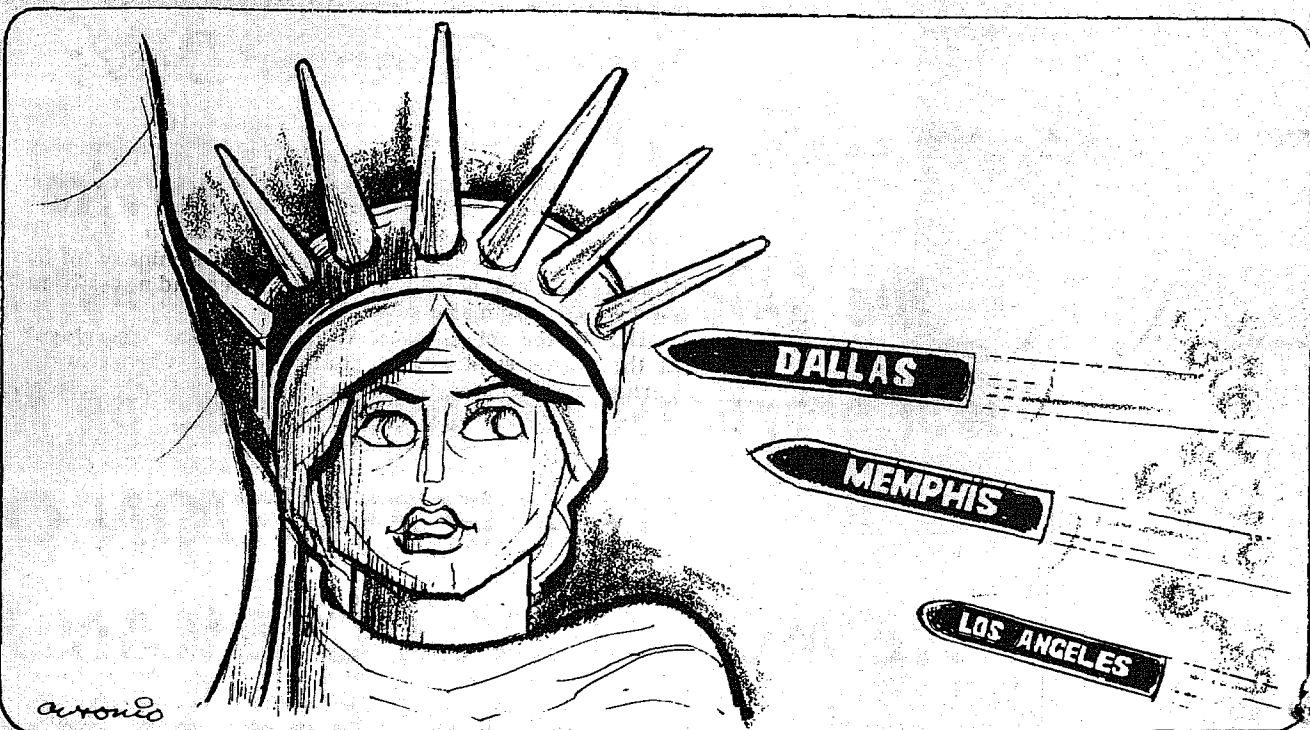
These are strong words, especially when it is considered that the full weight of the American hierarchy stands behind them. They were issued at the Bishops' spring meeting at St. Louis and identified religion's heavy obligation.

Certainly men of religion cannot expect the world to take religion seriously if the religious community is derelict in what the Bishops identified as the single most important task facing God's people.

The Inter-faith Agency for Social Justice together with the National Conference of Christians and Jews has issued a "call to religious community" to dig in at the local level and build bridges of understanding between the races. To help accomplish this goal the two agencies are sponsoring a conference on inter-racial problems and the poor. Workshops will be offered which deal with jobs and housing.

The full weight of religion's relevancy to the nation's racial crisis is somewhat fractured and impoverished when denominations attack the massive problems of racial unrest with uncorrelated efforts. The inter-faith unity of action and commitment, therefore, makes this Conference particularly worthwhile and significant.

The Bishops' statement puts a finger on the central issue: understanding. The Inter-faith Conference which will be held Tuesday, June 11, from 3:30 p.m. to 10 p.m., at Temple Israel, 139 N. E. 19 St., can make a real contribution toward understanding for all those who care enough to come.



LETTERS TO THE EDITOR

She Likes The New Texts

Dear Editor:

I heartily approve of the new texts of the Our Father and Apostles' Creed. I always believed that the last line of the Protestant version was very beautiful, and could not understand why my Church opposed it.

I like everything about the new liturgy, because it is so understandable. But the congregations are not taught the new hymns and much of the singing is terrible.

I have attended Mass in every free country in Europe and most of them were using the vernacular years ago. Of course Italy will be the last to change and the Church there needs reform the most.

In small churches in Holland and Denmark, the people sang better than in our large Miami churches. In Paris I found they used song leaders stationed at microphones in the front of the church. It was easier to learn the songs this way. I really am ashamed of our own congregation when it comes to singing, and always hope no visitors are present.

Sincerely yours,
Mrs. Arthur P. Murphy
Coral Gables, Fla.

'Doesn't Like It One Bit'

Dear Editor:

Reading about the change in the "Our Father" and "Apostles' Creed," I do not like it one bit, maybe because I am 65 years of age, was taught differently and from years of saying the prayers every day I am terribly disappointed in learning of the change.

Neither do I like the hymns we sing in church these days. It seems to me and many Catholics I speak with that we are gradually being converted to the Protestant faith. That I can't condone ever.

I guess I'll always say my prayers as I learned them years ago.

Very sincerely,
Mrs. Joseph Noonan
Miami, Florida.

Side Effects Of Change

By MSGR. JAMES J. WALSH

The price of renewal in Christianity comes high. It is commonly said now, even by his greatest admirers, that Pope John really was not aware of the hurricane that would blow through the windows he opened, although in re-reading his talks one becomes convinced he clearly sensed that renewal in the Church would come only after suffering, confusion and personal reform.



WALSH

Pope Paul keeps emphasizing this, almost every week. He recently said the Church is suffering from a whirlwind of ideas and facts that certainly do not promise the vital renewal the Council promised.

News in recent weeks indicates how wildly the "new freedom" is being used by some. More than a few are seeking to remake the Church according to their own ideas or to reshape morals to fit their own weaknesses.

One of the "in" groups doing the most talking and writing tag behind Rosemary Reuther, who urges them to believe, teach, deny and condemn whatever they will, but for goodness sake don't leave the Church. The "in" thing now is to stay in and form your own group under the one roof.

In England a small group of dreamy young people devours everything contained in "Slant," the Catholic Marxist magazine, written by a girl in her mid-twenties, Terry Eggleston, and she in turn looks for advice from the publication's spiritual director, Father Lawrence Bright. He is red hot on Karl Marx. Marx, he insists, never denied God's existence, but rebelled against the caricature of God found among religious people. Apparently Slant wants to canonize Karl.

Some time ago Father Robert Francoeur delivered resounding fervorinos across the country in order to win followers for his crusade against celibacy. And then it was revealed that he was already married!

Charles Davis's new doctrine contradicts flatly his solid, clear teaching of past years. Now he wants the Church of the New Testament, without structures, without organizations, a free-wheeling, flexible Christianity.

The underground Church, we are told, is making great progress across the country and abroad. These clandestine cells are made up of people who are tired of the traditional Church and its worship, who resent restraints and regulations and who want to reform the Church quickly according to their own blueprint. This seems certain to appeal to a cross-section of people, to those who like novelty, crave to be different and who have a mad on anyhow about the Church.

The living room Mass is in a setting as casual as a Sunday afternoon social gathering and is as flexible and spontaneous, and sometimes as crude as a cocktail party.

Bishop James Shannon recently commented: "The underground Church results in a small coterie of clique, cut off from the main body of the Christian community."

I do not say that it necessarily has a snob appeal, but it has the result of drawing together exclusive groups of similar and somewhat narrow view. In this it is divisive, rather than cohesive, and until it surfaces and integrates into the total Christian community, it will continue to be so."

No matter how irresponsible or piquated you may act nowadays, some group is certain to defend you to the death. Recently a group of Jesuit seminarians came to the defense of the Berrigan brothers who had poured duck blood on draft files and burned selective servicerecords to protest the Vietnam war.

"We feel that at this time," the seminarians wrote, "many will condemn them outright for a lack of loyalty to their country and Church or for imprudence in the means they chose to express their protest against certain action to our government. Such condemnation we feel is unfair. Disagreement with policy assumptions and decisions—civil or ecclesiastical—particularly when based on moral convictions as in this case cannot be considered an act of disloyalty to one's countrymen or to one's God. . . ."

But it ought to resurrect those ancient detractors who claim the Jesuits taught the end justifies the means.

There is a thought-provoking analysis of all this, called the false liberal dream, written by the liberal-minded editor of "Listening" William Cunningham. He wrote:

"Liberalism began to look much like a new intolerance with values that were mirror images of the old ones. Many liberals seemed to be looking for new structures even while they were denouncing structures as such, new criteria of morality even while rejecting criteria as such—for they had a vision of the Church and of the moral life that demanded structures for personal well being.

"They sought the approbation which they refused conservatives; they sought to remake the Church in their own image. When the Church proved difficult to mold, some lost heart. This was one of the greatest disappointments of all.

"Certainly, we had been warned at the beginning of Church reform that our journey through the Council to the promised land would be a long one. But we were not warned that many of our guides would decamp somewhere in the middle of the long trek. We were not told of those guides who could lead us into the desert to be tempted but could not lead us out again. We were disillusioned with some of the preachers of the new revelation when their lives along proved insufficient resource for the foundations of the new creation.

"But above all else, there is one thing that became clear: often these liberals had a vision of the Church essentially like that of the conservatives they opposed; for them the Church was the hierarchy and when the hierarchy refused to move as fast as liberals wished the cry became "Abandon ship!" Unfortunately their lifeboats turned out to be rotten things, too small to hold more than one man apiece."

We must remember that all these chaotic signs of the times ultimately will fall in place and make sense as pieces in the mosaic of renewal. It was ever thus.

Christian history is repeating itself today. Perhaps the only difference from the past is that no other era had the communications media to spread good and bad ideas so quickly and effectively.

The VOICE

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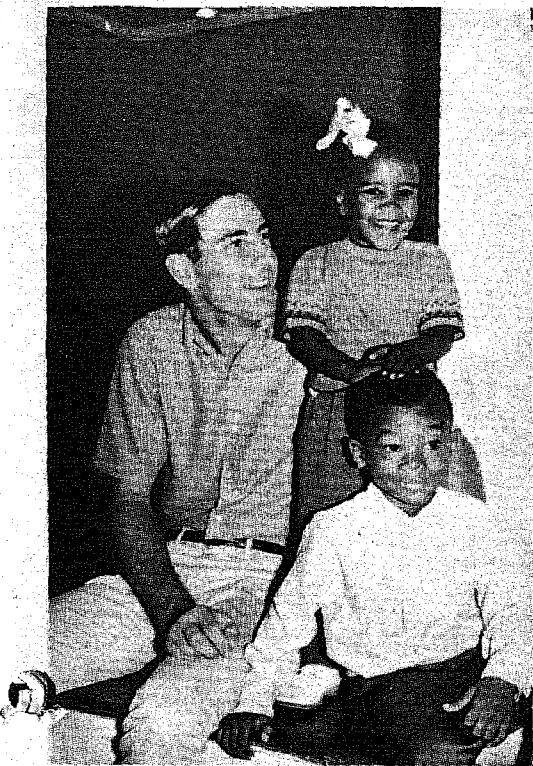
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'COME, ON, let's see a big smile,' seminarian Tony Booth kids two youngsters at the Boynton Beach Day Care Center.

Lazy Summer Days 'Upset' Seminarians

BOYNTON BEACH—It's time for those "lazy, lazy, crazy days of summer." Time for students to relax and enjoy life, and some students from the seminary of St. Vincent de Paul here wish that summer had never come—or at least summertime Wednesdays.

During the school-year, Wednesdays are "free days" at the major seminary—a chance to help others, an opportunity to visit, teach, work and play with 40 children at the Boynton Beach Child Care Center.

During the past year, a group of seminarians has given weekly free time to the children who attend the center, and now that summer is here the Center is closing.

"A child's world can be small if he is isolated from a world which refuses to accept him, from a world that blinds him from the light many of us envision," explained seminarian Ron Manasa.

As formal as the Center name may sound, it is no more than a barren room of a small community-athletic building. "But, here, clustered around four picnic tables, we find the beautiful years of early childhood. Isn't childhood one of those uniquely rare things that all men acclaim as valuable, something precious and wonderfully challenging?" Ron asks.

As if to answer his own question, he continues; "This can be a time of discovery, learning, experiencing, or a time lost to an already closed world.

"The demands of Christian love are too great to allow us comfortably to ignore this challenge. The beautiful thing about these children, all children, is their promise and potential."

In order to introduce the Negro children to the opportunities to meet this promise and potential the seminarians have, during the past year, organized a variety of Wednesday activities, which have included trips to a zoo, dairy farms and a fire station; and programs designed to encourage a sense of belonging and personal accomplishment, all of which contribute to the happiness and the lives of these children.

"Life can so easily open and expand to them if someone takes the time to help," said Ron. "How can you describe a child's obvious joy the first time he visits a zoo or his thrill from another's interest in him?"

"We will probably never see the final results of the Center. The personal knowledge that children are growing and developing makes the Center and the time we spend there meaningful and important.

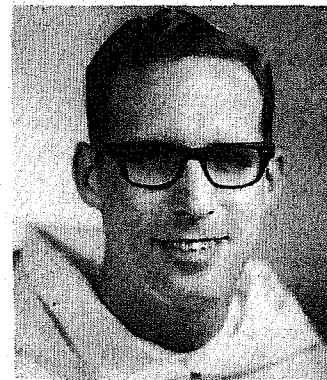
"These children are a special challenge to us not just as seminarians—after all we're Christians first. And in them we see Christ calling us to serve. The response of involvement tells us, as only active experience can, what Christianity is really all about."

Set Ordination Rite For Rev. Mr. Burke

BOCA RATON — The Rev. Mr. Michael M. Burke, whose parents are members of St. Joan of Arc parish, will be ordained to the priesthood for Dominican Fathers during ceremonies on Thursday, June 13, in St. Dominic Church, Washington, D.C.

The son of Mr. and Mrs. Michael A. Burke, Jr., formerly parishioners of St.

Rev. Frederick Schroeder, Remington, Ind.; Father Paul Manning, pastor, St. Joan of Arc Church; Rev. Jeremiah Singleton, assistant pastor; Rev. Cyril Burke, O.P., chaplain, Barry College; Rev. Louis C. Roberts, director, Aquinas Student Center, Coral Gables; and Father Michael Sullivan, assistant pastor, St. Patrick parish, Miami Beach.



'Better World' Retreat Slated

KENDALL — The first "Better World Retreat" to be held in Florida will be conducted June 17-25 at the Dominican Retreat House, 7525 SW 124 St.

The seven-day conference is devoted to the "how and why" of life and the lives of everybody.

Single and married men and women, priests, and religious are expected to participate in the retreat, during which only one day is given to self-evaluation and introspection.

According to the Dominican Sisters, the Better World Retreat is focused not on what the individual has done wrong but on what he or she can do to improve.

"In the light of the community of the Trinity," they point out, "the group considers the community of the world, the nation, the state, and finally the local group with whom we communicate."

Since the retreat will be attended by a diverse group, reservations must be made through the Movement for a Better World, 127-R St., N. E., Washington, D. C. 20002.

Rose of Lima Church, Miami Shores, attended St. Patrick School, Miami Beach, was graduated from Archbishop Curley High School, Miami, in 1955 and from the University of Michigan in 1959.

He entered the Order of Preachers in 1960 and studied at Providence College, R.I., at the Dominican Novitiate, Somerset, O., and after three years of philosophy recently completed his three-year theology course at the Dominican House of Studies, Washington, D.C.

The ordinand will sing his first Mass of Concelebration at 1:30 p.m., Sunday, June 16, in St. Joan of Arc Church, where Father Vincent O'Dwyer, O.C.S.C., will be the preacher.

Concelebrants will be the

THE JOY of having someone take an interest in him is reflected in the face of a young boy as seminarian Ron Manasa hoists him up and gives him a big hug.



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CLIP AND MAIL TODAY

Heed 'Human and Social Needs'

Recent disturbances of U.S. campuses point up the need to develop new insights, techniques and methods of relating colleges to the great humane and social needs of today, 175 graduates of Barry College were told during commencement ceremonies last Sunday.

Msgr. James F. Enright, pastor, St. Rose of Lima parish, conferred 23 Master of Science in Social Work degrees on the first graduating class of the School of Social work; 29 Master of Science degrees; 78 Bachelor of Arts degrees; 31 Bachelor of Science degrees and 14 Bachelor of Science Degrees in Nursing during exercises in the college auditorium.

In his commencement address, Msgr. Alfred F. Horrigan, president, Ballarmine college, Louisville, Ky., pointed out: "We must dramatically illustrate our dedication to the needs of the poor and underprivileged. We must modify curriculum so that courses of study are truly reflective of the full range of our national history and culture, and the world scene of which we are a part today. We have many failures in the past to lament in these respects," he declared.

"We can respond only by a renewed determination to do better in the future. Surely this is an area in which we need have no concern about the so-called generation gap. Obviously what is needed is a bigger and better 'gap,'" he noted.

Msgr. Horrigan told his audience of more than 1,000 that the Christian college must stand as a corporate, vivid witness to the tradition of rationality, to the supremacy of disciplined intelligence in the affairs of man.

"Today," he stated, "there is a horrifying resurgence of the forces of anti-intellectualism. The red flag of revolution and the black flag of anarchy which have been hoisted on many university campuses across the world are not only an attack on governments and university administrations but a repudiation of the central role of intelligence itself in our times."

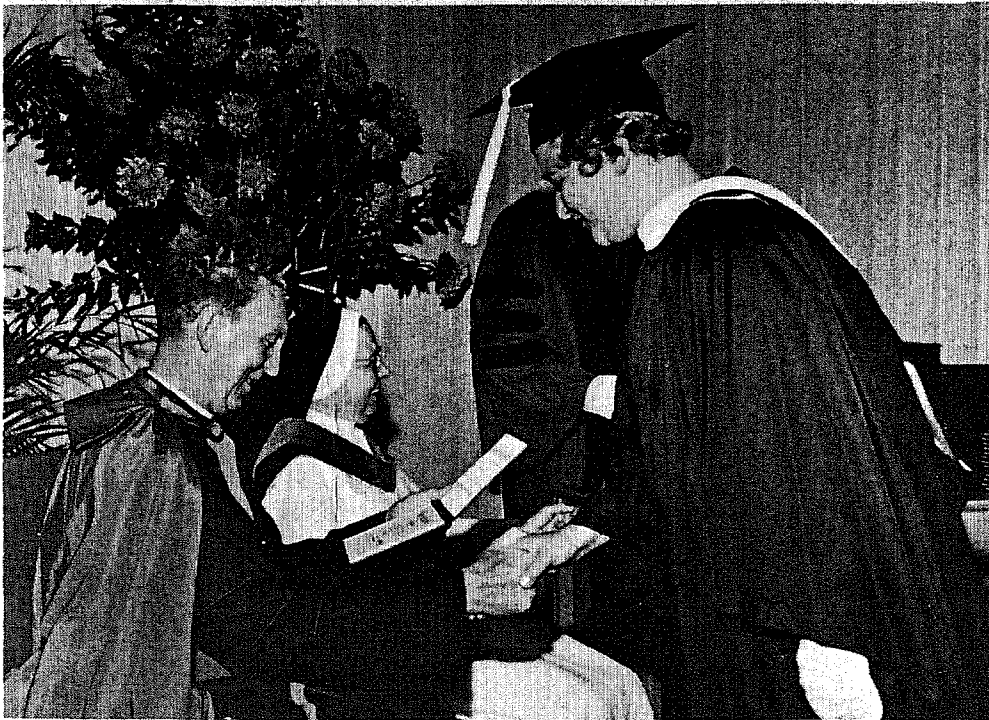
"Our Christian colleges are the heirs of universities which helped to lead Europe out of barbarism a thousand years ago. They must purify their heritage and discover new and more effective means to share it with the men of our times," the educator said.

In his opinion, Msgr. Horrigan said, church-related colleges have too frequently seemed "reluctant stragglers" in the fight to academic freedom when their traditions should have placed them in the forefront of those "with a passionate devotion to full freedom with responsibility for faculty members, for students, and for every person in our society endowed with the inalienable rights of human dignity."

The following students were awarded degrees:

M. S. in SOCIAL WORK: Ann Abrams, Berenice Colton, Johanna Dowling, Lillian H. Evans, Alma Flick, Judith E. Gordon, Sister Mary Ralph, R.S.M., Ana J. Hersman, Angela Laverna, Joan Levi, Marino Lopez-Blanco, Sister Mary Pauline, Pedro Montiel, Justine R. Ostroff, June Paige, Mary Ann Price, John Rush, Jr., Mirtha C. Sierra, John Stanton, Luis L. Suarez, Libby Turner, Burton Tebo, Geraldine Widmayer.

MASTER OF SCIENCE: Beverly Bryant, Marjorie R. Cenower, Franklin Clark, Alwynne Conklin, Kathleen Davenport, David Dunn, Richard Dunn, Glenda Harris, Robert Jones, Adelaide Kay, Dolores Lerz, Brother Patrick, F.M.S., Rosalind Marchand, Eugene J. Marley, Stephen Miller, Lawrence Nalepa, Joseph Petersell, Frances Plevin, Magaly Queralt, Sylvia Riggins, Martha Saconchik, Stephen San-



ACCEPTING DIPLOMA from Msgr. James Enright is Selma Uram Levy who was among the 175 graduated from Barry College.

guino, Jr., Marion M. Seidman, Sister Laura, O.P., Fannie Thurston, Rhoda Waas, Emily Jean Warren, Thomas A. Zelenak, Martin Zigler.

BACHELOR OF ARTS: Angela Albaisa, Sister Mary Alice, O.S.B., Noreen Bevilacqua, Georgia Bicknell, Frederique Blanco, Penelope Bodry, Jacqueline Brooker, Maria Calzon, Ana Maria Canathuati, Margaret-Rose Carey, Lillian Casanova, Patricia Clippinger, Sister Judine, O.P., Joan Courtney, Elizabeth Dawdall, Lillian Dufresne, Maria Teresa Echarte, Elke Elfers, Christine Elwood, Aldeline Fernandez, Sister Joseph Eugene, O.P., Patricia Fray, Grace Galluccio, Kathryn Gartz, Missie Graham, Nancy Green, Jon Marie Gunther, Angela Halas, Virginia Hart, Mary E. Hudson, Kimberly Lafreniere, Sandra Lager, Devor Larkin, Marie Leonhard, Selma Uram Levy, Gloria Lorenzo, Sister Susan Emmet, O. P., Constance Lynch, Kathleen McEnroe, Marilyn Marion, Maria Marsal, Maria Menendez, Mary Moore, Lourdes Salis, Phyllis Murzyn, Martha Myers, Patricia Napolitano, Marilyn O'Connor, Jeanne Ohlsen, Carol Oman, Christine Orliman, Vicki Paulson, Maria Elena Perea, Cynthia Postula, Diane Pray, Peggy Rackstraw, Patricia Raia, Maria Revilla, Mary Eleanor Rice, Carol Richards, Carol Ritchie, Marie Luz Rodriguez, Nieves Rodriguez, Teresa Rose, Joyce Rothstein, Jean Ryan, Nancy Siegle, Barbara Southcott, Barbara Stewart, June Terry, Nancy Tirone, Judithann Tomas, Yvonne Trowbridge, Bonita Wasikiewicz, Sheila Lee Weathersbee, Stacy Ann West, Helen Wilson, Mary T. Korroy.

BACHELOR OF SCIENCE — COLLEEN BLICK, Mary Jo Bonick, Barbara Cataldo, Mary Ann Coury, Mariana M. Delgado, Denise Dvorak, Mary Edelen, Verania Esquenazi, Silvia Fernandez, Nancy J. Fraser, Amelie H. Laurence, Pamela McCloskey, Graciela Mendoza, Dee Merritt, Linda Meyer, Guistina Misuraca, Barbara Moore, Mary Naser, Irene Parker, Pamela Pearson, Diane Piasecki, Darlene P. Phoebe, Anne Rueckert, Diana Ryan, Carol Salva, Judith Scharf, Tracy Smith, Elizabeth Stehle, May Ungar, Helen Viviani, Carolina Wurms.

BACHELOR OF SCIENCE IN NURSING: Beverly Burns, Elizabeth Carter, Dorothy Curry, Susan Dixon, Ellen Fallon, Thelma Gabler, Diane P. Hermann, Barbara Hirth, Dawn Huntley, Sharon Johnson, Gretchen Peske, Rosemary Shearin, Jean Weber, Patricia Whitby.

Students' Mission Crusade Convention Set For Aug.

CINCINNATI—(NC) — Student delegates will be in charge of all discussion sessions at the 23rd national convention of the Catholic Students' Mission Crusade (Aug. 22 to 25) at the University of Notre Dame and neighboring St. Mary's College, Notre Dame, Ind.

National officials of the CSMC here turned over responsibility for management of the meetings to delegates following requests from faculty moderators for increased student involvement. The move was in keeping with the "prevalent wave of interest in personal involvement in all of the Church's activities," a CSMC spokesman said.

Convention topics will include: Appalachia and the inner city; interracial justice; ecumenism; religious vocations; and the various mission areas of the world.

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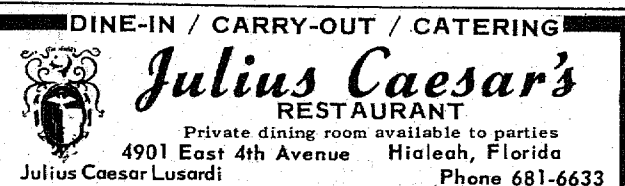
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Lawyers' Guild To Hear Abortion Pros And Cons

The pros and cons of liberalized abortion laws will be discussed for members of the Catholic Lawyers' Guild and their guests by a Miami physician and a member of the Florida legislature at 8 p.m., Friday, June 14, in the Archdiocesan Hall, NW First Court and 75th St.

Legal, moral and medical aspects of liberalized abortion laws, which Florida legislators indicate will be proposed again during the next session of the State Legislature, will be the topic of Dr. Edward J. Lauth, active opponents of liberalized abortion; and Marshall S. Harris, a member of the House of Representatives and an Advocate of liberalized abortion laws in Florida.

A past president of the Miami Serra Club and the Catholic Physicians Guild, Dr. Lauth was graduated from the University of Pittsburgh and interned at Mercy Hospital there.

Last year he was one of several local physicians and attorneys who spearheaded and actively participated in opposition to the proposed bill to liberalize abortion laws in Florida.

A partner in the law firm of Harris and Sirkin, Miami, Mr. Harris was graduated from Harvard in 1956 and for two years served in the

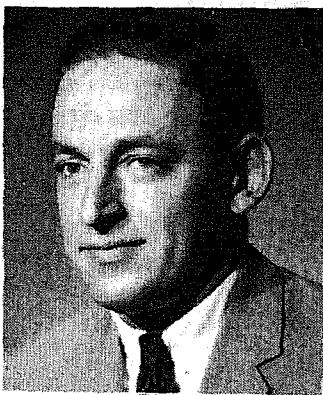


DR. EDWARD LAUTH

U.S. Army. The vice president of Dade Federal Savings and Loan Association of Miami is a member of the Dade County Bar Assn., the Florida Bar, and the American Bar Association.

An active leader in the community, he is chairman of the Child Care Services Panel, Agency Operations Committee, United Fund, a member of the board of directors of Temple Judea, and a regional board member of the Anti-Defamation League and B'nai B'rith.

Since his election to the Florida House of Representatives, he has served as a member of the Commerce, Labor, Elections, Health and Welfare, Apportionment, State Institutions, and Public



MARSHALL HARRIS

School Education Committees.

Members of the Catholic Lawyers Guild and guests have been invited to participate in Mass which will be celebrated at 7:30 p.m. in the Blessed Sacrament Chapel of the Cathedral by Father David G. Russell, Guild chaplain, prior to the program.

South Florida Scene



Around The Archdiocese

St. George

Mother and Daughter Communion breakfast sponsored by the Women's Club will begin at 9:30 a.m., Saturday, June 8, at the Gaslight Inn. Members will observe a Corporate Communion during 8:30 a.m., Mass in the parish church.

K of C

"Broadway Show Time," annual musical of the Coral Gables Council, will be staged, June 13, 14, 15 in the Council Hall, 270 Catalonia Ave., Coral Gables, beginning at 8:15 p.m. Dancing will follow Saturday's

performance. Tickets may be obtained by contacting Frank Inzano, at 448-9242.

Holy Cross

"A Diet Is A Diet Is A Diet" will be the topic of Sister M. Gonzaga, R.S.M., executive dietitian at Holy Cross Hospital, during the quarterly luncheon of the women's auxiliary on June 10 at Fred Wenner's Restaurant, Fort Lauderdale.

SS. Peter, Paul

Parish Coordinating Council will install new officers during 8 p.m. dinner, Saturday, June 8, at the Four Ambassadors Hotel.

St. Clement

Wiener roast and "old-fashioned" dance under the auspices of the Rosary and Altar Society will be held from 6 to 10 p.m., Sunday, June 9, on the parish parking lot. Tickets are available by calling 933-5344 or 565-6126.

Coral Gables

Chinese Auction will highlight monthly meeting of the Daughters of Isabella at 8 p.m., Monday, June 17, in the K. of C. Hall, 270 Catalonia Ave.

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Call Meet On Poverty And Race

A "Call to the Religious Community of South Florida" has been issued by the sponsors of the Conference of Interracial Problems and the Poor scheduled to be held, Tuesday, June 11, from 3:30 p.m., to 10 p.m., at Temple Israel, 139 NE 19th St.

The Interfaith Agency for Social Justice and the NCCJ are co-sponsors of the conference, for which Dr. Walter Zand, executive director of the American Jewish Committee, is chairman; and Frank Magrath, director of the Florida Region of the NCCJ, and Rabbi Herbert M. Baumgard, chairman of IASJ, are co-chairmen.

Included will be workshops on specific projects in which churches and synagogues can participate: jobs for the poor, housing for the poor and police-community relations.

Members of the planning committee are Msgr. Bryan O. Walsh, Rev. Theodore Gibson, W. D. Tolbert, Rev. Alfred Schmidt, Rev. Hoyt Tatum, Rev. Bert Miller, Rev. Harold Storm, Mrs. J. Ben Stalvey, Mrs. Irving Wexler, Mrs. Wendall Gordon, Edward Cohen, Rabbi Leon Kronish, Rabbi Irving Lehrman, Rabbi Joseph Narot, Rabbi Max Lipschitz, Paul Randall, Rev. Theford Johnson.

Father Edward McCarthy, O.S.A., rector, Biscayne College, is the co-chairman of IASJ with Lyle Holcomb, Jr.

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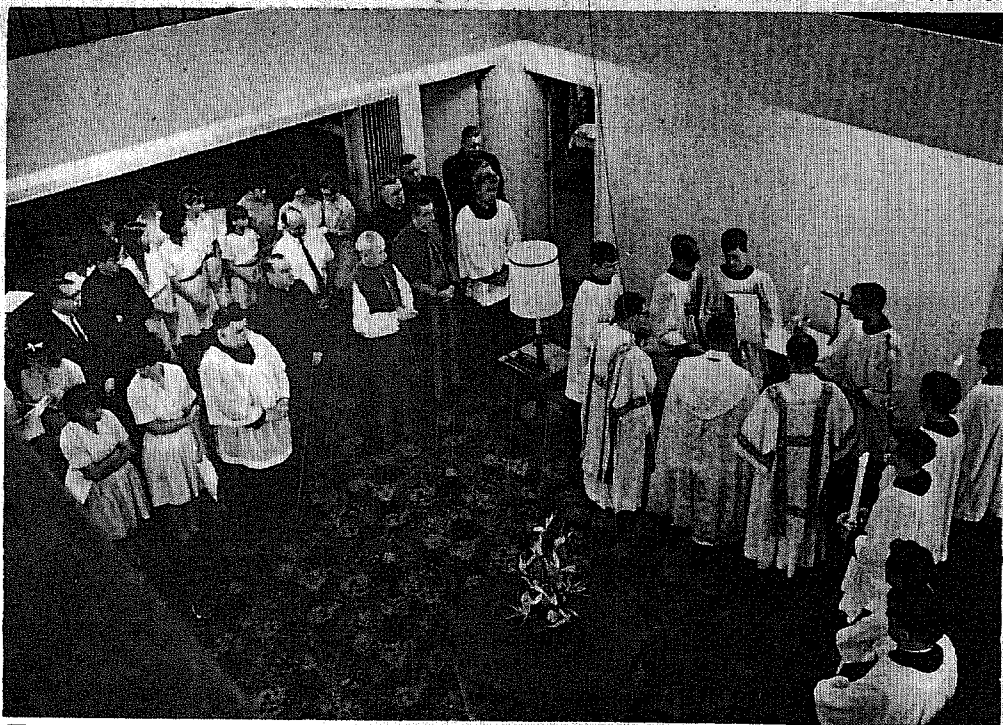
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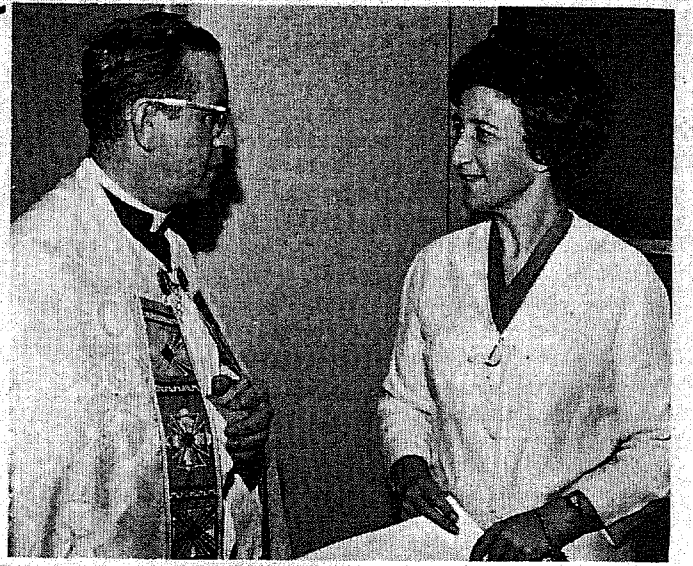
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New convent of the Teresian Institute members at Pace High School was blessed this week, left, by Msgr. David Bushey, Vicar for Religious, shown right, with Miss Aurora Cameno, superior.



Pope Hails Patriarch Of Moscow

VATICAN CITY (NC)—Pope Paul VI sent a letter to Orthodox Patriarch of

Moscow Alexius expressing joy over the 50th anniversary of the restoration of the Orthodox patriarchate.

"The restoration of the patriarchate is an event full of significance for the religious life of the Russian Orthodox Church," the Pope said. "This return to the ancient traditions of your Church — a return prepared during long years of study and work on the part of the laity and clergy — was an important stage in the effort toward the spiritual renewal of the Russian Orthodox Church."

"We hope that this reaffirmation of your ancient tradition will help to deepen the religious spirit of your people and will be a source of new vigor for Christians

who try to give testimony to Christ in a world which has such need of him."

The Pope also referred to a group of special envoys led by England's Bishop George Dwyer of Birmingham representing the Catholic Church at Moscow for the ceremonies.

The Pope also paid tribute to the development of new relations between the Catholic and Russian Orthodox Churches.

"We also rejoice in the fact that God has granted that relations between our two churches should improve more and more, particularly in recent years," the Pontiff said.

Governor 'Blesses' School Aid Measure

HARRISBURG, Pa. — (NC) — Pennsylvania Governor Raymond P. Shafer ended 17 months of cautious opposition by announcing his support of a House-passed bill which would enable the state to subsidize the teaching of secular subjects in church-related schools.

Shafer announced his support two weeks after the House passed the bill, 105 to 80. The legislation had been supported by the Pennsylvania Catholic Conference and Protestant and Jewish educational groups.

But for 17 months Shafer refused to give it his blessing, and instead held out for more limited aid, such as shared-time.

Immediately after the House vote, however, he said

he might approve if two changes were made. These would shift administration of the program from a special authority to the state Department of Public Instruction, and would shift funding from a cigaret tax to a tax on horse racing.

He sent both amendments along with his endorsement to the Senate.

Under these amendments — to which the state Catholic Conference agreed — the Department of Public Instruction would be forbidden to use any money raised for the public schools to administer the private-school program.

The bill would give the program the first \$10 million raised from horse racing, and 50% of the re-

mainder. State Budget Director Arthur Sampson said the total would be "well above" the first \$10 million.

Pennsylvania now has only harness racing, but intends to start thoroughbred racing — the glamorous money-maker — in the near future.

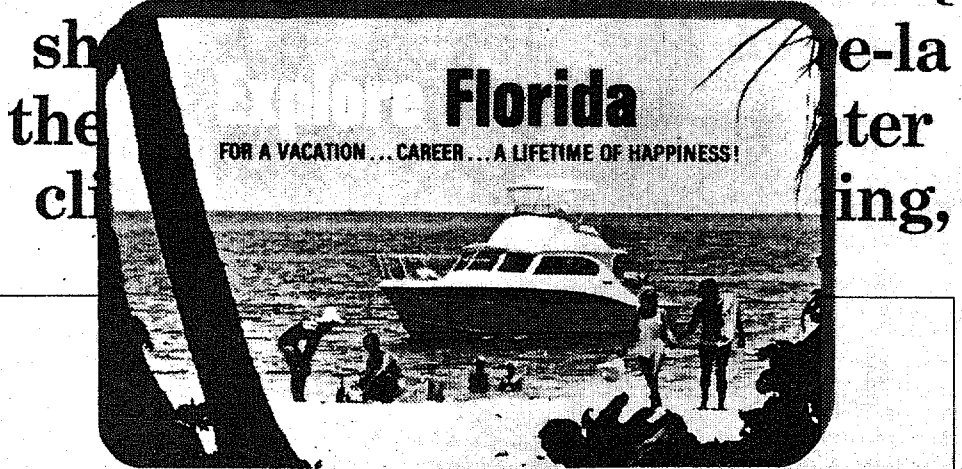
The bill would permit the state to pay non-public schools for teaching their pupils such subjects as mathematics, modern languages, science and physical education. The schools themselves would be responsible for religious education, or for any other subject in which religion is touched upon.

Its sponsors claim this approach to aid would not violate either the state or

federal constitutions since payments are made only for instruction in non-religious subjects, and that it serves a public purpose in aiding the education of children who are, after all, Pennsylvania residents entitled to publicly supported education.

The approach seeks particularly to skirt a provision in the Pennsylvania constitution which forbids state appropriations to sectarian institutions and to private persons.

beau-ty, trop-ics, sun, cli-mate, warm, beach-es, ocean, boat-in wa-ter ski-ing, ex-cite-ment, palm trees, fish-ing, sights, lov ex-ot-ic, great, fun, skin di-ving



"One picture is worth more than ten thousand words."

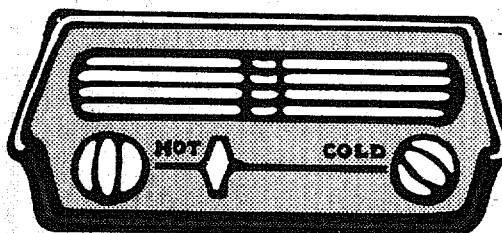
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Are Candidates On TV A 5-Star Attraction?

"I'm holding a copy of tomorrow morning's newspaper. On this page is an advertisement placed by Acting Governor Charley Johns.

"Now listen to this. The ad reads, 'You asked for it on television last night Leroy and you got it! The copy goes on to detail how the Acting Governor verbally trounced me in this TV debate. Mind you, this debate hasn't even been held yet, but Mr. Johns has purchased an ad in tomorrow morning's Herald claiming he won the contest.'"

The speaker was Leroy Collins. The year was 1954. Collins leveled the verbal attack on Acting Governor Johns in the opening minutes of one of the early TV debates between political candidates. Collins and Johns were battling for Florida's Democratic gubernatorial nomination.

As moderator of that live program, which originated in the Miami studios of WTVJ and was also carried by 23 radio stations throughout Florida, I turned to Mr. Johns and asked, "What is your response to the charge just leveled by Mr. Collins?"

Johns was flabbergasted. He paused a good five seconds and then could only sputter, "Why I don't know anything about any such ad in tomorrow's paper. Why-uh-I-uh-why Leroy knows I wouldn't do anything like that."

The damage had been done. Johns went on to lose the nomination to Collins. An act of overexuberance by his Dade campaign organization in prewriting the review of the TV debate was to become the turning point of the campaign.

Johns had been President of the Senate and was first in line of gubernatorial succession when Governor Dan McCarty died from a heart ailment.

As the Acting Governor he was allowed to try for a full term, thus being able to rely upon the countless advantages of patronage and power held by the state's chief executive.

It was an uphill battle for Collins, whose political career had been restricted to service in the State Senate. In the years since, Collins has been the first to credit the Channel Four debate as the event which enabled him to turn the corner in the Johns campaign.

In 1954, many of us felt that television would revolutionize politics. No longer could a man running for key elective positions make the grade without facing up to issues in a confrontation with his opponent.

In races for the Presidency, Congress and Governor, the winners would have to pass the acid test of appearing in a TV debate.

Unfortunately, hopes for such effective use of the medium in the public interest have not materialized. The reasons you don't see many candidate confrontations on the picture tube are relatively simple:

One, if one candidate in a runoff battle wants to sit out such an encounter, you just don't have a debate. And second, such debates are effective with two persons engaging in verbal jousting.

Under FCC regulations a station must invite all candidates for office to appear on such a program. This means that the scheduling of such shows is restricted to the time after a first primary race when candidate fields for all offices have been trimmed to two.

But the first reason is responsible for the absence of such programs in TV schedules—one candidate feels his chances of election are better if he avoids to TV encounter.

Problems arise, such as: Which candidate will speak first, which one will be the last to speak at the program's conclusion? Is the studio lighting of equal intensity on both men? What about the makeup?

(Politicians still remember the pasty look on Richard Nixon's face during his TV debate with John Kennedy. Some observers felt Nixon's appearance, caused by poor makeup, might have cost him the election.)

In one of the other TV debates I was connected with, the Haydon Burns—Robert King High meeting, we were forced to place a wooden Coke box at High's podium in order that the camera might be able to get a head and shoulders shot of the diminutive candidate.

Burns aides were infuriated when they spotted the box on the set. They felt High was being given preferential treatment. All we could do was offer the Burns people an "equal Coke box" which their six-footer clearly didn't need.

High got to keep his "prop" and viewers thus were able to see both candidates behind their podiums. You may be seeing the two major party presidential candidates on one or more joint appearances this fall. The Senate has passed and House action is pending on bill waiving the restrictions of Section 315 of the Communications Act which provide that all candidates for a given office must be asked to appear on a TV debate.

The waiver, which would apply only to the November election, would permit networks to invite only the two major candidates to debate and forget about the Greenback Party candidate.

A similar Congressional move in 1960 permitted the Nixon-Kennedy television meetings.

In 1964, President Johnson wanted no part of broadcast debates with Barry Goldwater. Most incumbents feel their challengers get the benefit from such TV exposures.

But I always wonder what you, the voter and viewers, miss by the lack of such confrontations? Don't you?

The VOICE FEATURE SECTION



Grandchildren are the crown
of old men, and the
glory of children
is their parentage.

Proverbs 17:6

Moderates Play A Safe But Lusterless Role

JOHN
COGLEY'S
VIEW

By JOHN COGLEY

The "moderation" espoused by so many writers and publicists sounds eminently sane and desirable, especially at a time of violent change in the world and reform and renewal in the Church.

The self-proclaimed man of moderation, eschewing the extremes and excesses of both left-wing and right-wing spokesmen, seems to have everything going for him.

He can look to the rigidity on the right and thank God that he is not one of them. He can look to the untested experiments on the left and repeat his prayer. Then he can turn to his audience and suggest with becoming modesty that they will find the ultimate wisdom in his own balance. His is a very comforting and comfortable stance.

The only trouble is that the self-proclaimed moderates tend to be parasitic. Their supposed wisdom lives on the labors and heartbreak of both left and right.

I have a certain sympathy for the cop-out, the man who refuses to get involved in the perennial fight between those who want to keep things the way they have always been and those who want to change the world tomorrow. I have little or none, however, and barely any respect, for those who stand above the fray as if that were the noblest of all positions.

At a time when choices have to be made, it strikes me as anything but noble. Rather, it is irresponsible, self-serving, and altogether unadmirable.

Now I know the old adages about virtue's standing in the middle. I know that in the last analysis, only a fool can give totally uncritical approval to either side in the struggle between left and right, or between liberal and conservative, or between traditionalist and progressive.

Both parties to any such dispute are in the nature of things going to be flawed by an excess of zeal and the other weaknesses to which flesh is heir. But purity is not so easily purchased that it can be bought by merely proclaiming that one is a moderate who has managed to avoid the usual human traps.

The writers and publicists I have in mind do precisely that.



They are at pains to establish that they are certainly not to be identified with the embattled right and at the same time fortunately share none of the failings of the zealous left.

Such a manoeuvre, for that is what I think it is, may be a painless route to the glory road, if that is where they think they are going. However, I don't believe that is where it leads. I think it leads neither to defeat nor victory but rather to that "safety" zone where neither heroes nor villains are produced but only survivors.

When the left or the right advance and the center is moved one way or the other, they will still be around—the eternal survivors planted squarely in the middle, no matter where that middle turns out to be.

For yesterday's magic center, as everyone knows, is not today's. To take one trivial matter, consider the now-settled issue of vernacular in the liturgy.

There was a time not long ago when this was a highly-disputed question. Many then were thoroughly opposed to any change from the traditional Latin.

There was a certain admirable quality in their fixedness. There were also those who argued that worship in an unintelligible tongue was meaningless to millions and should be abolished.

One found an equally-admirable quality in their willingness to advance a cause they believed in. But, then as now, there were the self-satisfied middle-of-the-roads, virtuously decrying the extremism of both sides, who wanted some vernacular but not enough to satisfy the reformers and too much to please the traditionalists.

So it has been in every change in the Church in the past five years. A few people stick their necks out, to have them chopped off sometimes, and a few fight as hard as they can to keep things the way they are. Their very involvement, commitment, earnestness, and zeal mean that members of both parties let themselves in for something. They are ready to face opposition from the outside and take a chance on losing their own balance in viewing the issues involved. But not the determined "moderate."

The moderate manages to remain ultra-respectable throughout, safe with the authorities, and everlastingly pure. His sanity and trustworthiness, which he is rarely averse to advertising, is purchased at the price of non-involvement.

Let others do the dirty work of determining where the new center between left and right is. When it is discovered, he will plant himself there and proclaim how wise and virtuous he was to avoid the human excesses to which the others so easily succumbed in setting it.

The writer or editorialist, then, who takes such pride in his careful moderation strikes me as being just that, careful. His is the kind of caution, however, that leads to survival—and this is the sad part. When those on the losing left (or right) are too wounded to be of any further use, and those on the winning right (or left) are scarred from the wounds of the battle they have won, he will still be around—untouched, unscarred, safe, and secure.

History is made by the people who take a chance; the world is run by those who do not. The Fathers DePauw and Du Bay, one on the right, the other on the left, are the kind who take chances. Neither is in good standing in the Church today.

Those who are so careful to move left or right, depending on how things turn out, will be around, though, standing triumphantly in the middle, wherever it might eventually turn out to be. Their triumph is cheap, but they do have staying value. That's their dirty little secret.

In Days Of Old, Tycoons Were Bold

By DON ROBERTSON

Paradise Falls, G. P. Putnam's Sons. Feb. 19, 1968. 1013 p. \$8.95. (Ib.).

The United States in the late nineteenth century must have been going through its adolescence. It was gawky but full of life; it had pimples but a promise of power; it was awkward but filled with dreams.

Don Robertson has chronicled the period, from 1865 to 1900, by taking the life of a typical town in Ohio, Paradise Falls, and letting us share its people's growth and attitudes.

Charley Wells is probably the most typical character in the story. He typifies the native robber barons who dominated American society in that era. Starting with a

BOOKS

IDEAS IN PRINT

small inheritance, he buys, bullies and browbeats his way to economic power. His philosophy is that money matters and power is to be enjoyed and soul, culture and the human spirit are best left to the underprivileged to keep them happy.

Religion, of course, has its uses, as does politics, so Charley and his wife, Nancy, are fervent Republican Epis-

copalians. Nevertheless, they build a Catholic Church to keep their underpaid Irish miners quiet, and they contribute to the Methodists to woo the rest of the workers. (The Baptists don't come off too well.)

Charley dominates the lives of all around him. He manages their work, their play, and even their marriages. As the town grows with the opening of more and more coal mines, he brings in a brothel to keep the non-religious workers satisfied.

In politics he must name the mayor and the county commissioners and the all-powerful Republican party workers. In post-Civil War days, the veterans' organizations spring up and Charley is a behind-scenes manipulator of this, too.

There is drama in the bitter hostility between Charley Wells and the established power elite in Paradise Falls. Although it takes him all his life, he whittles them down, ruthlessly, one by one. If teenagers can be incredibly cruel to one another, then a society that is going through that period is also going to be inhumanly cruel. Robertson reports this accurately and graphically.

He has caught the beauty of village living as well as the hectic life of the times. His panoramic view of the three and a half decades is breathtaking and, if the 1,000 pages seems like a huge number to read, the reader will still close the book wishing for more.

Charles Dollen,
El Cajon, California

THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

Ratings Of Movies On TV This Week

SUNDAY, JUNE 9

11:30 a.m. (7) Girl Against Napoleon (No classification)
1 p.m. (4) Count Three And Pray (Unobjectionable for adults and adolescents)
2 p.m. (5) The Phantom Speaks (Unobjectionable in part for all)
OBJECTION: This film misinterprets the nature and power of the human will; suggestive song.
2 p.m. (6) The Seventh Veil (Unobjectionable in part for all)
OBJECTION: Lack of adequate moral compensation.
2 p.m. (7) Timberjack (Family)
2 p.m. (10) Captain Blood (Family)
4 p.m. (6) The Wrong Arm Of The Law (unobjectionable for adults)
5 p.m. (10) The Great Gilbert And Sullivan (No classification)
6 p.m. (6) The Seventh Veil (objectionable in part for all)
OBJECTION: Lack of adequate moral compensation.
7 p.m. (23) Carretera General (No classification)
8 p.m. (6) "B-1/2" (Special Classification)
OBSERVATION: This film is a probing of artistic psychological, and religious maturity which, moving back and forth between fantasy and reality, is an attempt to reveal the many influences which shape the creative process of a film director. A recognition of the roots of despair leads the director to a reconciliation with self and others through the joyful acceptance of reality.
8:30 p.m. (23) Las De La Mesa #10 (no classification)
9 p.m. (10 & 12) Flame Over India (Fam)
11:15 p.m. (11) Strange Bargain (Unobjectionable for adults and adolescents)
11:30 p.m. (4) The President's Lady (Unobjectionable in part for all)
OBJECTION: Tends to condone divorce and remarriage; suggestive sequence; presents duelling sympathetically.
11:30 p.m. (5) Revolt Of The Tartars (No classification)
12:05 a.m. (10) Volcano (Unobjectionable in part for all)
OBJECTION: Tends to justify immoral actions; suggestive sequence; contains material morally unfit for entertainment of motion picture audiences.

MONDAY, JUNE 10

9 a.m. (7) Cave Of Outlaws (Unobjectionable for adults and adolescents)
9 a.m. (10) The Jackpot (Unobjectionable for adults and adolescents)
5:30 p.m. (10) The Beachcomber (Unobjectionable for adults and adolescents)
7 p.m. (23) Taur, The Mighty (No classification)
8:30 p.m. (6) The Sound And The Fury (Unobjectionable for adults)
9 p.m. (23) King And Country (No classification)
11 p.m. (6) The Success (No classification)
11:15 p.m. (11) Room Service (Family)
TUESDAY, JUNE 11
9 a.m. (7) Finger Man (Unobjectionable in part for all)
9 a.m. (10) You Can't Fool Your Wife (Unobjectionable in part for all)
OBJECTION: Suggestive lines
5:30 p.m. (10) Heart Of The North (Fam.)
7 p.m. (23) Samson And The Seven Miracles Of The World (Unobjectionable for adults and adolescents)
8:30 p.m. (5 & 7) Marnie (Unobjectionable for adults)
8:30 p.m. (6) The Success (No classification)
11 p.m. (6) Houdini (Family)
11 p.m. (23) The Badge Of Marshal Brennan (Family)
11:15 p.m. (11) The Day The Bookies Wept (Family)
WEDNESDAY, JUNE 12
9 a.m. (7) For Heaven's Sake (Unobjectionable in part for all)
OBJECTION: Suggestive sequences; contains material morally unfit for entertainment of motion picture audiences; tends to condone immoral actions.
9 a.m. (10) Richest Girl In The World (No classification)

5:30 p.m. (10) Ghost Driver (Family)
7 p.m. (23) Hercules And The Masked Rider (No classification)
8:30 p.m. (6) Houdini (Family)
9 p.m. (10 & 12) To Catch A Thief (Unobjectionable for adults and adolescents)
11 p.m. (6) The Success (No classification)
11 p.m. (23) Home, Sweet Homicide (Fam.)
THURSDAY, JUNE 13
9 a.m. (7) Stranger At My Door (Unobjectionable for adults and adolescents)
9 a.m. (10) They Met In Argentina (Fam.)
5:30 p.m. (10) Southwest Passage (Unobjectionable for adults and adolescents)
7 p.m. (4) The Roots Of Heaven (Unobjectionable for adults)
7 p.m. (23) Goliath At The Conquest Of Damascus (No classification)
8:30 p.m. (6) The Success (No classification)
9 p.m. (4) Secret Invasion (Unobjectionable for adults and adolescents)
9 p.m. (11) A Woman's Secret (Unobjectionable for adults and adolescents)
11 p.m. (6) Houdini (Family)
11 p.m. (23) The Bull Fighters (Unobjectionable in part for all)
OBJECTION: Suggestive dance
FRIDAY, JUNE 14
9 a.m. (7) Story Of Molly (Unobjectionable for adults and adolescents)
9 a.m. (10) The Go-Getter (Family)
5:30 p.m. (10) Flight Lieutenant (Unobjectionable for adults and adolescents)
7 p.m. (23) Sword Of Damascus (No classification)

7:30 p.m. (10) Dial M For Murder (Unobjectionable for adults and adolescents)
8:30 p.m. (6) Houdini (Family)
9 p.m. (4 & 11) Stolen Hours (Unobjectionable for adults and adolescents)
11 p.m. (6) The Success (No classification)
11 p.m. (23) Castle Of The Living Dead (No classification)
11:15 p.m. (11) Back To Bataan (Unobjectionable for adults and adolescents)
2 a.m. (10) Sons Of The Sea (Family)
SUNDAY, JUNE 15
2 p.m. (6) The Success (No classification)
2 p.m. (11) My Favorite Wife (Unobjectionable in part for all)
OBJECTION: Suggestive remarks
3:30 p.m. (4) Dimples (Family)
4 p.m. (6) Houdini (Family)
7 p.m. (6) The Success (No classification)
7:30 p.m. (23) La Ultima Escudrilla (No classification)
9 p.m. (5 & 7) Prescription Murder (No classification)
9 p.m. (6) Houdini (Family)
9 p.m. (23) El Fenomeno (No classification)
11 p.m. (10) I Was A Male War Bride (Unobjectionable in part for all)
OBJECTION: Suggestive situations, dialogue.
11:15 p.m. (11) Terror In A Texas Town (Unobjectionable for adults and adolescents)
1 a.m. (4) The Amazing Colossal Man (Unobjectionable for adults and adolescents)

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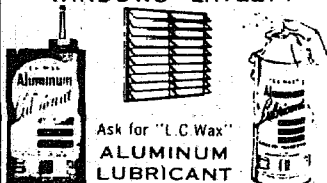
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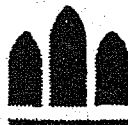
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INSIDE BRAIN ROOM of computer during an emergency in space exploration in the film "2001: A Space Odyssey." KEIR DULLEA, as Commander David Bowman, tries to save the exploration ship Discovery.

SPACE MAN on a mysterious planet, CHARLTON HESTON is being given a trial by monkeys in the film, "Planet of the Apes."

How To Appreciate These New-Fangled Film Epics

NEW YORK — (CPF)—Remember when, as a youngster, you used to sit through a movie more than once? Today, more and more adults — especially film critics — are finding it necessary to sit through films twice.

This has long been true for the usually obscure films of Fellini, Bergman and Antonioni, but now it's major mass-audience films that have supposedly knowledgeable critics second-guessing themselves in public places.

Last year, the controversial "Bonnie and Clyde" picked up a strong second wind (following so-so initial reviews) when the film critic for "Newsweek" wrote it off in his first review as a simple-minded shoot-'em-up, then went to see it again and wrote a second review with deep apologies and a "how could I have been so blind?" re-write.

This year, thesecond-look

film is "2001: A Space Odyssey," a long technically precise look at space travel and extraterrestrial intelligence which film critics are admitting they had to see at least twice in order to understand fully and appreciate what director Stanley Kubrick is driving at.

Then there are films like "Planet of the Apes," a science fiction film about a land where the roles of man and ape are reversed, featuring a complete switch on the Scopes Monkey Trial in which the "heretical" opinion that apes could have descended from humans is harshly criticized.

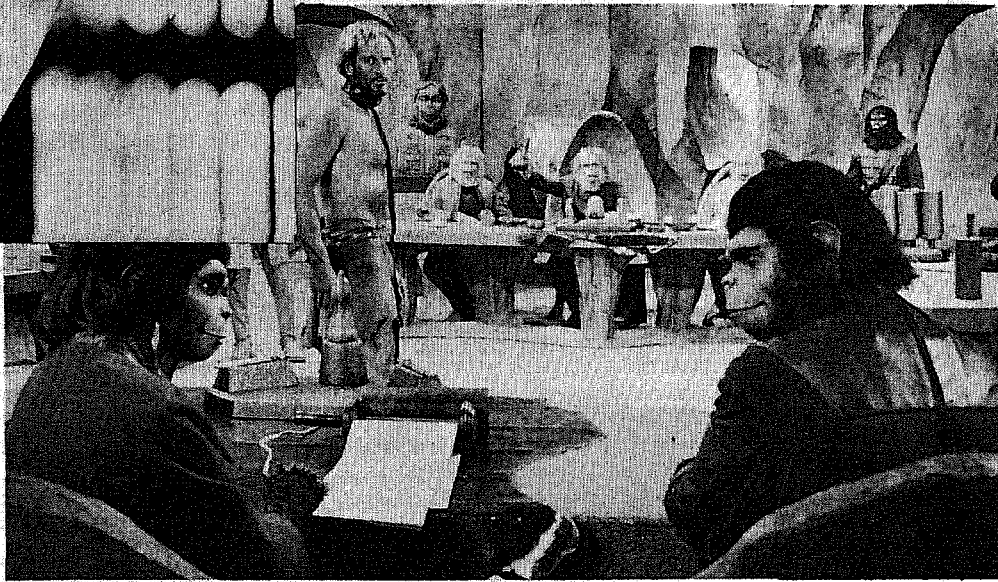
Most viewers have taken the turnabout dialogue in "Planet of the Apes" (ape characters come out with such comments as "human see, human do") as a signal that the whole film is one great put-on — until the final chilling scene forces them to rethink the entire picture or,

better, sit through it again for what one critic saw as its "serious moral, theological and social implications."

But where "Planet of the Apes" left off, "Space Odyssey" begins — a film that starts with "The Dawn of Man," where a colony of apes receives an apparent evolutionary message from a mysterious rectangular slab. A quick dissolve shoots the film and the audience ahead 4,000,000 years to 2001 A.D., when the same slab — or one like it — is found buried beneath the moon's surface.

Later, an astronaut sees the slab flying through space and attempts to follow it in a psychedelic-like trip that culminates on the astronaut's death bed, with the slab standing at the foot of it.

The film was coolly received by critics at first, being dismissed as overly pretentious and slow-moving; there is very little dialogue,



characterization or plot, or "explanation."

But as discussion about "Space Odyssey" goes on, some observers of film style are saying there are "some difficult days ahead for middle-aged film audiences," as a writer in The New York Times put it. People used to the orderly, logical sequence they knew in books are going to be seeing less and less of that in films, as film-makers adjust their style to the young audience who grew up exposed to TV images.

Audiences who grew up expecting that all sentences could be parsed and all poems scanned are slow to "read" modern films that do away with the conventional structures they knew in

earlier films. Thus the need to look at some of today's films twice.

"A second viewing," wrote America's Moira Walsh of "Space Odyssey," "when one already knows that the film is immersing one in an experience rather than telling a conventional story, serves to bring the movie's virtues into somewhat clearer focus."

"The alternative may be to find out in detail what is going to happen, so you will be less concerned with the apparent adventure and more aware of the nitty gritty details."

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MOVIE RATINGS

- A Minute To Pray, A Second To Die (A III)
Accident (A I)
Africa Addio (B)
Africa-Texas Style (A I)
And There Came A Man (A I)
Ambushers, The (B)
Alfie (A3)
American Dream, An (B)
Anderson Platoon (AII)
Anniversary, The (B)
Arizona Bushwacker (A I)
Arrivederci, Baby (B)
Assignment To Kill (A3)
Ballad of Josie (A I)
Bambule (C)
Banning (B)
Barefoot in the Park (A3)
Battle Beneath the Earth (A2)
Beach Red (B)
Beautiful Swindlers, The (B)
Benjamin (C)
Belle De Jour (B)
Berserk (A3)
Bible, The (A I)
Big City (A2)
Big Mouth (A I)
Big Enough And Old Enough (B)
Billion Dollar Brain (B)
Blue (AIII)
Blue Max, The (B)
Blow Up (C)
Boom (B)
Bonnie And Clyde (A4)
Born Losers, The (B)
Brides of Fu Manchu (A2)
The Bride Wore Black (A III)
Brown Eye-Evil Eye (A2)
Buckskin (A I)
Bullwhip Griffin (A I)
Busy Body, The (A3)
Camelot (A2)
Caper of the Golden Bulls (A3)
Caprice (A3)
Casino Royale (A3)
challenge For Robin Hood (A I)
Chubasco (A2)
Chuka (A3)
Circle of Love (C)
Come Spy With Me (A2)
Cool Ones, The (A I)
Cop-Out (B)
Corrupt Ones, The (A3)
Countess From Hong Kong (A3)
Countdown (A I)
Covenant With Death, A (B)
Crazy Quilt, The (A3)
Cul-De-Sac (C)
Custer of the West (A2)
Danny In Aspic (AIII)
Dark of the Sun (B)
- Darling (A4)
Deadly Affair, The (A3)
Deadly Bees, The (A2)
Deadlier Than the Male (B)
Dear John (C)
Defector, The (A2)
The Detective (B)
Devil in Love (B)
Devil's Brigade (AIII)
Devil's Own, The (A3)
Dirty Dozen, The (A4)
Divorce American Style (A3)
Doctor Doolittle (A I)
Doctor, You've Got To Be Kidding (B)
Doctor Zhivago (A2)
Doll, The (C)
Don't Make Waves (B)
Don't Raise the Bridge, Lower the River (A2)
Double Man, The (A I)
Double Trouble (A I)
Easy Come, Easy Go (A2)
Easy Live (A4)
Eight on the Lam (A2)
El Greco (A3)
El Dorado (A3)
Endless Summer, The (A I)
Enter Laughing (A I)
Eric (C)
Fahrenheit 451 (A3)
Family Way, The (A4)
Fantastic Voyage (A I)
Fathom (A2)
Fastest Guitar Alive (A I)
Fever Heat (A I)
First to Fight (A2)
Flame and the Fire (A4)
Flin-Flam Man, The (A2)
For Singles Only (B)
Fort Utah (A2)
Follow Me Boys (A I)
40 Guns to Apache (A I)
For Singles Only (B)
Fortune Cookie, The (A3)
Forum, A (A3)
Furman, A (A3)
Funny In Berlin (A3)
Funny Thing Happened On The Way To The Forum, A (A3)
Further Perils of Laurel and Hardy, The (A I)
Games (A3)
Game Is Over (C)
Georgy Girl (A4)
Gentle Giant, The (A I)
Girl With Green Eyes (A4)
Gnome-Mobile, The (A I)
Good, The Bad And The Ugly (B)
Frankenstein Conquers the World (A I)
Frankenstein Created Woman (A I)
Frontier Hellcat (A I)
Frozen Dead (A I)
Goal! (A I)
Graduate, The (A4)
Grand Prix (A3)
Guide For The Married Man (A3)
Gunfight in Abilene (A2)
Gunn (B)
Guess Who's Coming To Dinner (A2)
Hail! Mafia (A3)
Half A Sixpence (A I)
Happening, The (A3)
Hagbard And Signe: The Red Mantle (C)
Hammerhead (B)
Hang 'Em High (A III)
Hellbenders, The (A2)
Hell's Angels On Wheels (C)
Here We Go Round The Mulberry Bush (C)
High Infidelity (C)
High, Wild And Free (A I)
Hills Run Red, The (B)
Hired Killer, The (B)
Hombre (A2)
Honey Pot, The (A3)
Hostile Guns (A2)
Hot Rod To Hell (A3)
Hotel (A3)
How To Succeed In Business Without Really Trying (A2)
Hunt, The (A3)
I Deal In Danger (A I)
I'll Never Forget What's in Name" (C)
In Enemy Country (A III)
In Like Flint (A2)
In The Heat Of The Night (A3)
Inspector Clouseau (A III)
Interlude (A III)
Jack Frost (A I)
Jack O' Diamonds (A2)
Jig Saw (C)
Kenner (AIII)
Kill A Dragon (A3)
King Kong Escapes (A I)
King Of Hearts (A3)
King's Pirates, The (B)
Knock, The (A4)
La Fuga (C)
La Guerra Est Finie (C)
La Mandragola (C)
La Vie de Chateau (A2)
Law, The (C)
Le Bonheur (C)
Le Depart
Let's Talk About Women (C)
Live For Life (A3)
Long Duel, The (A2)
Long Ride Home, The (A3)
Lord Love A Duck (A4)
Love Goddesses, The (C)
Love And Marriage (C)
Love In 4 Dimensions (C)
Loves Of A Blonde (C)
Lovely Way To Die (B)

- Luv (A4)
Made In Italy (A3)
Madigan (AIII)
Man For All Seasons, A (A I)
Man Who Finally Died, The (A2)
Man and A Woman, A (A3)
Maraj/Sade (A4)
Marco 7 (B)
Married Woman, The (C)
Masculine-Feminine (C)
Mrs. Brown, You've Got A Lovely Daughter (A I)
Moment Of Truth (A4)
Mondo Pazzo (C)
Monkeys Go Home (A I)
Mummy's Shroud (A2)
Murder's Row (B)
My Sister, My Love (C)
My Life To Live (C)
Naked Among the Wolves (A2)
Naked Runner, The (A3)
Never A Dull Moment (A I)
Night of the Generals (A3)
Night Games (C)
Not With My Wife You Don't (A3)
ODD COUPLE (AIII)
Oh, Dad, Poor Dad, Mama's Hung You In The Closet and I'm Feeling So Sad (B)
Once Before I Die (B)
One Million Years B.C. (A2)
One and Only Genuine Original Family Band (A I)
Palaces Of A Queen (A I)
Oarly, (The) (AIII)
Poor Law (B)
Poppy Is Also A Flower, The (A2)
Power, The (A3)
Prehistoric Warrior (B)
Private Navy of Sgr. O'Farrell (A I)
Professionals, The (A3)
Projected Man, The (A2)
Prudence And The Pitt (B)
Quiller Memorandum (A3)
Rage (A3)
Pawnbroker, The (A3)
Penelope (A3)
Perils Of Pauline (A2)
Persona (A4)
Petulia (AIII)
Pink Jungle (AIII)
Pistol For Ringo (B)
Red Desert (A4)
Red Tomahawk (A2)
Reluctant Astronaut, The (A I)
Repulsion (C)
Return Of The Gunfighter (A I)
Ride On Hangman's Tree (B)
Riot On Sunset Strip (A3)
Rose for Everyone (B)
Rough Night In Jericho (A3)
Russian Adventure (A I)
Russians Are Coming, The (A I)
Sand Pebbles, The (A3)
Sandra (A3)
Scorpio Letters, The (A2)
Sea Pirate, The (A2)
Sebastian (A3)
Secret Life Of An American Wife (B)
Servant, The (A4)
Shadow Of Evil (A2)
Shakiest Gun In The West (A I)
Shameless Old Lady, The (A2)
Shout Loud, Louder I Don't Understand (A3)
Sleeping Car Murder (B)
Smashing Time (A3)
Sorcerers (B)
Sound Of Music (A I)
Space Flight (B)
Spirit Is Willing, The (A3)
St. Valentine's Day Massacre (A3)
Strangers In The City (A4)
Stranger In Town (B)
Study In Terror (A3)
Slay Away, Joe (AIII)
Sullivan's Empire (A I)
Swedish Wedding Night (C)
Sweet Love, Bitter (A3)
Swimmer, The (A I)
Swinger, The (B)
Taboo of the World (A4)
Taming of the Shrew (A3)
Tammy and the Millionaire (A I)
Tarzan and the Valley of Gold (A I)
Tender Scoundrel (A3)
Terrace, The (C)
Terrorists, The (A I)
Texican, The (A2)
10:30 P.M. Summer (C)
Time To Sing (A I)
Theresa And Isabelle (C)
They Came From Beyond Space (A I)
Thief of Paris (A3)
This Sporting Life (A4)
Thoroughly Modern Millie (A I)
Three Bites of the Apple (B)
Thunderbirds Are Go (A I)
Tiko and the Shark (A I)
- Time for a Burning Associates, A (A I)
Time of Indifference (B)
To Love (C)
To Sir, With Love (A2)
35th Hour (A2)
Tobruk (A2)
Too Young to Love (A4)
Torn Curtain (B)
Trans-Europ-Express (C)
Trunk To Cairo (A3)
Ulysses (A4)
Uninhibited, The (AIV)
Up the Down Staircase (A2)
Upper Hand, The (A3)
Valley Of The Dolls (B)
Valley Of Mystery (A2)
Venetian Affair, The (A3)
Vengeance Of She (A2)
Victim (A4)
Viking Queen, The (B)
Viscount, The (B)
Viva Maria (B)
War and Peace (A I)
War Game, The (A3)
War Kill (A3)
War Wagon, The (A2)
Wasted Lives and the Birth of Twins (C)
Way Out (A2)
Warning Shot (A2)
Welcome To Hard Times (B)
Wild, Wild Planet, The (A2)
What Am I Bid (A I)
Way West, The (A2)
Whispers, The (A2)
Who's Minding The Minif? (A2)
Where the Bullets Fly (A3)
Who's Afraid of Virginia Woolf? (A4)
What A Way To Go (B)
What Did You Do In The War Daddy? (B)
What's New Pussycat? (B)
Woman Times Seven (B)
What's Up Tiger Lily? (C)
White Voices (C)
Young Americans (A I)
Young Warriors (A2)
Yo-Yo (A2)
You Only Live Twice (A3)
You're A Big Boy Now (A4)
Young and the Willing, The (A4)
Young World, The (C)
Zorba the Greek (A4)
What's So Bad About Feeling Good?
Who Killed Teddy Bear? (B)
Who's Been Sleeping In My Bed? (B)
Wild Angels, The (B)

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3 PATHS TO FULFILLMENT

The modern world, which historians date from about 1500, has been characterized by revolutions. By revolution we mean a change in the society in which people live so radical that it modifies their whole way of life.

First came the commercial revolution. Marked by the discovery of America by Columbus, the colonization of North and South America, the circumnavigation of the globe by Magellan, it liberated world commerce from the Mediterranean and spread it across the oceans of the world.

Then came the religious revolution. Beginning with Martin Luther, early in the sixteenth century, the unity of Christendom was sundered. Europe divided into Catholic and Protestant areas. Vicious wars were fought in the name of the Prince of Peace. Religious prejudice and even hatred became part of our heritage.

The seventeenth century brought the political revolution. Beginning in England in the 1640s, it moved to America and finally to France, destroying the concept of "divine right monarchy" and substituting the idea of "consent of the governed and democracy."

A century later, the industrial revolution began. The machine was substituted for manual labor. The urbanization of society was set in motion. Living standards were raised. Mass education became feasible. Laissez-faire economics and materialistic philosophy arose to explain the new human experience.

The nineteenth century brought the communications revolution. The telephone, the telegraph, the radio came into being. Events came to be known world-wide almost as soon as they happened.

We are living in the most revolutionary time of all. The revolutions of the last four centuries have fused to beget two revolutions in the twentieth century: the knowledge explosion and the rise of the "have-nots".

Historians of ideas have determined that human knowledge just about doubled again from 1650 to 1900. But in our century, it doubled from 1900 to 1950 and has doubled once again in the past 17 years.

This fantastic development of human knowledge in our time would have been completely impossible without the heroic accomplishments of our ancestors and the revolutionary changes they brought to their own times. We are the heirs of revolution, not its creators.

OLD NORMS QUESTIONED

Like all revolutions, our knowledge explosion has brought social disruptions. Old values are questioned. New ideas are promulgated.

Youth questions the wisdom of age and wonders what an older generation has to offer it. Some are so alarmed they want to withdraw from society altogether and seek refuge in drug-induced hallucinations, "hippie" companionship or draft-card burning exhibitionism. But revolutions are not won by those who run away, but by the realists who learn the past, face the present and mold the future.

Our era has been called the "age of youth." It is that, but only in one sense. The knowledge explosion is providing tools unknown to previous generations for both the betterment and the destruction of men. It is your generation that will decide how those tools will be used.

The depth of your religious faith, the clarity of your philosophy, your dedication to Christian Charity will determine how well or how poorly you use the tools at your command.

Yes, we are living in days of revolution. Before our eyes are taking place an expanding social revolution, a scientific revolution, an economic revolution and even a theological revolution. The Church itself is in a state of crisis — crisis in the original Greek meaning — a judgment. But crisis is not necessarily bad.

The Church is a living vital organism — and the Church is in a state of change. Continual change is one of the properties of living things — whether the living organism be vegetative, animal or rational in nature.

Non-living things do not move, nor change, unless propelled by some external force — nor do they grow unless by accretion, as a snowball grows while rolling down a hill.

Although the changes we see taking place in the Church are not essential, that is, a change in nature considered as the source of activity or the source of being, they are accidental changes, but, nevertheless, changes.

The Fathers of Vatican Council II recognized the need for change, renewal, up-dating that living organism, the Church. The Council Fathers have sought to bring about a clearer understanding of the nature of the Church, and the relationship of one to another of all those who make it up.

All of us Christians, no matter what our state in life, are charged with the duty of being a witness for Christ — that is, one called upon to testify to the truth. The testimony must be not only by words, but by our actions.

By now, we all realize we are part of the priesthood. Not the ministerial priesthood or the hierarchical priesthood, but the priesthood of the faithful. We laymen live in a secular world and it is our duty to bring about a renewal of the secular order and its continual improvement. In short, we are charged with the duty of Christianizing the market place.

The salvation of the world cannot be left to priests alone, leaving laymen with nothing but the pursuit of our own salvation through quiet non-involvement. The conditions under which our lives must be humanized and Christianized. And this is the commission — the vocation — of all secular laymen.

Everyone has a vocation — everyone is "called" to a particular state in life. It is not just the religious who has a "vocation." The man who knows his state in life and willingly follows it, is, indeed, a fortunate man.

The day of the call is not repealed, but it is no longer popular, in some circles, to say that "god called us." We are all called to a life of Christian perfection.

Individually, we must decide whether to pursue this Christian perfection in the single state, married life or religious life. It is unreasonable and foolish to ignore God in the selection of a way of life. Happiness is not in receiving a Bulova watch — but happiness is being a Christian, fulfilling God's will.

Marriage, which is natural to man, has existed from the beginning. This is apparent from revelation. God created things out of love. He was under no obligation at all to create men, but he did, and for the purpose of establishing a union between man and woman that would assure the continuance of His work.

God himself is the author of matrimony. It is rooted in conjugal love and the irrevocable personal consent of one for the other. Mutual love and respect, fidelity and chastity and, since married people are privileged to be procreators, an un-ending respect for human life and the dignity of the human person, including the ones yet unborn, are fundamental requisites for any happy marriage.

Although all of us are called to Chastity, the priest and religious are called to a life of celibacy and virginity. This is a special vocation — in addition to the vocation of the religious life. There are some who now claim that being celibate does not permit a full development of the personality — that only married persons fully develop their personality.

This attitude rules out the influence of God. Is it not reasonable to expect that God gives each of us particular talents and virtues according to our state in life, so that we may fully develop in our salvific mission as God wills it.

What assurance do we have that merely because a man marries, his personality will be developed to its fullest? There are too many cases where an individual, through marriage, has destroyed his own personality, as well as his partners, and inhibited that of his children.

To live the life of a lay celibate, must be the most difficult of all lives. He lives without the companionship, love and affection of a partner, unlike the priest, he is not motivated and sustained by the demands of a religious state in life or the priesthood, as a particular call to service.

Yet, he is in a position to make great contributions toward holiness and apostolic endeavors in the Church. He is able, since he is single, to go places and do things toward the Christianizing of the market place, the one closed to priests, and married persons alike.

What I have said really is that each state in life, married, single and religious, offers a path to the fulfillment of the Christian vocation. Each is different, yet dependent upon the other. Each is necessary. We are all deeply committed to the needs of the human family.

The priest was a layman before he became a priest; the married man was single before he was married. Each offers a path to happiness.

You know, there are actually some men who say that since the conscience is the ultimate norm of morality, the priesthood is not necessary.

This disregards the fact that the priesthood is a continuation of the incarnation of Christ. It overlooks the necessity for the Sacraments which only the priest can give. It forgets that Christ selected the Apostles, as laymen, and directed them to preach and teach, and even perform miracles in His name, but that He obviously considered this was not sufficient for He then ordained them and created the Sacrament of the Holy Eucharist and Penance and the others.

Priestly and religious vocations seem to be on the decline. It is unthinkable that God has not provided an adequate number of religious vocations. Rather, I think, there is a tendency not to recognize the call or to disregard it entirely.

Let me tell you a brief story related by Father Shields, a Serran Chaplain. It follows:

"Undoubtedly many of you have visited the cloisters in upper Manhattan and you know that it houses one of the finest collections of medieval artifacts in the United States. Among its prize possessions are a series of splendid tapestries.

"The history of their discovery is not without interest. The tapestries had been created almost 600 years before and their existence was known because they had been listed at least twice in the inventories of French royalties.

"When, in the twentieth century, the Rockefeller money became available for the buying-up of ancient Europe treasures, the tapestries were immediately sought. Some were still available, but some had disappeared. Then, in the cellar of a French mansion, and in one of the unused rooms of the house, someone remembered seeing hunks of fragmented tapestry cut into window draperies with no recognition of their origin, or their tremendous value.

"They were searched out and it was possible to reconstruct almost the entire series. Today, they are one of the wonders of the world.

"The point, gentlemen, is this — something ancient, something of inestimable value, hanging in plain view, unrecognized and virtually discarded, yet containing in itself something precious, something so unique, that it could not be reproduced by any human agency.

"How like the priesthood and the attitude toward it which exists in the minds of so many . . . something ancient, something of inestimable value, in plain view, yet unrecognized and almost discarded."

So, I encourage you to pray that you will all find your proper path in life's journey and follow the call of Christ — whatever and wherever it might be. Then, having exercised the greatest of all freedoms, to voluntarily submit to the will of Christ, you will achieve perfection in your life and eternal happiness.

(The accompanying article was written by a member of the Miami Serra Club, who with other affiliations of Serra International, dedicate themselves to the promotion and nurturing of vocations to the priesthood and religious life.

Redu Incre

The American Community and its police administrators are today faced with the greatest challenge of all time in meeting the responsibility of the preservation of law, order and justice.

We are witnessing fantastically increased crime rates, a mounting traffic death toll and a reduction of police powers as a result of Supreme Court Decisions.

We have witnessed many years of public apathy and tolerance toward criminal offenses in general, and organized crime, specifically, which society has failed to recognize as the most serious threat to our country.

Crime in the United States has been considered much in the category of a spectator sport such as football, with the police team pitted against the criminal element and a somewhat detached and unconcerned public viewing the contest from the stands as a form of entertainment.

The increased workload which has been heaped upon the police service agencies of our nation has dramatically pointed out to us the need for professionalization of law enforcement.

This can be accomplished only through the establishment of an entirely new set of manpower standards in selection, training and education, and public support of not only the police administrator, but of the most important member of the law enforcement agency — the officer on the street, whose responsibility it is to preserve law and order on a daily basis.

Understanding of today's crime problems, through education, must come to the police family and the community. If we, the police are to be able to join with you as Community Leaders, both of us must be fully prepared to help lead the society through today's social upheaval into a better community of tomorrow.

Serious problems face you, the community. They are your problems — not primarily police problems — but community problems and people problems, which the police are called upon to handle for and with you. Problems which the police can handle, only if you want them handled, will give your active support and be willing to become involved.

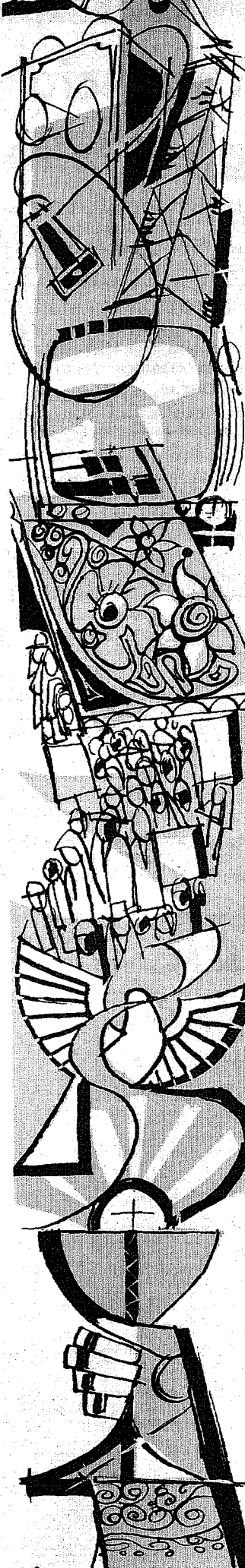
CRIMES OF VIOLENCE

We are alarmed in every community over crimes of violence, street and home crimes, assaults, murders, robberies, rapes and burglaries.

In 1966 we saw 3-1/4 million serious crimes, six serious crimes each minute, a murder, forcible rape or assault to kill every two minutes; more than 1556 automobiles stolen per day, a robbery every 3-1/2 minutes, a murder every 48 minutes, a forcible rape every 21 minutes, an automobile stolen every 57 seconds and a burglary every 23 seconds — and so goes the time clock of crime, day in and day out.

This is our America we are talking about — it is your home town, your neighborhood.

Can we afford to continue in the role of spectator?



ction of Police Powers VS. ased Crime Rates?

Juvenile crime represents a tragic waste of our most valuable natural resource — our kids. We are shocked to learn of a 54 percent increase in juvenile arrests for serious crimes since 1960 and to learn that last year 63 percent of all persons arrested for auto theft were under 18 years of age, still in their high school years. Further, those persons in the 10 to 17-year age bracket who make up 15 percent of the U.S. population accounted for 33 percent of the criminal offenses solved last year.

The statistics are terrifying and there are those who would have you believe that the young people of today are going straight to "you know where." However, we should realize that today we are dealing with the most intelligent, best educated and the finest group of young people that the world has ever known.

Yet, they need help and we, the adults, have failed to fulfill our parental responsibilities to them.

We should not be shocked or amazed at what is happening in the world of young people today. There have been many years of social acceptance of teaching disrespect for law and order and lack of respect for authority.

As we have relaxed the traditional family controls on our teenagers we must accept some facts of life.

Parents used to know where their children were going and that they would be home at a reasonable hour. Now that Mary Teenybopper can stay out as late as she wishes, we have to expect that she will be exposed to greater temptations — sexual, drinking, drugs, criminal activities, extremes of dress and behavior, and rejection of conformity.

Today it is not unusual for your policeman to have to deal with hopped-up kids, see the needle scars of youthful mainliners and witness a teenager going through the torture of withdrawal.

These activities are not separate from, but are a part of



Following are excerpts taken from an address delivered by E. Wilson Purdy, director, Dade County Public Safety Dept. during the annual meeting of the Palm Beach Guild of Catholic Police and Firemen held recently in West Palm Beach).

the social revolution of today's world.

We see it in the adult world — we see it in the courts. As courts restrict the police authority, the prosecutors, and as higher courts restrict the discretionary powers of the lower courts, we see the resultant relaxed controls over the adult criminal world.

If this is what you, our society of today, want, then we must also be willing to accept more crime and less police protection for the honest, law-abiding citizen, our neighbors and friends in our own neighborhoods.

We must also accept that the youth of today will follow the examples of citizenship that we demonstrate for them in our daily lives. They read, they see, they understand, and they copy the standards that we set for them.

We have decisions to make, not police department decisions, but family, home and community decisions. Have we become a society of indecision — are we afraid to say yes or no — right or wrong — honest or dishonest — good or bad — you may or you may not — or do we want to deal in the gray zone of compromise, appeasement and give in?

We would like to know what the community wants us to do and what tools you want us to use. We need a redefinition of the police function in terms of what you want us to do and your support when we do it. Can you afford to sit it out as a spectator on the 50-yard line?

Another of the major prob-

lems which we have been witnessing in recent years is, of course, the social revolution sweeping our nation in connection with the establishment of equal rights for all citizens. A revolution resulting from long years of subjecting large segments of our society to socioeconomic inequities in fields of housing, education, employment, recreation, opportunities, etc.

We will all agree to the importance of the racial problem and we must be fully in support of the Civil Rights movement. We must understand within ourselves that there is no moral, legal or religious justification or basis for segregation. We must be willing to stand up and be counted in this field.

This does not mean that we have to agree fully with the tactics being used, but we must be alert to the problems which are growing out of the civil rights movement.

In addition to its many successes, the revolution has at times led to riots, demonstrations, vandalism, and even murder. Along with this and with equal regularity, have come the allegations of "police brutality," in a deliberate and planned attempt to destroy police effectiveness. Events of the past two years — major rioting, looting, burning, killing, have clearly established the phony nature of most of these charges against police. In most instances, if we had sent our men in, armed with Bibles and powder puffs, there still would have been charges of police brutality, because such charges were planned far in advance.

One problem which I am sure we recognize is that the Civil Rights Movement may be contributing to other problems, such as a further development of a crime tolerance.

In many civil disturbances we find young people taking an active part. They have been encouraged and taught to violate the law, and thus, perhaps, civil disturbances are becoming a way of life for them which they, as future adults, will pass on to their children. Thus, we may have a situation developing for which our nation will pay for generations to come.

This may be a far more serious by-product of the civil disobedience today than the disobedience itself — the actual teaching of disobedience and disrespect of law and order which may be with us long after the main issues have either been solved or programmed for successful solution.

These problems will test the moral stamina of American communities for many years to come. However, we shall

see no abatement of the widespread destruction of mankind through crime and highway slaughter, or the establishment of equal rights and opportunities for all persons so long as we accept, as part of our communities' way of life, the wholesale disrespect for traffic laws, for criminal laws, and for the rights of others.

It appears to be more than mere coincidence that soaring crime rates, mass rioting, and general disrespect for law and order have, in the past decade, paralleled the weakening of police authority resulting in a breakdown of law enforcement effectiveness, thus seriously jeopardizing our rights to live in safe communities and to enjoy the security of our homes.

Many would-be spectators in the sport of civil disobedience have suddenly discovered they must leave their 50-yard line seat and come down onto the playing field and be involved.

We are much concerned today with the communist threat to the free world. This is the enemy from without; however, there is a far more serious threat to the American way of life, and that is the enemy from within — organized crime and corruption — which is eating away the very foundation of our government. Powerful criminal groups have infiltrated the business, professional, political and social structure of our country.

It must be emphasized there can be no coexistence with crime, and there can be no appeasement with the criminal, and there can be no compromise of good honest professional law enforcement — because if and when organized crime completes its take-over of the American Way of Life, all other efforts to help society would have automatically failed.

Community attention must be focused upon those problems which today make the greatest contribution to the decay, corrosion, deterioration of the moral standards; which result in an unhealthy political climate of greed, vice and corruption which exists in thousands upon thousands of American communities. A climate which prohibits the establishment of a professional law enforcement agency.

Organized crime cannot flourish unless there is corruption and public apathy, but again the police receive the blame.

Seldom do we find a dishonest policeman, but frequently we find one who is not permitted to do his job. He is prevented because of the political climate in which he must operate. I have never seen a policeman working an intersec-

tion, in the rain, the sleet, and the snow, who enjoyed watching the local gambler ride by in his Cadillac.

Unhealthy political control is probably law enforcement's most serious problem and greatest handicap today.

The police make up only one segment of the system of justice which includes prosecutors, courts and corrections. Frequently these segments have failed to see themselves as part of a team.

We much each bear our share of responsibility for the failures of the past and realize that it is time for honest recognition of lessons that can be learned from history in preparing for the future.

Police needs are great and must be met realistically through adequate police budgets and standards.

Budget is the translation of dollars and cents into men and materials, which are in turn translated into programs of police service.

Inadequate budgets have resulted in police strangulation.

There is urgent need for manpower. All departments are undermanned. Most departments are unable to fill their budgeted positions and their budgeted positions are usually less than half the positions really needed to do the job. Because of the 24-hour per day duty, seven days per week it requires 4.8 men to one policeman on the street at any one time. Thus the 100-man police department is actually a 20-man police department.

There are only approximately 43 cities in the entire U.S. that ever have more than 85 men on duty at one time.

In our jurisdiction less than our hour of each man's 8-hour shift is spent on police preventive patrol. The rest is consumed on traffic control, accident investigations, answering complaints, conducting investigations and rendering other services.

Police manpower is available, but not at today's prices. Qualified personnel costs money and a police officer should not be expected to live on the fringes of poverty while performing the most exacting duties ever assigned to man. Duties which call for the exercise of judgment involving life and death on a daily and hourly basis. If our nation persists in dime-store shopping, it must expect dime-store merchandise.

One of the miracles of the day is that so many outstanding men have selected police service as a career, at great personal and family sacrifice.



By Father JOHN B. SHEERIN

The incredible Charles De Gaulle once called Father Felix Kir, mayor of Dijon, "the clown in the cassock."

It is De Gaulle himself, sans cassock, who has acted like a clown on many occasions.

As I write this column, his regime hovers on the brink of disaster and it will be interesting to see how he conducts himself in his hour of peril.

Much as we Americans admire his unflinching courage in the face of danger, we cannot take him seriously precisely because he takes himself seriously. This we cannot pardon.

Our barnstorming politicians, pleading for their party's nomination at the party convention, can engage in all kinds of clowning and say the most preposterous things but we know they don't take themselves seriously.

The trouble with De Gaulle is that his quixotic delusions of grandeur, amusing as they may seem, are entertained by the General in deadly earnest and are therefore extremely dangerous to the peace of the world.

To begin with, his pride is immense. In his Memoirs, he speaks of himself in the third person. He does not say, "I did this" or "I said that." He says: "De Gaulle did it."

He seems to regard himself not as a

person but as a living and immortal institution. When asked to become a member of the French Academy, he did not hesitate to reply: "France does not enter the French Academy." On one occasion he observed, "When I want to know what France thinks, I ask myself."

This personal pride, absorbed into a soaring pride in the history and traditions of France, has led him into an anti-Americanism that is frisky and frolicsome but very foolish.

He once summed up American history: "They started from nothing. It was virgin soil with nothing but the bones of redskins they had done in. And soon after, they started a civil war and this is still going on."

He has vigorously condemned the American involvement in Vietnam and has held himself out as friend and defender of the Vietnamese and their national independence.

All this with a solemn and serious expression on his face, and with never an allusion to the fact that in 1945 he was resolved that the French must stay

in Indo-China. His policy was not to guarantee the freedom of Vietnam but to keep the French in Vietnam at all costs.

There is a slight inconsistency between his thinking of 1945 and that of 1968—explained by the fact that De Gaulle does not want to see America win a war the French lost.

Paul-Henri Spaak, in a talk at Illinois Wesleyan University on March 26, 1968, said that de Gaulle had saved France in 1940 in that he had become the symbol of a great cause and played his role with perseverance and energy, and he also had some good things to say about de Gaulle's settlement of the Algerian question.

"But as for the rest, the activities of General de Gaulle appear to me as rather unfortunate in home policy and definitely disastrous in international affairs."

Spaak cited especially de Gaulle's attempts to break up European unity. The old General simply cannot give up his

dreams of restoring France to her lost prestige among the great nations of the world and anything that seems to stand in the way of the achievement of this goal must be rejected.

Not long after returning to power in 1958 he tried once again to turn the hands of the clock back to the time of France's glory among nations. He proposed immediately that the United States, Britain and France form a triumvirate to speak for the West and handle all the problems of the free world.

This of course would have put an end to the Atlantic Alliance which has kept the peace in Europe since 1945. Britain and the United States, of course, rebuffed him and the result has been that he has tried to make some kind of alliance with the Communist countries.

In effect, scrapping the Atlantic Alliance would practically amount to handing over Europe to the U.S.S.R.

France under De Gaulle is headed for trouble. France without de Gaulle is headed for trouble. Six of one or half a dozen of the other.

BELOW OLYMPUS By Interlandi



INTERLANDI © 1968, LOS ANGELES TIMES

"I wouldn't call it a sick society, but I wouldn't exactly call it healthy, either!"



INTERLANDI © 1968, LOS ANGELES TIMES

"Mon Dieu, what games men play!"

Bishop Named Shrine Rector

NEW ORLEANS (NC)—Auxiliary Bishop Harold R. Perry, S.V.D., of New Orleans has been named rector of the National Shrine of Our Lady of Prompt Succor here. He has served as pastor of

St. Theresa of the Child Jesus Church since his consecration in January of 1966.

Bishop Perry's transfer was among 19 clergy assignments announced by Archbishop Philip M. Hannan.

Workers Entitled To Safety On Job

By Msgr. George G. Higgins

The May 6 issue of this column criticized the U.S. Chamber of Commerce for its all-out opposition to the Occupational Safety and Health Act of 1968 and specifically charged that the Chamber's official publication, Nation's Business, had grossly misrepresented Secretary of Labor Wirtz's Congressional testimony in favor of the bill.

Meanwhile Mr. Peter J. Pestillo, Labor Relations Manager of the Chamber, has written to some—and perhaps to all—of our subscribing papers, saying, in summary, that he stands by the facts as reported by Nation's Business.

He repeats the accusation that Secretary Wirtz, in discussing the use of inspectors under the proposed Occupational Safety and Health Act, "blandly explained to Congressman that getting people would be no drawback. He said he could staff his safety policing team with the hardcore unemployed."

Much as I dislike continuing this exchange with Mr. Pestillo, I think it is important that, in fairness to Secretary Wirtz, the record be straightened out once and for all.

The official transcript of Secretary's Wirtz's testimony before the House Select Subcommittee on Labor reveals that Congressman Scheuer of New

York asked the Secretary if it might be possible to "develop a designed program for training the presently long-term hardcore unemployed to work as sub-professional aides to professionals" in administering the proposed Act. Secretary Wirtz replied that "there could be development of a subprofessional level of competence" in this area such as is visualized in the New Careers program authored by Congressman Scheuer.

Mr. Wirtz closed the exchange by saying that "this is precisely the kind of area into which we hope through the New Careers program to move people into those second, or third level spots which may not be the top of the business but do represent a larger usefulness of the individual and labor."

This is the colloquy which Mr. Pestillo referred to in his letter to our subscribing papers and which the U.S. Chamber of Commerce—irresponsibly, in my judgment—has attempted to twist completely out of context.

Mr. Pestillo further beclouds the issue by the specious argument that the U.S. Department of Labor unfairly used old photographs of work accidents for making its case for occupational safety and health legislation.

As it happens, cameras are not always available to record work ac-

cidents, but if Mr. Pestillo so desires, I am certain that the Labor Department will be only too happy to send him literally hundreds of newspaper clippings from recent weeks which tell the tragic tale of on-the-job injuries and fatalities.

Mr. Pestillo also says, in his rejoinder to my column of May 6, that "certainly we in business do not favor industrial accidents. They are morally as well as economically indefensible. Our people are trying to do more."

I am sure they are, but the following statistics would seem to indicate that they are not doing enough:

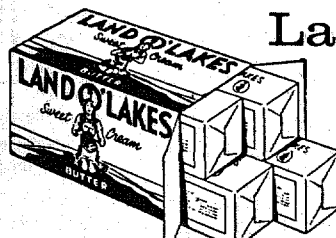
• Every year, between 14,000-15,000 workers are killed on the job, more than 2,000,000 are disabled, and 7,000,000 are injured.

The Joint Committee on Occupational Safety and Health, of which I am co-Chairman, calls for an end to needless on-the-job slaughter.

It calls upon the Congress of the United States to enact the Occupational Safety and Health Act of 1968, providing for uniform standards of occupational safety and health for business in interstate commerce.

It believes the American worker is entitled to protection against preventable, job-related injury and disease.

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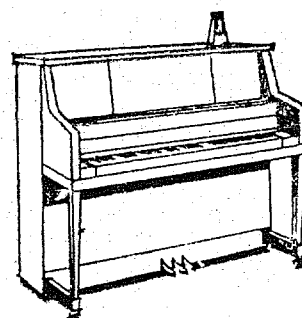
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Only The Christian's Fully Free To Love

By Father DAVID G. RUSSELL

There was a time when men with some ease discovered God in the pages of the Bible or in the reasoning of philosophers or in an intense religious experience. God does not seem as readily available through these avenues in our day.

In the first place, modern educated men find the Bible a more difficult book to read than did the simpler folk of an earlier day. Modern scholarship has highlighted the intricate forms of writing used by the authors of Sacred Scripture. Some parts are poetry, some allegory, some parables, and other parts are straight history. It is no easy task to be certain of one's interpretation.

Nor is modern man impressed with the arguments of philosophers for the existence of God. It is more evident now that every conclusion presupposes certain assumptions and starting points. The problem is not

NOW-- Christianity

conclusions, but presuppositions.

Further, in an age of pluralism some point out that no argument is convincing, since all men of reason and education do not come to the same conclusion about the existence of God.

Modern studies of psychology have also made men doubtful about their own religious experiences. It is too well known that men can easily delude themselves. The mind of man is as subject to imagination as it is to reality.

In former days, society as a whole helped men support their belief in God. The very fact that everyone else believed was itself a proof that God existed.

In our own day, the pendulum seems to be swinging the other way. The man who believes is almost the oddball. Social pressure militates against belief in our day,



rather than supporting it. Further, science has in some way attacked man's readiness to believe. What men were ready to say was God's domain is daily coming under the sway of scientific progress. The action of men is rescuing many from evils from which formerly it was felt only God could save man.

The fact is that modern man feels himself further removed from a meaningful relationship with God. Man can praise God, and God does not seem to reward him. Man can curse God, and no thunderbolt strikes him from heaven. Man often feels completely alone on earth.

Some have also said that the existence of God meant the annihilation of man. The burdens of the past, poverty

and disease, were accepted as punishments from God to be endured rather than evils to be fought. The poor were accepted because "the poor you will always have with you."

God has also been invoked in the name of oppressive governments and tyrants. Incredibly horrible wars have been waged in the name of God. Even the truths of science have been fought sometimes as enemies of religion.

Yet, there is a positive side to some of these developments. Modern biblical studies have helped men to be more mature in their reading of the Bible. Science has helped men realize that humans are not just puppets hanging on strings from heaven.

Psychology has helped us realize that faith need not be a mere wish fulfillment or projection of sick mankind. History has helped us realize that the name of God can be invoked for an evil cause when men do not have pure faith. Finally, the modern age has told us that a God of mere reason holds no ultimate claim over the hearts of men.

The concern of modern man is a more intense going out to his fellow man. Works of peace, the battle to uplift the poor and the effort to achieve progress through science are the special virtues of our day. Modern men want to heal and love each other in a marvelous way.

In spite of the fact that many who embrace these causes do not believe in God, it is difficult to believe that God is not close to their work.

The Father is always close to those who love and aid His children.

Regardless, though, of how consumed one is with humanitarian concern, his cause can never reach its full potential without belief in God. The reason is simple. Unless a man finds his ultimate concern and final good beyond all that this world can give and take, he will not have the strength to give himself without reservation to his task of love.

Only the Christian is fully free to love because the Christian is accountable to love alone. No earthly power can have claim or power over him. Perfect love demands perfect freedom and only the true Christian is free from every earthly idol and tyranny. He can freely give himself to this entire world because no single earthly power can lay claim on him.

The Christians of every century have exercised the strength of their freedom in martyrdom. They refused to let any earthly power constrain them. Only a love which is free enough to risk itself is fully free.

Men need God in order to be free to fully love men. Man's surrender to God is the source of man's freedom to love each other.

The most potent proof God has for His own existence is His believers' acts of complete love. If modern men do not believe, the fault lies not simply with philosophy or psychology or science or history, but with Christians' own failure to fully love all men.

Prayer Of The Faithful

TRINITY SUNDAY

June 9, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. The unity of the Trinity is the basis for our unity; if we are truly united with one another, our unity will be manifested in a deep and abiding concern for the needs of one another.

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

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For all Christian churches, that the sincere efforts they make to promote Christian unity may also effect greater unity among all men, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For President Johnson and our representatives in Paris, that our unity at home in our desire for peace may be a source of strength to them in quickly finding a solution to the Vietnam tragedy, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For black and white Americans, that through prompt and effective social and economic reforms their unity may be promoted, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For all travelers, that they may complete their journey safely and eventually be reunited with their friends and relatives, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

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

PEOPLE: Lord, hear our prayer.

LECTOR: (7) For all of us in this assembly of the People of God, that through our joint offering of this holy sacrifice our unity may be strengthened, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Hear and grant our petitions. O Lord, and though this manifestation of our concern for one another increase our love and unity with You, who lives and reigns in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

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Travelers' Timetable Of Sunday Masses In Diocese

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave., is as follows: 7, 8, 9:30, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish).

ARCADIA: St. Paul, 7, 11 a.m.

AVON PARK: Our Lady Of Grace, 8:30 and 10 a.m.

BELLE GLADE: St. Phillip Benizi, 7, 10:30 and 12 noon (Spanish).

BOCA GRANDE: Our Lady of Mercy, 4 p.m.

BOCA RATON: St. Joan Of Arc, 7, 9, 10:30 a.m. and 12 noon.

BONITA SPRINGS: St. Leo, 7:30, 9:30 a.m.

BOYNTON BEACH: St. Mark, 8, 9:30, 11 a.m. and 6 p.m.

CAPE CORAL: St. Andrew (Del Prado Parkway), 6:30, 8, 11 a.m. and 6 p.m.

CLEWISTON: St. Margaret, 8 a.m., 7 p.m.

COCONUT GROVE: St. Hugh, 7, 8, 9:30, 11 a.m., 12:15 (Spanish) and 5:30 p.m.

COCONUT GROVE: CORAL GABLES: Little Flower (Church), 6, 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. (Auditorium) 9:15 a.m. and 12 noon (Spanish).

ST. THOMAS AQUINAS STUDENT CENTER: 8:30, 10:30 a.m., 12 noon, 5 and 6 p.m.

DANIA: Resurrection (2nd St. and 5th Ave.), 7, 8, 9, 10, 11 a.m., 12 noon, and 5:30 p.m.

DEERFIELD BEACH: St. Ambrose (SE 12th Ave.), 7:30, 9, 10:30 a.m. and 12 noon.

DELRAY BEACH: St. Vincent, 6:30, 8, 9:30 and 11 a.m., 12:15 and 5:30 p.m.

FORT LAUDERDALE: St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.

St. Bernadette, 7, 8, 9, 10, and 11 a.m.

St. Clement, 6:30, 8, 9, 10, 11:15 a.m. and 12:30 p.m.

St. George, 7, 8, 9:30, 11, 12:30, 5:30, 5:30 p.m.

St. Jerome, 7, 8:30, 10, 11:30 a.m.

Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

Queen Of Martyrs, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 a.m. and 12:30 p.m.

St. Sebastian (Harbour Beach), 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10 a.m. and 1:30 p.m.

St. Cecilia Mission, 7, 8:30 and 11 a.m.

FORT MYERS BEACH: Ascension, 7, 9:30 a.m.

FORT PIERCE: St. Anastasia (Church), 7 p.m. (Auditorium) 7:30, 9, 10:30 a.m.

HALLANDALE: St. Matthew, 6:30, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.

HIALEAH: Immaculate Conception, 6, 7, 8, 9, 10, 5, 11:30 a.m., 12:45 (Spanish) and 7:30 p.m. (Spanish).

St. John The Apostle, 6, 7, 8, 9:30, 10:45

12 noon, 12:55 (Spanish), 5:30 and 6:30 p.m. (Spanish).

HOBBS SOUND: St. Christopher, 7, 9 a.m.

HOLLYWOOD: Annunciation, 8, 9, 11:30 a.m., 7 p.m.

Little Flower, 5:45, 7, 8:15, 9:30, 10:45 a.m., 12 noon, 5:30 p.m.

Nativity, 6, 7, 8, 9:15, 10:30, 11:45 a.m., 1:53, 6:45, 8 p.m.

HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.

IMMOKALEE: Lady Of Guadalupe, 8:30 and 11:45 a.m.

INDIAN TOWN: Holy Cross, 7:30 a.m.

JUPITER: St. Jude, 8:30 and 10:30 a.m.

KEY BISCAYNE: St. Agnes, 7, 8:30, 10, 11:15 a.m. and 6:30 p.m.

LABELLE: Mission, 10 a.m.

LAKE PLACID: St. James Mission, 7:15 a.m.

LAKE WORTH: St. Luke, 7, 8, 9:15, 10:30 a.m. and 6:15 p.m.

Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.

LANTANA: Holy Spirit, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.

St. Kevin Mission (Concord Theater, Bird Road) 9, 10, 11 a.m.

St. Kieran (Assumption Academy) 7:30, 9:30, 11 a.m., 12 noon (Spanish) and 5 p.m.

St. Michael (New church) 6, 7, 8, 9, (Polish) 10, 11 (Spanish) 12 noon, 6 and 7 p.m. (Spanish) (Old church) 10 a.m. (Polish).

SS. Peter And Paul, 6:15, 7:30, 8:30 (Spanish), 9:30, 10:30 a.m. 12 noon, 1 p.m., (Spanish) 5:30 p.m. 7 p.m. (Spanish) and 8 p.m. (Spanish).

St. Timothy, 7, 8, 9, 10:15, 11:30 a.m., 12:45 p.m. (Spanish) and 6:30 p.m.

St. Thomas the Apostle, 7, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.

St. Vincent De Paul (2100 NE 103 St.) 7, 8:15, 9:30, 10:45 a.m., 12 noon and 6 p.m.

MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m. and 6 p.m.

St. Joseph, 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.

St. Mary Magdalen, 7:30, 8:45, 10,

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GENERAL CONTRACTORS

LEHIGH ACRES: St. Raphael, (Lee Blvd.) 8, 10 a.m.

MARCO: Catholic Church of San Marco, 12:15 p.m. (Marco Yacht Club).

MARGATE: St. Vincent, 7, 8, 10:15, 11:30 a.m.

MIAMI: St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45 (Spanish) and 8 p.m.

Corpus Christi, 6, 7, 8, 9:15, 10:30, 11:15 a.m. (Spanish) 1 and 5:30 p.m.

GESU, 5, 6, 7, 8, 9, 10, 11:30 a.m., 12:30 and 5:30 p.m. (Spanish).

Holy Redeemer, 7, 10 a.m., 6:30 p.m.

International Airport (International Hotel) 7:15, 8 a.m. Sundays and holy days.

St. Mary of the Missions, St. Francis Xavier, 7:30 a.m.

St. Dominic, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish), 6 p.m. and 7:30 p.m. (Spanish).

St. John Bosco Mission (1301 Flagler St.) 7, 8:30 10 a.m. (Sermon in English), 1 and 7:30 p.m.

11:15 a.m., 12:20 and 6 p.m.

St. Patrick, 6:30, 8, 9, 10:15, 11:30, 12:45 a.m., 6 p.m.

MIAMI LAKES: Our Lady of the Lakes, 7, 8, 10:30 a.m., 12 noon, (Barn Theater) 5 p.m. (Spanish) and 6 p.m. (English) (United Church).

MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10:30, 12 noon and 6 p.m.

MIAMI SPRINGS: Blessed Trinity, 6, 8, 9:30, 11 a.m., 12:30, 6 and 7 p.m. (Spanish).

MIRAMAR: St. Bartholomew, (University Drive and Hallandale Beach Blvd.) 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m.

MOORE HEAVEN: St. Joseph, 10 a.m.

NAPLES: St. Ann, 6, 7:30, 9, 10, 10:30 (Spanish), 11 a.m., 12:30 and 6 p.m.

NARANJA: St. Ann, 10:30 a.m. 7 p.m. (Spanish).

NORTH DADE COUNTY: St. Monica, 7:45, 9, 10:15, 11:30 a.m. and 6 p.m.

NORTH MIAMI: Holy Family, 6, 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 p.m.

St. James, 6, 7, 8, 9:00, 11 a.m., 12:30

and 5:30 p.m.

Visitation, 7, 8:30, 10:30 a.m., 12 and 7:30 p.m.

NORTH MIAMI BEACH: St. Lawrence, 7, 9, 10, 11 a.m., 12:15 and 6:30 p.m.

OKEECHOBEE: Sacred Heart, 9:30 a.m.

NORTH PALM BEACH: St. Clare, 7, 8:15, 9:30, 10:45, 12 noon and 5:30 p.m.

OPA LOCKA: Our Lady of Perpetual Help, 7, 8:30, 10, 11:30 a.m. and 6 p.m.

St. Philip (Bunche Park) 9 a.m.

PAHOKEE: St. Mary, 9 a.m. and 6:30 p.m. (Spanish).

PALM BEACH: St. Edward, 7, 8, 9, 10:30 a.m., 12 and 6 p.m.

PERRINE: Christ the King, 8, 10 a.m. and 12 noon.

WOLY ROSARY, 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.

PINE ISLAND MISSION: 9:30 a.m.

PLANTATION: St. Gregory, 8, 9:15, 10:30, 11:30 a.m. and 12:30 p.m.

POMPANO BEACH: Assumption, 7, 8, 9:30, 11 a.m. and 12:15 p.m.

St. Elizabeth, 7, 8, 9:15, 10:30 a.m. and 12 noon.

St. Gabriel, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.

POMPANO SHORES: St. Coleman, 6:30, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.

daily masses 7:45 a.m.

PORT CHARLOTTE: St. Charles Borromeo, 7, 8, 9:30, 11 a.m. and 6 p.m.

PORT ST. LUCIE: St. Lucie, 8 and 11 a.m.

PUNTA GORDA: Sacred Heart, 7:30 and 10 a.m.

RICHMOND HEIGHTS: Christ the King, 7, 10 a.m. and 12 noon.

RIVIERA BEACH: St. Francis of Assisi, 6:45, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.

SANIBEL ISLAND: 11:30 a.m.

SEBASTIAN: St. William Mission, 8 a.m.

SEBRING: St. Catherine, 8:30 and 10:30 a.m.

SOUTH MIAMI: Epiphany, 6:30, 8, 9:30, 11 a.m. and 12:15 p.m.

St. Louis, 8, 9:30, 11 a.m. and 12:30 p.m. and 6:00 p.m.

St. Thomas, 6, 7, 8, 10, 11 a.m., 12:15 p.m. and 6:00 p.m.

SOUTH MIAMI HEIGHTS: St. Ritas Mission, 9 a.m.

STUART: St. Joseph, 7, 9, 11 a.m.

VERO BEACH: St. Helen, 7:30, 9, 10:15, 11:30 a.m. and 7 p.m.

WAUCHULA: St. Michael, 9 a.m.

WEST HOLLYWOOD: St. Stephen, 7, 8, 9, 10, 11 a.m., 12:15 and 7 p.m.

WEST PALM BEACH: Blessed Martin, 9:30 a.m.

St. John Fisher, 7, 8, 9, 10, 11:30 a.m. and 6 p.m.

St. Juliana, 6:30, 8, 9, 11 a.m., 12 noon and 6 p.m.

Holy Name of Jesus, 7:30, 9, 10:30 a.m., 12 noon and 6:30 p.m. Weekday masses 6:30 and 8:30 a.m.

St. Ann, 6, 7, 8, 9, 10, 11 a.m., 12 noon and 5:30 p.m.

ON THE KEYS

BIG PINE KEY: St. Peter's Mission, 9:30 a.m.

KEY WEST: St. Mary, 6, 7, 8:30, 10, 11:15 a.m. and 12:15 p.m. and 5:00 p.m.

St. Bede, 8, 9:30, 11 and 7 p.m.

MARATHON SHORES: San Pedro, 8 a.m. and 6 p.m.

PLANTATION KEY: San Pedro, 6:30, 9 and 11 a.m.

MISSAL GUIDE

June 9 Mass of Trinity Sunday. Gloria, Creed, Preface of the Trinity.

June 10 Mass at St. Margaret, Queen, Widow, Gloria, Common Preface.

June 11 Mass of St. Barnabas, Apostle. Gloria, Creed Preface of Apostles.

June 12 Mass of St. John of St. Facundo, Confessor. Gloria, Common Preface.

June 13 Mass of Corpus

Christi. Gloria, sequence, Creed, Common Preface.

June 14 Mass of St. Basil the Great, Bishop, Confessor, Doctor. Gloria, Common Preface.

June 15 Mass in Honor of the Blessed Virgin Mary. Gloria, Preface of the Blessed Virgin Mary.

June 16 Mass of the Second Sunday After Pentecost. Gloria, Creed, Preface of the Trinity.

Plan National Holy Name

PHILADELPHIA—(NC) — Representatives from 18 dioceses called a meeting here

for the establishment of a national Holy Name organization.

Louis A. Fink, a Holy Name Society official from Atlanta, Ga., said the group sought the election of national officers to aid

The Atom Age, Anxiety Age, DRUG AGE



Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Archdiocesan Catholic Welfare Bureau, will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address their inquiries in care of The Voice, P. O. Box 1059, Miami, Fla., 33138.

By Dr. BEN SHEPPARD

We can call the age in which we are living many things: the age of atom; the age of anxiety, or the age of drugs.

Unfortunately, medical people are not the only ones dictating drug-taking today. Drug use and abuse is a sociocultural phenomenon which often by-passes the physician.

As a matter of fact, with television demonstrating how all eight sinuses can be drained with one snuff—when drug companies are permitted to sell bromide or scupalamine combinations under various names as sleep inducers, when tired blood can become untired with one or two teaspoons of some magic remedy, when gastrick acidity can be relieved five times as quickly with one pill, when tensions can be calmed with another pill—I can foresee in the computerizable future a time when we can telephone in our symptoms to the local TV stations at given hours and our prescriptions will be flashed on the screen. Stuffed up noses, being too fat or too thin, being pimply will all be easily cured.

People are turning to drugs. I have frequently said that the modern pediatrician, if he were to listen to the parents, would have booties like banks do. Parents would, if they had their way, drive-up, present the child's buttocks, have a shot of penicillin administered, and pay at the last booth. Why examine the child?

OVER AND UNDER

There are drugs sold over the counter—and under the counter. Breathes there a medicine cabinet in the modern home which is not filled with half-used prescriptions and stock remedies? Modern drug houses, using advertising media, have convinced people that all of their various afflictions can be cured by drugs. Therefore, the line of reasoning goes, drugs can not be bad and are, of themselves, good and presumably safe.

From early childhood, our drug-battered children have learned that there is a magic potion to relieve all ills. Therefore, we must expect these thoughts to continue and expect these same drug-battered children to turn to drugs during adolescence to relieve their tensions and uncertainties.

Noted authors, including Freedman and Wilson, have pointed out that the most distinguishable feature of addiction is the qualification to harm ourselves or others, produced by the regular and habitual use of the drugs.

The illicit use of drugs by youngsters, together with the marked denial of this use by their parents (and until recently by authorities) is frightening to those who work with disturbed youngsters.

Barbiturates, dexadrine, marijuana and LSD and related hallucinogens are replacing the glue-sniffing habits of young adolescents. The effects of these agents can be so devastating that they should be of concern to all. Anything that has a consciousness altering effect can be tried.

Dr. Pollard at the University of Michigan, studying 120 students who volunteered for psychological experiments, stated that more than half had used drugs other than alcohol while in high school; and this was seven years ago. At present, I would presume the percentage is higher.

Most take drugs occasionally. The frequent user knows the nature of his activities and will rarely seek help.

What is the relationship between drug-users and school drop-outs? Dr. Pollards asks, "Is it due to the fact that they have taken drugs?"

FOLLOWS OTHERS

First the occasional user is responding to pressures of his peers not realizing the dangers. He very often, as Dr. Pollard says, sees mother taking her tranquilizers "to be able to live with him" she exclaims,—and father a few cocktails for the same reason. And, because he shouldn't use drugs, according to his parents, he will. This indicates his individuality and freedom from authority. He must, according to his peers, play it "cool" and "not be chicken," proving not only to his peers but to himself that he is a self-guided individual.

Barbiturates and amphetamine are too available—as are marijuana and LSD. There are organized pushers for these drugs, and the sources must be stopped.

Adolescence is a time of enormous personal stress in a changing and tense society. Youngsters see racial discrimination, wars, and bombing and these things do affect them.

The regular user starts as an occasional user, but as a result of these underlying disturbances a few become regular users. Remember that the regular user resorts to drugs in an effort to turn away from his problems and not to solve them. The young people I have seen are very often from the upper, middle class, have no financial challenges—their future college tuitions, etc. are assured—but they turn to drugs for instant gratification.

There is no way to identify a potential addict. There are no unique characteristics. Freedman and Wilson state in the Pediatric Journal of September, 1964, that the ingenuity displayed by adolescents and youngsters in discovering unlikely substances

producing psychic effects and leading to addiction is quite striking.

The banana skin thing was nothing more than a hoax and wishful thinking.

Most doctors will recognize the terms "bennies"; "red jackets" (amytal), "secos" (seconal) "yellowjackets" (nembutal), "purple hearts" (amphetamine), "sugar pushers" (LSD) and "reefers" (marijuana).

By statute reefer or marijuana is a narcotic because it has a sedative effect following the first euphoric trip and its use has been illegal since 1937.

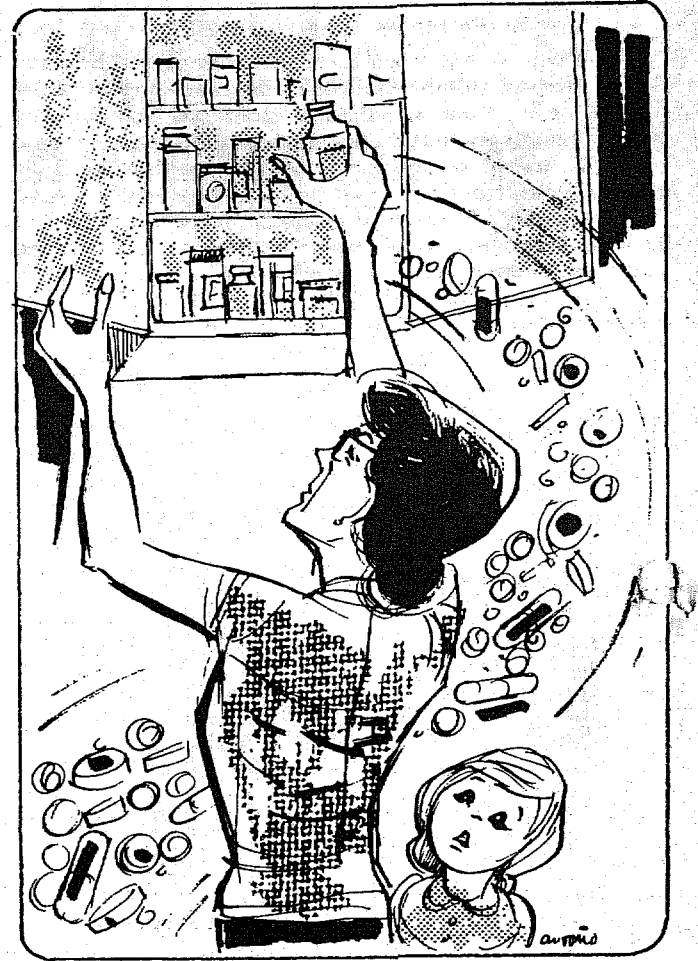
The LaGuardia Committee in 1944 indicted the users and declared that most of the users were non-productive and considered an apathetic group.

One fact remains true. Marijuana usage is illegal; and many young people have faced jail sentences. Since it is by statute in the same category as heroin, you will find the pusher of one pushing the other.

These facts must be considered: marijuana shares with consciousness-altering drugs the property of being a source of habituation; more studies are required with regards to its crime and sexual excess reference; there is not evidence which says that for those who are less stable marijuana causes no trouble; to say that marijuana is to be preferred to alcohol is nonsense we have 2,000,000 alcoholic addicts, why add another headache to our overgrowing list of headaches? And the fact that there are so many users does not mean that it is safe.

On the basis of available knowledge, we must emphatically say "No" to the legalizing of marijuana. The fact that indiscriminate use of marijuana is legal nowhere in the world must be predicated on something other than our determined ethical principle—let's forget emotionalism.

I wonder, if we were to make the use of marijuana legal, would the next step be the legalization of opiates?



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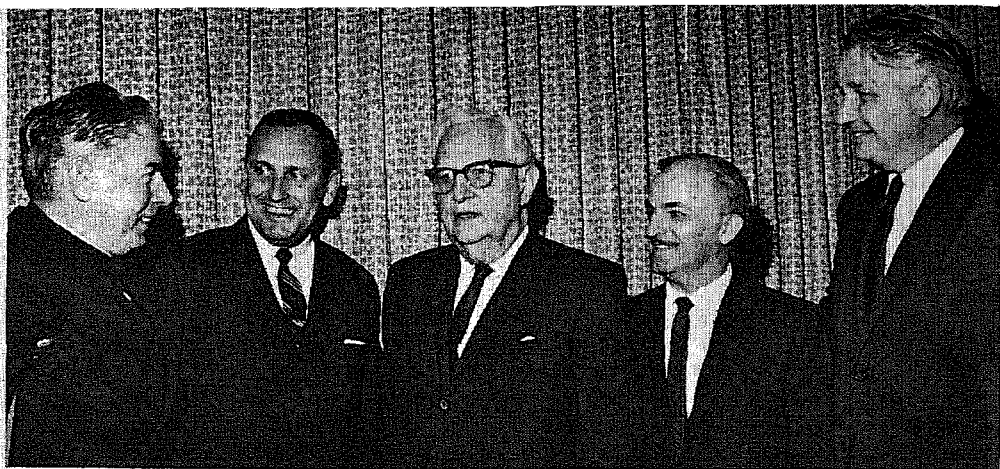
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Miami Serra Club welcomed new officers this week. Shown with Msgr. James J. Walsh, chaplain, left, are Edward Atkins, vice president; Leonard Usina, president; Dr. Michael Bevilacqua, secretary; and Edwin Tucker, trustee.



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Presentation Ball Set Dec. 27

Twelve young ladies will be recipients of the Distinguished Medal when they are presented to Archbishop Coleman F. Carroll Dec. 27 at the Indian Creek Country Club.

The fifth annual Miami Presentation Ball, for which Peter Duchin and his orchestra will play, benefits the Marian Center for Exceptional Children.

Mrs. Maytag McCahill of Miami Beach is the chairman of the committee arranging the ball and is being assisted by her co-chairmen, Mrs. B. Boyd Benjamin of

Miami, Mrs. Arthur Gallagher of Chicago and Miami Beach, Mrs. Philip D. Lewis of Palm Beach, and Mrs. Ralph F. Pelaia of Fort Lauderdale.

The young women who will be presented to the Archbishop are being singled out for the episcopal honor by Archbishop Carroll because

of their charitable work in behalf of the Archdiocese of Miami and their outstanding school records.

A mother-daughter coffee will be held on Monday, June 10, at the home of Mrs. Maytag McCahill at which time the names of the 12 young ladies will be announced.

Service Pins Given Hospital Employees

FORT LAUDERDALE—In observance of National Hospital Week, 31 employees of Holy Cross Hospital were honored for outstanding service during ceremonies at the general hospital.

Gold pins in recognition of 10 years' service were presented to Ralph John, Edward Keefe, Hazel Gristock, Karlene Bardes, Pauline Benoit, Evelyn Hovarter, Dorothy Schlaer and Bernice Young.

Five-year awards went to

Johnnie Wimberly, John Wolverton, Mary McCartney, Virginia Lee, Herbert Krout, Rosa Mitchel, Jewel Rodriguez, Floyd Wimbs, Dorothy Mooneyham, Margaret Frain, Doris Pace, Mary Lorden, Letty Gerish, Gerald Ostendorf, Linda Pfrogner, Ovel Thurman, Claudette Risher, Irma Grenier, Ester Bush and Marie Crawford.

Sister Mary Innocent, R.S.M., administrator, and superior of the Sisters of Mercy of Pittsburgh who operate the hospital, presented the awards.

Pope's Slogan Urged On UN

NEW YORK —(NC) — In bowing out as U.S. ambassador to the United Nations, Arthur J. Goldberg has urged UN members to adopt the peace slogan of Pope Pius VI: "War never again."

Goldberg made the comment in a toast at a farewell lunch given in his honor. He said UN Secretary General U Thant is the "greatest exponent" of the Pope's slogan.

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'Poor Countries Will Get Poorer Unless--'

MONTREAL, Que. — (NC) — British economist Barbara Ward told 500 delegates at the close of a three-day conference on world poverty that present economic structures will not prevent the world poor from becoming even poorer.

Dr. Ward, author of "The Rich Nations and the Poor Nations," said citizens of emerging countries are "12 times poorer than we are now, and in about 20 years they will be 18 times poorer."

"There is nothing within the forms of our economic structure to prevent it.

Foreign aid programs were strongly criticized by delegates attending the national poverty conference here.

Some 600 delegates from Canada, the United States and observers from various parts of the world participated in the three-day Christian Conscience and Poverty Conference, the first organized by all Christian churches in Canada.

'CONSCIENCE SALVE'

Dr. Josue de Castro, former president of the UN Food and Agriculture Organization and director of Brazil's Institute of Nutrition, taking part in a discussion on the moral and practical implications of foreign aid, said that many programs were "just a way of salving our consciences and alleviating the worst conditions to avoid revolutions."

"Many people in the Third World—that is, neither Western nor communist—realize that the beneficiaries of most foreign aid programs are us, the donors," he said.

"Many people I know in Brazil feel the only way to alleviate poverty there would be to change the government. Perhaps if we stopped our aid there, they would be able to do so," he said.

A Catholic priest who helped establish a five-year economic plan in India said: "There's still a lot of nationalism, and every country is putting their two-bits into foreign aid with a little flag attached."

Several of the delegates agreed with a priest who said that in internationally organized programs, churches could lead the way because most of them are already international.

The delegates spent a day talking in small groups about specific poverty problems such as housing, employment, and education. Later they toured "Man and His World," Montreal's continuing exhibition.

Several delegates said they were upset by a "feast of shrimps" they were served after they toured the exhibition.

"With all this luxury around us, and us here to discuss poverty, how else could I feel but disturbed," said a delegate.

The delegates were served a symbolic meal of lean meat, fish and rice.

TRENDS CITED

Dr. Ward said three trends which herald a new stage in a worldwide social revolution have appeared. The revolution began with the introduction of tax systems and the growth of unions.

The new trends include a

Offers Mass For Pope John

VATICAN CITY (NC) — On the fifth anniversary of the death of Pope John XXIII, Pope Paul VI offered an early morning Mass in the Vatican's grotto near his predecessor's tomb.

A papal chapel (an assembly of cardinals and other dignitaries meeting with the Pope in solemn liturgical ceremonies) was held in St. Peter's Basilica the same morning, with Giovanni Cardinal Urbani, patriarch of Venice, celebrating Mass in the Pope's presence.

guaranteed national income, in which citizens born into a wealthy society owe to those less fortunate as "a birth-right" the minimum requirements for survival.

When society has introduced a guaranteed income, then it will be able to abolish "all forms of welfare assistance which imply paternalism."

Call For Sacrifices On Behalf Of Poor

NEW YORK —(NC) — Leaders of four major religious groups of America simultaneously called on their respective members "to engage in a genuinely sacrificial effort to help the disadvantaged implement local programs designed to give them full and just participation in American society."

The quotation comes from an earlier statement from Archbishop Dearden and other religious leaders asking Congress for passage of an "economic bill of rights for the disadvantaged" as a memorial to Dr. Martin Luther King, Jr.

Issuing the call were Archbishop John F. Dearden of Detroit, president of the United States Catholic Conference; Dr. Arthur Flemming, president of the National Council of Churches; Archbishop Iakovos, chairman of the Standing Conference of Orthodox; and Rabbi Jacob Rudin, president of the Synagogue Council of America.

Each leader urged mem-

bers of his religious community "to initiate programs where they do not exist, to support financially and in other ways local programs, and to cooperate with other religious groups on an interreligious basis."

They noted that "many fund raising programs related to the racial crisis in America have been initiated already by religious groups." Their joint action, they said, is intended "to strengthen and increase the participation of their church and synagogue members in nationwide effort to confront the present crisis."

Each religious community is being asked to determine the nature of its own sacrificial effort.

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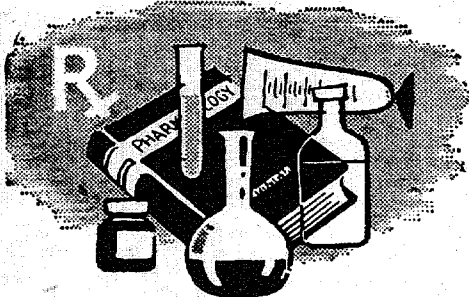
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'Potential Great' Star Of Year

A little over three years ago, Bill Alheim, the basketball coach at Miami-Dade North Junior College, called Cyril Baptiste "potentially the greatest basketball player to ever come out of Dade County."



Cyril Baptiste, #51

Baptiste was just a sophomore at the time, 6-feet, 6-inches tall, but with obvious talent for the roundball sport.

Now, the young giant has lived up to that potential and is honored as the Voice's selection as the diocese's athlete of the year.

As a 6-8, 220-pounder, Cyril has collected virtually every basketball accolade that is available. He was a unanimous choice on the Florida all-state team, was picked as high school All-America by both Parade Magazine and Scholastic Coach, along with being tabbed as one of the nation's top 40 high school stars by The Basketball News.

He was also recently honored by The Miami Herald as Dade County's athlete of the year.

For his two years of play at Miami's Archbishop Curley High, he led the Knights to two straight 29-2 seasons in tough Class AA competition. During this time, Curley lost out on the state championship by the narrow margins: in 1967 it was by two points in overtime to St. Petersburg Gibbs and last March by a single point to Key West. Both teams became the eventual state champion.

Cyril started his career at North Dade High School, playing as both a freshman and a sophomore. Much has been said about his skills not being recognized at the phased-out school but how can you hide a 6-6 basketball player who averages close to 20 points a game and 18 rebounds?

As a sophomore, he was picked first team all-county by The Miami News and by the time he was a senior, he had become the first player to ever gain the all-county team for three straight years.

As a junior, he transferred to Curley and has keyed the Knights to their two greatest years in history. Last winter, he averaged 25.2 ppg. and over 20 rebounds a contest.

Naturally, he has become one of the state's most highly-sought college prospects. A slow start academically, however, has limited his choice of colleges.

At this time, Memphis State University, which recruited his former Curley teammate Johnny Gay, reportedly has the inside track on his services. His probable course of action will be two years of junior college play (Memphis State wants him to go to basketball power Mineral Area J.C. in Missouri) to help prepare him academically for college.

Our personal hope is that Cyril will move out to Miami-Dade North for his junior college play. Baptiste has created a large following among local basketball fans and we'd like to see more of him.

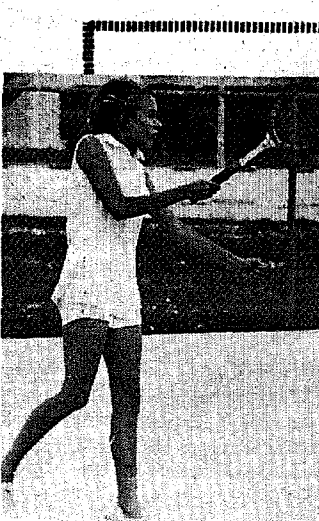
Besides, Alheim has never had such a rich piece of talent to work with, performing near-miracles with lesser skills. It would be a treat to see Bill working with Baptiste and a double treat to see Cyril playing for two more years.

It would also be a true reward for Alheim, for being among the very first to recognize the great future for Baptiste and to state it publicly.

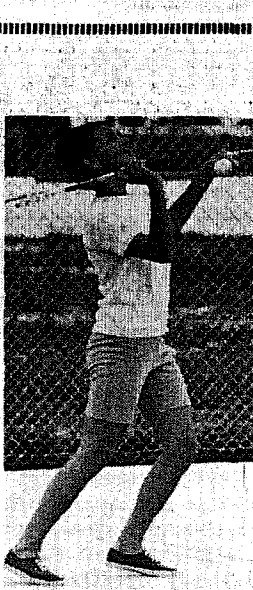
Baptiste drew the diocese athlete-of-the-year honor in close competition from Iverson Williams, Ft. Pierce John Carroll High's super halfback. Williams set an all-time state scoring record last fall and was a three-time pick for the all-diocese team.

The 170-pound, 5-10 Williams has signed an athletic scholarship with Xavier University in Cincinnati.

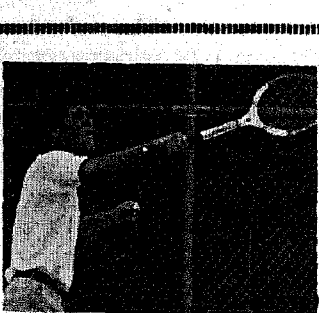
Also under consideration for athlete-of-the year were Roger Ward of Chaminade in baseball and Domingo Bethart of LaSalle in track. Both were picked as the player-of-the-year in their sport.



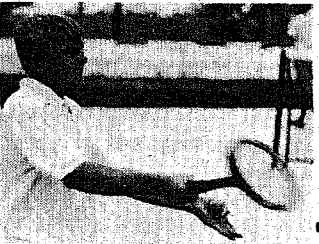
LIZ RENUART
.... Girls Champ



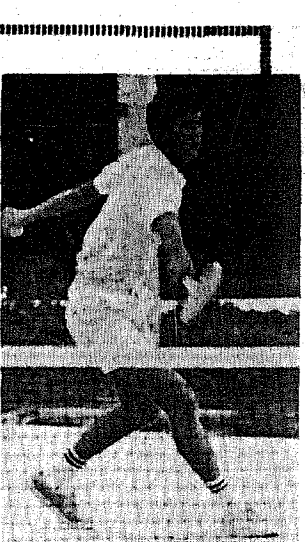
NORMA GULLAR
.... St. Timothy



TIM "ACE" AHEARN
.... St. Rose



JOHN WADDELL
.... Opens Champ



CHRIS KELLY
.... St. Rose

Waddell Scores CYO Tennis Upset

One of the junior competition tennis upsets of the year occurred last week in the on-again-off-again-on-again CYO tennis tourney.

Christopher Columbus High School sophomore John Waddell, representing Epiphany parish, upset highly-touted and State-ranked Chris Kelly of St. Rose of Lima CYO 6-4, 7-5 in the finals of the Boy's Open division.

The three-times-delayed tourney, entries for which slowly diminished as rain forced the cancellation of play, drew a total of 28 entries.

Tom Ziarno of St. Timothy parish captured the boys' novice division by bettering Tim "Ace" Ahearn of St. Rose, and the table were turned on the two parish teams in the girls' novice division.

There, Marie McCaughan of St. Rose, downed Norma Gollar of St. Timothy.

In the girls' open division, Liz Renuart of St. Louis Parish topped St. Timothy's Jane Wilson.

Columbus, Aquinas Summer Camp Set

A seven-week summer camp for boys will be held at the Christopher Columbus High School campus starting June 17.

The Columbus Sports

Camp will be headed by Columbus Coaches Art Connor and Jerry Reynolds. The program will be divided into two sessions, one for four weeks and the other for three weeks.

All sports, including swimming, will be conducted with the age brackets of nine through 14. The daily hours will be from 9 a.m., to 12:30 noon.

Cost of the program will be \$6 per week. Registration is set for Wednesday, June 12, at 7 p.m., at Christopher Columbus High School.

Additional information on the summer camp may be obtained by calling 221-4967 or 226-6318.

A three-week summer basketball camp will get underway on Monday, June 10, for boys nine to 17, in the Fort Lauderdale area.

The Bo Litzinger Basketball School, which will be held at St. Thomas Aquinas High School, 2801 SW 12 St., will concentrate on developing basketball proficiency among those attending and will utilize the facilities of Aquinas' Msgr. John J. O'Looney Gymnasium.

Biscayne Signs Two

Biscayne College has signed two New Jersey basketball players who earned state and county honors for their high school records, according to head coach Ken Stibler.

The two athletes will receive scholarships for their work on the team.

Dick Bernacki, a 6' 3" 180-lb. forward from Fair Lawn High School, Fair Lawn, N.J., earned an honorable mention in the Northern New Jersey Interscholastic League. The coach claims that he is a basketball player "who gives 100% every time he steps onto the court."

The other recently-signed hoopster is Steve Sahli, a 6' 5" 185-lb. center from Hazlet, N.J. He played for Raritan Township High School and made the all-Bergen County Conference third team in his senior year. He averaged 84.3% from the foul line — one of the top high school averages in the country.

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Five Archdiocese Youths Cited By Dade Youth Advisory Board

Five students from schools in the Archdiocese of Miami were among 21 young people honored on Tuesday by the Dade County Youth Advisory Board during a Metro Commission meeting.

The youths were cited for their contributions to their respective schools and their communities through special service projects and leadership which they have provided to campus and off-campus organizations.

Jessie Fowlkes, 17, is a student at Archbishop Curley High School and a special type of president for the Catholic Youth Organization of

St. Rose of Lima parish—he only recently became a Catholic after having been a member of the CYO for some time.

A son of Mr. and Mrs. Doc Fowlkes, the Curley High junior is a member of the Knights' varsity football and track teams. Under his leadership the St. Rose CYO is currently planning a summer tutoring program in which they will give special reading and writing instructions to underprivileged six and seven-year-olds.

A daughter of Mr. and Mrs. Ted E. Hawkins of St. Rose of Lima parish, 13-

year-old Jean Hawkins is the president of the parish youth choir. An honor roll student, Jean has donated her time to Villa Maria Nursing and Rehabilitation Center and has participated in projects designed to help the migrants of the Boynton Beach area.

Eighth grader Mary Acursio is a student at Sacred Heart School. The daughter of Mr. and Mrs. Sam Acursio she has taken several special credit courses at school and recently participated in a fund-raising drive for the benefit of muscular dystrophy.

Sharon Myers is a junior at Notre Dame Academy and an active member of the Cathedral parish Catholic Youth Organization.

The 16-year-old daughter of Mr. and Mrs. John G. Myers was cited by the Youth Advisory Board for her work in a variety of service projects sponsored by the Cathedral CYO, including the preparation and distribution of special Christmas and Thanksgiving food baskets for the needy, and frequent visits to the elderly and the infirm.

She is treasurer of the Cathedral CYO and a volunteer are teacher at the Cathedral CCD.

Mary Agnes Perdue was nominated for the Youth Advisory Board citation by her classmates at St. Joseph School. The Eighth grader is a daughter of Mr. and Mrs. Pat Perdue and was selected on the basis of her concern for and work on behalf of others.

Eighth Fla. Squires Meet Set

Get ready, Miami Beach! Here they come!

Columbian Squires from throughout the state will descend on the Statler Hilton Plaza on Friday, June 21, for the eighth annual Florida State Columbian Squires Convention.

Hosted by St. Martin de Porres Circle #1554, the three-day convention will officially get underway with a 7 p.m., luau on Friday evening.

Newman Prexy Honored As Top Man At MDJCS

Like a great many recent junior college graduates throughout the state, John Parnin is planning to attend Florida State University in September.

But, wherever he goes, the 20-year-old alumnus of the Miami Dade Junior College South will take an impressive record of extra-curricular activities and honors with him.

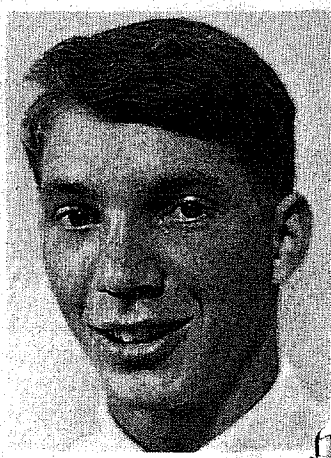
A son of Mr. and Mrs. Gerald J. Parnin of St. Louis parish, John is the immediate past president of the Newman Association of the Junior College.

During his term in office the organization was cited as the "Outstanding Student Organization on Campus," and honored for the "Outstanding Off Campus Service Project of the Year" by a junior college organization.

The service program saw members of the Newman Association providing special tutoring for children at the Perrine Catholic Home for Children.

John also pulled in a fistful of awards during the

past year. He was named to "Who's Who Among Students in American Junior Colleges."



JOHN PARNIN

dents in American Junior Colleges."

The Secretary of State of the South Campus student government, he was recently honored as the Outstanding Cabinet Member, and received special recognition from both students and faculty as the student who had made the most outstanding contribution to Miami Dade South.

Stars Baptiste, Iverson CYO Special Guests

Two Catholic high school All-Americans from the South Florida area will be the special guests of honor on Tuesday evening at the annual CYO Awards Banquet.

The king of the basketball courts of South Florida, Archbishop Curley High School's Cyril Baptiste, and John Carroll High School's football star Iverson Williams, will share the limelight during Tuesday CYO festivities, during which more than 80 archdiocesan CYO athletes will be honored and better than 20 teams will receive special awards.

Famed sportscaster Red Barber will be the guest speaker during the banquet. Joining him will be TV sports personalities Joe Croghan of WCKT Channel 7 and Bob Gallagher, WTVJ, Channel 4.

Baptiste, who this week was named The Voice Athlete-of-the-Year, has been named to the basketball All-American teams of both "Parade Magazine" and "Scholastic Coach" and was tabbed as one of the nation's top 40 high school stars by "The Basketball News."

An all-time state scoring record in football was established this year by Williams, Fort Pierce John Carroll's outstanding halfback. He is headed for Xavier University in Cincinnati on an athletic scholarship. An All-American high school selection of "Sports Illustrated Magazine," Williams scored 43 touchdowns and accounted for a total of 2,000 yards gained rushing this year.



More than 240 honor graduates from high schools throughout the Archdiocese made their appearance in the page of The Voice last week.

Three young men from Chaminade High School and Janice Gage of Immaculate looked for their pictures last week and discovered they had fallen victim to a gremlin. But this week The Voice pre-

sents Immaculate's Janice Gage and from Chaminade, left to right Dave Otto, Dan Hess and Tom Reagan.



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"Out Of The Shadows"

What are you doing in the Church, for the Church? What are you doing for her mission, for the kingdom of God, for your salvation, and the salvation of your brothers in the society in which you live, in the world? Are you active? Or are you still hiding in the shadows of a passive, comfortable faith?

"In the body of Christ, which is the Church, the whole body, according to the functioning in due measure of each single part, derives its increase" (Decree on Laity). This is a very beautiful but tremendous truth. In it you clearly see that no one is useless, no one can be completely passive, no one can remain inert and insensitive in the life of the Church. Each and every one of us must do something for the Church in regard to the salvation of souls and the welfare, even temporal, of society.

What is that something? Where do you fit in? Primarily, you must start with yourself and your basic needs as a Christian to fulfill the mission of the Church in the world. Deepen your faith! Bring to the fore the truth of your faith, think about them, study them, so that they no longer remain dormant but are brought into harmony with your daily life. Expand your love! Not merely the momentary emotional response to someone in need, but a generous effort to see Christ present within each person you encounter. Increase your awareness! Know your individual role and duties, whether family, social or professional and strive daily to carry them out according to Christian principles.

Secondly, you must reach out beyond the circle of your home and parish to encompass the whole world. By the nature of your Baptism, you are a vital part of that world, with all its needs, its desires, its sufferings, its hopes. Through the Mystical Body, you are linked to each and every man in it. You must, therefore, go to the aid of your brothers through your prayers, through your continued generous sacrifices. Few of you are called to direct missionary service, but all of you can embrace its spirit and foster its growth within yourselves.

With the constant strengthening of such foundations, new insights will disperse the shadows, new avenues of Christian encounter will open up and your prayers and sacrifices will have a penetrating impact on individual souls, on parish communities, on society, on the world.

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

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

Históricos Ritos en la Catedral



Suplemento en Español de **VOICE**

¿Estamos Buscando La Paz?

Ciudad del Vaticano (NA)—El Papa Paulo VI se preguntó si el hombre realmente está buscando la paz, "pues hoy la tranquilidad del mundo está siendo perturbada por agitaciones, luchas, guerras, competencias..."

Hablando ante unos tres mil enfermos, en la Basílica de San Pedro, el Santo Padre pidió rezar por la paz, "la verdadera paz, en la sinceridad, la justicia, la libertad y la hermandad."

Y más tarde, asomándose a la ventana que da a la Plaza de San Pedro, Paulo VI se refirió a los medios de comunicación social y censuró a los medios modernos que cada día se arrogan más el derecho y la licencia de dirigir e influir en el espíritu de la gente, "hoy más atenta, pasiva y confusa que jamás..."

Dijo también que los medios de comunicación son tan numerosos como poderosos, además de seductores y distraídos, "que nuestras mentes se sienten invadidas." Recordó que muchos católicos aparentemente ponen a trabajar sus mentes para específicamente minar la fe y la obediencia a la Iglesia.

Al final, puntualizó que la primera obligación de todos es separar para nosotros y los demás, las buenas voces y desechar las malas y descarriadas.

Por segunda vez en menos de diez años la Catedral de St. Mary será escenario de históricos ritos de significación para todo el estado y la nación, cuando a las 11 a.m. del jueves 13 de junio sea oficialmente establecida la más nueva provincia eclesiástica de Estados Unidos con el Arzobispo Designado Coleman F. Carroll como su primer arzobispo.

El pasado 8 de mayo el Papa Paulo VI anunció el establecimiento de la provincia eclesiástica de Miami con Miami como sede metropolitana y las diócesis de St. Augustine, St. Petersburg y Orlando como sufragáneas.

El Arzobispo Carroll fue designado el primer arzobispo de Miami, sólo 9 años y 7 meses después de haber sido instalado como el primer obispo de la diócesis creada en aquel entonces, durante solemnes ceremonias que tuvieron lugar en esta misma catedral el 7 de octubre de 1958.

El Arzobispo Luigi Raimondi, delegado apostólico en Estados Unidos dará lec-

La asistencia a las ceremonias será por invitación.

Vendrán Dignatarios

Latinoamericanos

Dos cardenales latinoamericanos encabezarán una delegación de dignatarios eclesiásticos de los países de Latinoamérica que asistirán a las ceremonias de establecimiento de la nueva provincia eclesiástica de Miami y la elevación del Arzobispo Designado Coleman F. Carroll.

El Cardenal Agnelo Rossi, de Sao Paulo, Brazil, presidente de la Conferencia E-

(Pasa a la Pag. 26)

Trasmitirán Radio y TV Ceremonias del Jueves

Las ceremonias de establecimiento de la Provincia Metropolitana de Miami y la levación del Arzobispo Designado Coleman F. Carroll Arzobispo serán transmitidas por distintas emisoras de radio y televisión, comenzando a las 11 a.m. el jueves 13 de junio.

WTVJ, canal 4 de Miami ofrecerá un control remoto a colores; otro tanto hará canal 12 de West Palm Beach. Por su parte, WCKT, canal 7, ofrecerá una peli-

cula en colores de esa ceremonia esa misma noche de 9:30 a 10 p.m. y WLBW, canal 10 presentará otra película también en colores de toda la ceremonia el domingo, día 16, de 11:30 a.m. a 1 p.m.

WFAB, "La Fabulosa de Miami," ofrecerá una transmisión especial en español que será narrada por los Padres Agustín Román y Angel Villaronga. Otras emisoras ofrecerán la narración en inglés para todo el estado.

Un Exodo Sin Precedentes

Por MANOLO REYES

Hay personas en distintas latitudes del Hemisferio Occidental que al correr de los días y al no escuchar noticias sobre el dramático caso de la isla mártir de Cuba, creen que la situación ha mejorado... o que el periodo de crisis de Fidel Castro, ha sido superado.

Cuando la triste realidad es todo lo contrario. Bien lo saben los cubanos dentro del campo de concentración que es actualmente Cuba. Y bien lo saben los cubanos en el exilio, que a diario están expuestos a la odisea de sus compatriotas.

Muchas de las personas que ignoran la realidad de Cuba, no saben que a diario están llegando en los Vuelos de la Libertad, entre Varadero y Miami, 200 nuevos refugiados cubanos. Que ya han llegado en estos vuelos, desde el primero de diciembre de 1965, más de 110,000 cubanos, cifra que se da sin contar los que han llegado por México, España o por mar en pequeños botes.

Y en muchas latitudes se desconoce que más de Un Millón 340,000 cubanos ya han manifestado oficialmente su interés de salir de su patria y venir a Estados Unidos. Muy mala debe estar la situación en Cuba para que esto suceda así, a casi diez años de tiranía castro-comunista.

Y la prueba más palpable de esta afirmación está dada por el éxodo en pequeños botes a través del estrecho de la Florida.

En el mes de mayo de 1967 llegaron 10 botes a la Florida con 48 cubanos a bordo. En la actualidad, en este año, solamente en el mes de mayo hasta el día 22 habían llegado 7 botecitos con 41 cubanos. Pero en un solo fin de semana posterior, el viernes 24, el sábado 25 y el domingo 26 de mayo, fueron rescatados un total de 56 cubanos en medio del mar. En sólo tres días llegaron más cubanos que en los 22 días anteriores del propio mes de mayo.

Y en irrefutable índice acusador contra el castro-comunismo, cinco de los últimos refugiados fueron recogidos en medio del mar, desnudos, flotando en cámaras de automóviles y declararon que habían podido escapar de la prisión de la Cabaña.

Durante el reciente huracán Abby, mientras las aguas floridananas, se conmovían por grandes marejadas debido al meteoro, cinco cubanos fueron recogidos en una pequeña balsa, flotando a merced de los elementos en las tempestuosas aguas del Estrecho de la Florida.

De todo este amasijo de sufrimientos surge una verdad meridiana: Sólo un terror enorme, impuesto sobre el noble pueblo cubano puede impulsar este éxodo incontenible en busca de libertad.



En la soledad del océano, la pequeña balsa flota al garete. Sus ocupantes todavía no se han percatado de la cercanía de la lancha guardacostas que los salvará de la muerte. En la otra foto, los refugiados que escaparon del terror castrista son conducidos a la libertad por un oficial del cuerpo de Guardacostas. Están desmadejados después de la larga travesía.

Como éstos, en medio de las enfurecidas olas del huracán Abby, siete cubanos que igualmente se lanzaron a la mar fueron rescatados esta semana, pocos minutos después que el jefe del grupo muriera ahogado. "Cuando vimos morir al primero, la desesperación nos llevó a orar con todas nuestras fuerzas. Rezamos todos juntos. Yo creo que la fe tan fuerte que pusimos en la oración fue lo que nos salvó con la aparición del buque pocos momentos después", dijo uno de los refugiados.



Habla el Obispo Boza Masvidal

Absurdo Decir que Castro es 'Éticamente Cristiano'

CARACAS, VENEZUELA—El castrismo y la libertad religiosa son conceptos radicalmente opuestos, según el Obispo cubano desterrado Mon. Eduardo Boza Masvidal, ahora exiliado aquí.

A pesar de recientes informaciones periodísticas presentando un supuesto mejoramiento de relaciones entre el régimen castrista y la Iglesia Católica, el Obispo Boza dijo en una entrevista aquí que, en su opinión, "es completamente absurdo decir que Fidel Castro es éticamente cristiano, dada la oposición básica entre las normas de conducta cristianas y los métodos que él emplea en Cuba para dominar a la población."

(El Obispo Cesare Zacchi, consejero de la nunciatura apostólica en Cuba, en una entrevista publicada en Londres, dijo que aunque él no consideraba a Castro "ideológicamente cristiano", sí lo consideraba "éticamente cristiano". Al menos esas declaraciones se le atribuyeron en la entrevista. También parece haber dicho, según la entrevista publicada, que "la desaparición en los años recientes de ciertos prejuicios en las mentes de la Iglesia y los líderes del gobierno han producido una marcada mejora en las relaciones Iglesia-estado en Cuba").

Sacado por la fuerza de su rectoría de La Habana el 17 de septiembre de 1961, el Obispo Boza, de 52 años, fué empujado a un vapor y desterrado a España sin pasaporte ni equipaje. Con él fueron expulsados del país 132 sacerdotes también exiliados.

FIDEL: "Éticamente Marxista"

"Éticamente"—dice el Obispo Boza— Fidel Castro es un marxista, no un cristiano. Sus actos motivados por el odio, no por el amor. Del amor surge el respeto por la libertad humana y los derechos del individuo. El Marxismo, por su parte, está basado en el odio y la lucha de clases, es esencialmente ateo y enemigo de la religión. Es doctrina marxista que el enemigo no tenga derechos, que sea un gusano que deba ser pisoteado. Si tolera la religión en algunos casos, es por fines tácticos."

El Obispo Boza se muestra muy preocupado de que los pueblos sean confundidos por la propaganda comunista presentando al régimen de Castro como meramente antianqui y no anticristiano, o que la Iglesia en Cuba se opona a las reformas sociales.

"Nada más lejos de la verdad,—declaró el prelado cubano— La Iglesia quiere el mejoramiento social de sus hijos, pero los cambios que busca la Iglesia son muy diferentes a los que quiere el comunismo. La doctrina social cristiana quiere poner la economía al servicio del hombre. El comunismo pone al hombre al servicio de la economía del estado."

(Al Obispo Zacchi se le atribuye haber dicho que "las condiciones materiales del pueblo han cambiado radicalmente en Cuba", que ha "habido una redistribución de las riquezas y beneficios sociales y que existe una justicia social que antes no existía").

"Si el concepto de libertad religiosa se reduce a que haya iglesias abiertas y se administre los sacramentos, entonces se puede admitir que en Cuba existe esa pingüe libertad, dijo el Obispo Boza y añadió:

Sin embargo, si hablamos de verdadera libertad humana, libertad de culto cuando, donde y como uno lo desee, libertad de educar a sus hijos como uno lo crea mejor, libertad de expresar las ideas personales y de intercambiarlas con otros, libertad de predicar el mensaje total de Cristo, libertad para aplicar el mensaje evangélico a los problemas de hoy, entonces es obvio que en Cuba no hay libertad religiosa.

El Obispo Boza destacó que en 1962 Castro expropió todas las propiedades de la Iglesia y expulsó a monjas y sacerdotes. Sólo las iglesias fueron respetadas. Irónicamente, el Obispo Boza dijo que hoy se enseña religión en todas las escuelas de Cuba; pero es la religión de Marx la que se enseña, no la de Cristo."

Fidel Castro —añade el prelado desterrado— no puede tener nada específico contra los cientos de sacerdotes y religiosas que expulsó de Cuba. La mayoría de ellos no ofrecía ninguna resistencia política, pero su propósito era reducir el número de sacerdotes en Cuba para debilitar a la religión como una fuerza moral anticomunista.

El dictador cubano tuvo éxito —añadió Boza— ya que hoy sólo hay un tercio del número de sacerdotes que había en 1959, y sólo 200 de 2,000 religiosas permanecen en Cuba. Muchos de esos sacerdotes y religiosas fueron sacados por la fuerza otros tuvieron que irse al clausurarse las obras en que trabajaban.

"Al comienzo de la revolución la Iglesia respaldó a Castro —señaló el Obispo Boza. Se mandaron capellanes a las tropas que combatían en las montañas, respondiendo a los pedidos del propio Castro. Pero cuando se hizo evidente que todo se reducía a cambiar una forma de tiranía por otra, que la libertad que el pueblo cubano buscaba había sido secuestrada por un traidor, que

el aparente libertador cristiano no era más que un ejecutor marxista, entonces la Iglesia retiró su apoyo."

Toda la educación está en manos del estado, dijo el Obispo Boza. El catecismo sólo puede enseñarse dentro de las iglesias y toda actividad religiosa fuera del templo está prohibida, incluyendo las procesiones.

PERSECUCION ACTUAL

El Obispo Boza reportó que recientemente un grupo de muchachas se dedicó a recoger a los niños en sus casas para llevarlos al catecismo y fueron arrestadas acusadas de actividad religiosa fuera de la iglesia, lo que va contra la ley.

Añadió que los comunistas son expertos en persecución indirecta de la religión, particularmente trabajando sobre la juventud y la niñez. Por ejemplo, los rojos no prohíben a los niños el acudir a misa dominical, pero programan festivales, bailes, juegos, competencias deportivas y otras actividades en los mismos horarios de las misas. Aquellos que tienen la fuerza de voluntad suficiente para resistir la tentación de los programas recreativos tienen que soportar la música de los altoparlantes en la calle cercana, mientras tratan de concentrarse en la oración.

No hay prensa católica en Cuba ya que el régimen controla todo el uso de papel. Simples boletines parroquiales han sido permitidos ocasionalmente, pero hasta estos pueden ser confiscados por censores que nerviosamente velan por todo lo que pueda parecer crítica al régimen.

Refiriéndose a las vocaciones sacerdotales, el prelado dijo que Castro tomó el edificio del nuevo seminario mayor de La Habana; que cada vez pone más obstáculos al regreso al país de los seminaristas cubanos que han estudiado fuera y que quieren retornar después de su ordenación; ocasionalmente se permite a un sacerdote extranjero entrar al país. Hay actualmente unos 60 seminaristas estudiando en el seminario de La



Habana. Hace poco algunos seminaristas fueron arrestados y enviados a trabajar en los campos de trabajos forzados. Eventualmente la Santa Sede logró que fueran liberados.

El Obispo Boza dijo que lo último que los comunistas quieren es un mártir religioso y consecuentemente hasta ahora ningún sacerdote ha sido ejecutado. Sin embargo, puede juzgarse la precaria situación de los sacerdotes si se recuerda que en 1961, a raíz de la invasión de Bahía de Cochinos, el 70 por ciento de los sacerdotes fueron arrestados, sin provocación alguna por parte de ellos. El Obispo Boza y el Arzobispo de La Habana estuvieron presos en esa ocasión, el primero por una semana y el segundo por 4 o 5 días.

Es difícil predecir el futuro de la Iglesia en Cuba, según el Obispo Boza. El intento de Castro de crear una "iglesia nacional" fué un ridículo fracaso, pero la supresión de la libertad de expresión, el control ateo de las escuelas, y la constante burla a la religión, indudablemente harán sus efectos sobre la juventud.

Un fenómeno interesante es que una gran parte de la juventud permanece militantemente católica y que muchos practican secretamente.



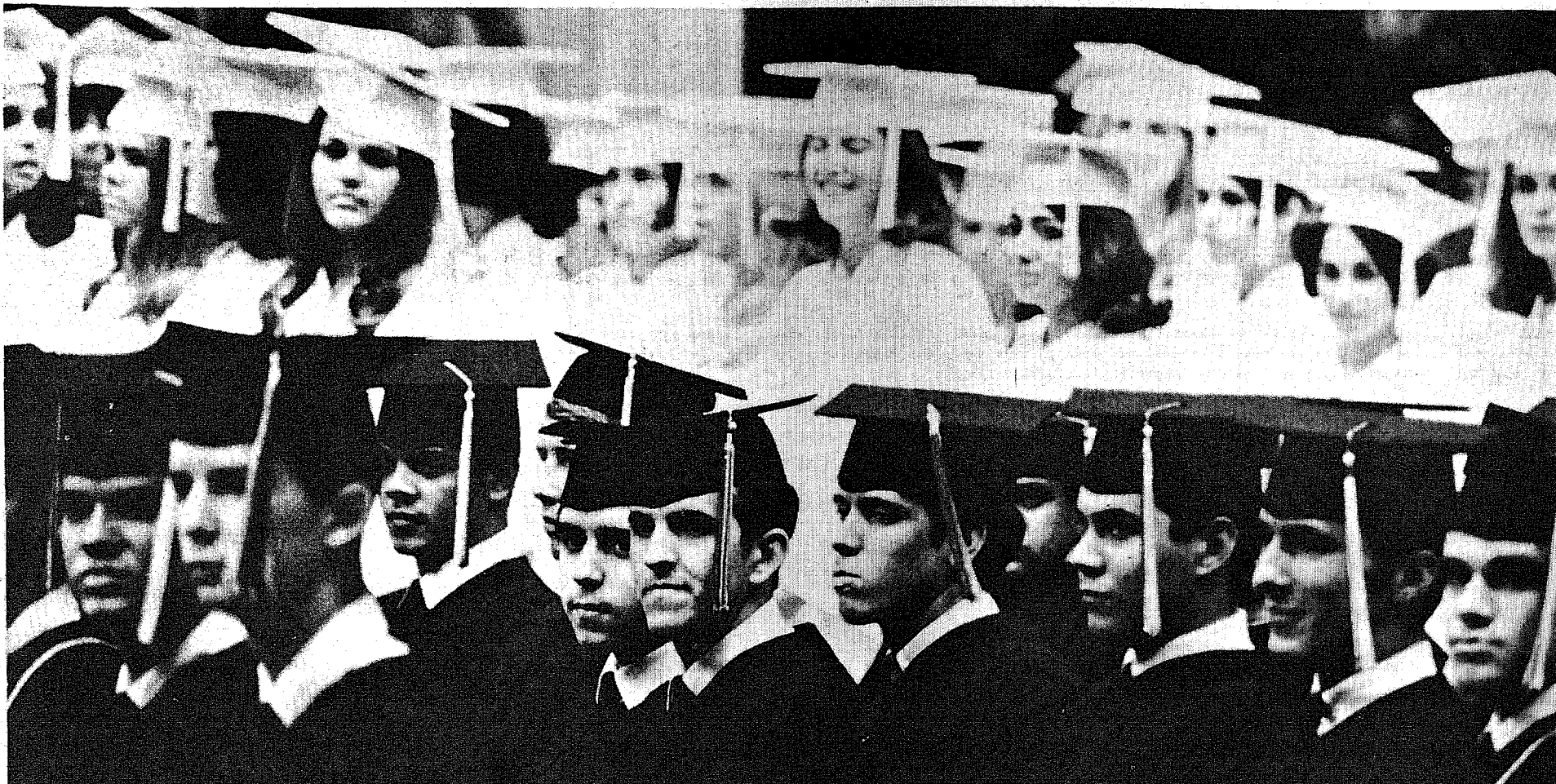
Le Printemps '68

Los jóvenes latinos miembros del CYA y del CYO de San Juan Bosco y St. Dominic colmaron un año de apostolado, alegría y nuevas experiencias, con un baile que inauguró las nuevas directivas de los grupos al mismo tiempo dio reconocimiento a los jóvenes dedicados.

La nueva directiva del C.Y.A. latino es: Presidenta, Rita Llopiz; Vice Presidente, José Rodríguez; Secretaria, Emma Echenique; Tesorero, Armando Rodríguez. Del C.Y.O. de San Juan Bosco: Presidenta, Flor Angel Moro; Vice Presidenta, Patricia Hernandez; Secretario, Alberto Fajardo; Tesorero, Arturo Pérez. Finalmente, la directiva del C.Y.O. de St. Dominic: Presidente, Roberto García; Vice Presidente, Pablo Astudillo; Secretaria, Maria Elena Cruz; Tesoreros, Aurelio Iglesias y Alicia Suárez.

- 1 Una vista del salón de baile del Hotel Everglades en el cual los jóvenes del C.Y.O. (Catholic Youth Organization) y C.Y.A. (Catholic Young Adults) bailaban amenos.
- 2 El Reverendo Padre Vizcarra párroco de St. Dominic le hace entrega a José Rodríguez de un regalo.
- 3 Rita Llopiz, la nueva presidenta del C.Y.A. (Catholic Young Adults) diciendo unas palabras de agradecimiento a la directiva saliente.
- 4 Una pareja del C.Y.O. (Catholic Young Adults) de St. Dominic firmando los recuerdos de una noche llena de alegría y entusiasmo.





La Graduación marca el inicio en una nueva etapa en las vidas de estos jóvenes. La foto fue tomada durante la ceremonia de graduación de los colegios Immaculata, LaSalle. Este año, una cifra record de 1,700 estudiantes recibieron sus títulos de 'High School' en los planteles católicos de la Arquidiócesis de Miami.

Aumenta el Fervor Religioso En los Países Comunistas

MONTEVIDEO, Uruguay (AIP). —Como "sumamente sorprendente" fue considerado por un diario de Belgrado el resultado de una encuesta llevada a cabo en Yugoslavia, que puso de relieve el creciente fervor religioso en ese país sometido a un régimen comunista.

El diario "El Bien Público", de esta capital uruguaya, comenta la información ofrecida por el diario "Politika", de Belgrado, donde se da cuenta de la mencionada encuesta, en la que los estudiantes expresaron que la sociedad moderna no puede ofrecer ideales más altos que la religión.

En varias ciudades de Yugoslavia la encuesta indicó que el 20 por ciento de los jóvenes entre los 18 y 25 años de edad, respalda los esfuerzos de la Iglesia del país para atraer a la juventud.

Aunque los integrantes de

otro 25 por ciento no respondieron a esa pregunta, declararon que creían en Dios y asistían a la Iglesia.

En las regiones de Croacia y Eslovenia—agrega el periódico—el cuarenta y ocho por ciento de los jóvenes encuestados expresaron su aprobación hacia las actividades religiosas organizadas.

"Politika" comentó que la encuesta resultó ser "muy favorable para la Iglesia católica. Otras informaciones provenientes de Checoslovaquia y de la propia Unión Soviética, revelan el creciente impulso de la juventud hacia la religión."

Dice el comentario de "El Bien Público", que en Checoslovaquia, "a raíz de los movimientos políticos profundos que han tenido lugar en los últimos tiempos, se ha puesto de manifiesto, una vez más, la vitalidad de la

Iglesia detrás de la Cortina de Hierro, o como se le ha llamado a menudo, Iglesia del Silencio, porque no podía expresar de viva voz y en público su pujanza."

"Parece que los cristianos-

dijo el comentario—a fuerza de sacrificio y autenticidad están saliendo de nuevo de las modernas catacumbas, más fortalecidos y fervorosos que nunca, depurados por la persecución."

Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW.-7 p.m.
CORPUS CHRISTI, 3230 NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m. Misión de San Judas, 4600 NE 2 Ave.-11 a.m.

SS. PETER and PAUL, 900 SW 26 Rd.-8:30 a.m., 1, 7 y 8 p.m.

ST. KIERAN, Assumption Academy, 1517 Brickell Ave. 12 p.m., 7 p.m.

ST. JOHN BOSCO, 1301 Flagler St. 7, 10 a.m., 1, 6 y 7:30 p.m.

GESU, 118 NE 2 St.-6:00 p.m.

ST. MICHAEL, 2933 W. Flagler-11 a.m., 7 p.m.

ST. HUGH, Royal Road y Main Hwy., Coconut Grove-12:15 p.m.

ST. TIMOTHY, 5400 SW 102 Ave.-12:45 p.m.

ST. DOMINIC, NW 7 St., 59 Ave.-1, 7:30 p.m.

ST. BRENDAN, 87 Ave. y 32 St. S.W. 11:45 a.m., 6:45 p.m.

LITTLE FLOWER, 1270 Anastasia, Coral Gables-9:15 a.m. y 12 M.

ST. FRANCIS DE SALES, 600 Lenox Ave., Miami

Beach-6 p.m.
ST. JOHN THE APOSTLE 451 East 4 Ave., Hialeah 12:55, 6:30 p.m.

INMACULADA CONCEPCION 68 W. 42 Pl., Hialeah-12:55, 6:30 p.m.

BLESSED TRINITY, 4020 Curtiss Parkway, Miami Springs-7 p.m.

OUR LADY of the LAKES, Miami Lakes, (United Church of Miami Lakes), 7 p.m.

VISITATION 191 St. y N. Miami Ave., North Dade-6:30 p.m.

LITTLE FLOWER U.S. 1 y Pierce St., Hollywood-6:45 p.m.

NATIVITY 700 W. Chaminate Dr., Hollywood-8 p.m.

ST. PHILLIP BENIZI Belle Glade-12 M.

SANTA ANA Naranja 12:30 a.m., 7 p.m.

ST. MARY Pahokee-9 a.m. y 6:30 p.m.

GUADALUPE Immokalee-8:30, 11:45. Misión Labelle, 10 a.m.

Vaticano Responde Ataques de China

CIUDAD DEL VATICANO (AIP)—En una enérgica declaración el Vaticano reiteró sus diferencias con el comunismo y respondió a los ataques que contra Su Santidad, el Papa Paulo VI, lanzaran los regímenes de China y Albania.

Monseñor Fausto Vaillanc, portavoz oficial del Vaticano, declaró en conferencia de prensa que los comunistas chinos son culpables de emplear "insultos vulgares" cuando acusaron al Papa Paulo VI de ser "un criminal al servicio de las potencias imperialistas occidentales."

Esas declaraciones, dijo, "son mentiras", y "ellos saben que sus ataques son innecesarios."

Vaillanc dijo que el Papa no haría comentarios porque está muy por encima de esos vulgares insultos para descender a hacer ninguna corrección ni dar ninguna explicación.

"Sería superfluo—agregó—que el Papa se explicara a las personas honradas e inútil ofrecer explicaciones a los dirigentes chinos. No hay peor sordo que el que no quiere oír."

Vaillanc también aclaró que el Vaticano está abierto al diálogo "con quienes de buena fe sustentan opiniones diferentes y erróneas, pero no con quienes se entregan al lenguaje utilizado por los chinos y sus partidarios en Albania."

Con anterioridad a las declaraciones de Vaillanc, "L'Observatore Romano" había afirmado que "nada ha cambiado en la posición del comunismo en relación con la religión en general y con el catolicismo en particular", desmintiendo así una afirmación hecha por el secretario del Partido Comunista italiano, Luigi Longo, en las que habló de la posibilidad de una colaboración entre comunistas y católicos.



A CRISIS CONTINUES

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

Until recent months, there were already 1,300,000 Palestine refugees in the Near East. Now, following the latest Arab-Israeli conflict, there are 150,000 more! And the number grows, as the war continues to erupt. . . . These hundreds of thousands of refugees are among the world's most pitiful souls. Victims of circumstances beyond their control, they don't have enough to eat. Scattered in countries foreign to them—many separated from their families—they sleep in the open or in tents or shack cities. Many adults and children, have walked or have been carried hundreds of miles in an aimless and futile search for a haven from deprivation, sickness and the horrors of war. Never have they been worse off. . . . Our Holy Father asks you to help these refugees. To send your offering today to the Catholic Near East Welfare Association. Its Pontifical Mission for Palestine, which the Pope himself has just aided with a personal gift, is the one means by which he ministers to the refugees in Christ's homeland who are hungry and homeless, cold and sick, dressed in rags. Please look below, choose the gift you can afford, and mail the coupon today.

A CRISIS IN WHICH HUMAN LIVES HANG IN THE BALANCE

20 WAYS FOR YOU TO OPEN YOUR HEART TO THE PALESTINE REFUGEES

- \$1 Lunch for a child for one month.
- \$2 Blanket for a baby
- \$3 Shoes (one pair)
- \$4 Crutches for a cripple
- \$5 Dresses for an orphan girl
- \$10 Braille books for the blind
- \$14 Lunch for a refugee boy for a year
- \$20 Soap and talc for refugee nurseries
- \$25 Bicycle for visiting nurse
- \$50 Sewing machines for girls' vocational school
- \$75 Portable altar (camp chapel)
- \$100 Refugee camp kitchen equipment
- \$150 Additional classrooms (each)
- \$250 Electrical generator
- \$500 Three-room refugee home
- \$1000 Equip pre-natal clinic
- \$1500 Sound laboratory for the deaf
- \$2500 School bus for the blind
- \$3500 Mobile clinic for refugee camp
- \$ Your gift (any amount) will help where needed most.

Dear Monsignor Nolan:

ENCLOSED PLEASE FIND \$ _____

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Please return coupon with your offering

CAMBIE PARA MAS FRESCURA,



AROMA Y SABOR

Tome BUSTELO

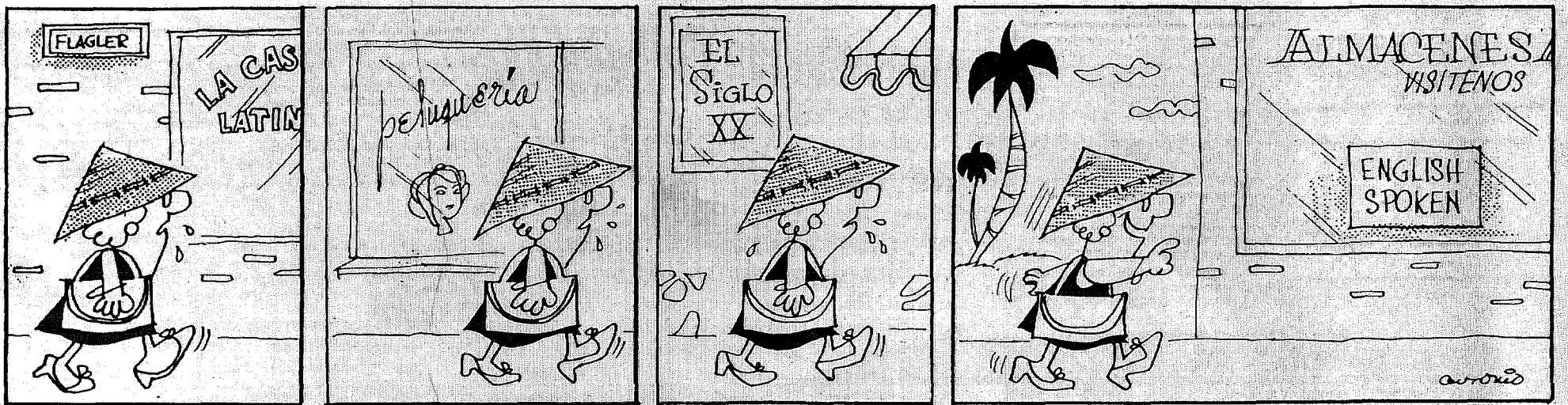
UN MUNDO DE AROMA Y SABROSURA

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION

NEAR EAST MISSIONS

MSGR. JOHN G. NOLAN, National Secretary

Write: CATHOLIC NEAR EAST WELFARE ASSOC.
330 Madison Avenue • New York, N.Y. 10017
Telephone: 212/YUKON 6-5840



La VOZ

Suplemento en Español de **VOICE**

Oración de los Fieles Fiesta de la Santísima Trinidad

(9 de Junio)

Celebrante: El Señor sea con vosotros.

Pueblo: Y con tu espíritu.

Celebrante: Oremos. La unidad de la Trinidad es la base de nuestra unidad. Si verdaderamente nos unimos los unos a los otros, nuestra unidad se manifestará en una profunda y constante preocupación por las necesidades de unos y otros.

LECTOR: Por todas las Iglesias cristianas, para que los sinceros esfuerzos que realizan para obtener la unidad de los cristianos produzcan también una mayor unidad entre todos los hombres, oremos al Señor.

PUEBLO: Señor, Ten piedad.

LECTOR: Por el Presidente Johnson y nuestros representantes en París, para que nuestra doméstica unidad en el anhelo de paz sea fuente de estímulo para encontrar una pronta solución a la tragedia vietnamita, oremos al Señor.

PUEBLO: Escucha nuestra oración.

LECTOR: Por los ciudadanos blancos y negros, para que logren promover su unidad a través de prontas y efectivas reformas sociales y económicas, oremos al Señor.

PUEBLO: Señor, Ten piedad.

LECTOR: Por todos los que viajan, para que puedan completar su travesía con seguridad y eventualmente reunirse con los suyos, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por N y N, miembros de nuestra parroquia fallecidos la pasada semana y por todos los enfermos graves de la parroquia, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por todos los que nos reunimos en esta asamblea del Pueblo de Dios, para que nuestra unidad se fortalezca por nuestra común ofrenda de este santo sacrificio, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

CELEBRANTE: Escucha y concede nuestras peticiones, Oh, Señor, y por estas manifestaciones de nuestra común preocupación de unos por otros, incrementa nuestro amor y unidad contigo, que vives y reinas en unidad con el Padre y el Espíritu Santo, Dios, por los siglos de los siglos,

PUEBLO: Amén.

Mi Error, Una Enseñanza

A mis hermanos en el Sacerdocio.

Quiso el Señor colmarme de favores Desde aquel Viernes Santo en que nació; Padres muy buenos, buenos confesores; Pero siempre Le pagué con felonía. Me escogió entre fieles servidores; Y mi pago: una loca rebeldía. Y, en San Carlos y en Roma, sus amores Jamás correspondí como debía. Me dió un Pastor, heroico Misionero, El me quiso enseñar como el olvido De nuestro propio "Yo" era el sendero del único saber, y yo... perdido. Sólo busqué mi gloria... Majadero... Dios quiere hacerme santo... y no he querido.

Stuart, Florida, 24 de mayo de 1968.

Monsenor Basulto.

Históricos Ritos en la Catedral

(Viene de la Pag. 23)

piscopal de ese país y el Cardenal Raúl Silva de Santiago de Chile, presidente de la conferencia de esa nación; participarán en las ceremonias del jueves.

Otros prelados y sacerdotes que han aceptado la invitación del Arzobispo Carroll, que es presidente en funciones del Comité de Obispos de E. U. para Latinoamérica, son los siguientes:

Arzobispo Luis Aponte, de San Juan, P. R.; Arzobispo Avelar Brandao Vilela, de Teresina, Brasil y presidente del CELAM; Arzobispo Primado Miguel Darío Miranda, de México; Arzobispo Pablo Muñoz Vega, de Quito, Ecuador; Obispo Juan Carlos Aramburo, vicepresidente de la Conferencia Episcopal de Argentina; Obispo Marcos McGrath, de Santiago Veraguas, Panamá y segundo vicepresidente del CELAM; Obispo Alfredo Méndez, de Arecibo, P.R. y Obispo Juan

de Dios López Victoria, auxiliar de San Juan, P. R.; el Padre Manuel Edwards, presidente de la Confederación Latinoamericana de Sacerdotes de Ordenes y el Padre Renato Pobrete, S.J., director de la Oficina de Sociología Religiosa de Santiago, Chile.

Hogar y Familia

Padres de Familia Quieren Ser Escuchados Sobre La Educación

Caracas—una organización católica latinoamericana que representa a grupos familiares está tratando de ejercer presión sobre los gobiernos a fin de que consulten a los padres de familias al planificar y poner en práctica su política educacional.

En una declaración emitida en relación con su sexto congreso en Caracas, la Unión Interamericana de Padres de Familia (UNIP) expresó que los gobiernos, al realizar reuniones económicas o comerciales, siempre invitan a los grupos que serán afectados por las decisiones para que participen en los certámenes. Pero en cuanto a cuestiones educacionales—agrega la declaración— el Estado se siente conoedor de todo y pasa totalmente por alto la opinión de los padres de familia.

Pero la declaración agrega que antes de poder ejercer presión en los gobiernos, la organización tiene que fortalecer sus grupos afiliados en cada país. La UNIP, establecida en 1962, tiene su sede en Lima.

Precisa además que aún falta solucionar el problema de hacer que los padres estén plenamente conscientes del derecho y la obligación de supervisar estrechamente la educación de sus hijos.

Asimismo dice que las autoridades estatales aprueban leyes sin tomar en cuenta la voz de la familia y que al convocarse a reuniones internacionales referentes a la educación no se invitan a organizaciones que representen a los padres de familia.

El tema principal del congreso de la UNIP fue "El ausentismo de los padres en la educación."

Aunque la declaración de la UNIP culpaba a los funcionarios de los colegios estatales por no consultar la opinión de los padres, también criticaba a amuchos colegios católicos que tampoco los toman en cuenta.

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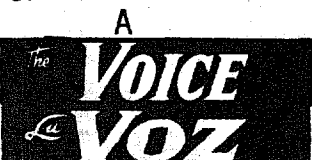
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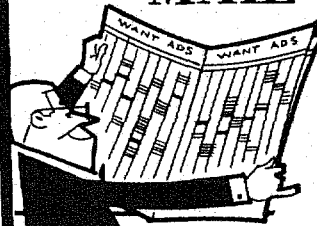
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In Depth Report

By Father VINCENT
T. MALLON, M. M.

CARACAS, Venezuela—Castroism and religious liberty are radically opposed concepts, according to former Auxiliary Bishop Eudardo Boza Masvidal of Havana, now living in exile here.

Despite recent press dispatches concerning an improvement in relations between the Castro government and the Catholic Church, Bishop Boza said in an interview here that, in his opinion, "it is completely absurd to say that Fidel Castro is ethically a Christian, given the basic opposition between the norms of Christian conduct and the methods which he employs in Cuba to dominate the populace."

(Bishop Cesare Zacchi, counselor of the apostolic nunciature in Cuba, in an interview in Latin America, a newsletter published in London, said that although he does not consider Castro a Christian "ideologically," he does regard him as a Christian "ethically." He also said that "the removal within the last few years, of certain prejudices in the minds" of both Church and government leaders has brought about a marked improvement in the Church-state situation in Cuba.)

Religious Liberty Under Castro? It's A Farce, Says Bishop Boza

Taken by force from his Havana residence on Sept. 17, 1961, Bishop Boza, 52, was bundled aboard a ship bound for Spain, without passport or luggage. Among his shipmates were 132 priests similarly exiled. The bishop (a frequent visitor to South Florida since his exile,) is now serving as chaplain to the large Cuban colony in Venezuela.

"Ethically," said the Bishop, "Fidel Castro is a Marxist, not a Christian. His actions are motivated by hate, not by love. From love flows respect for human freedom and for the rights of the individual. Marxism, on the other hand, based, as it is, on hate and class struggle, is essentially atheistic and the enemy of religion. It is Marxist doctrine that the enemy has no rights, that he is a worm and must be stepped on. If it tolerates religion at all, it is only for tactical purposes."

Bishop Boza is very concerned lest people be led by communist propaganda into thinking that the Castro regime is merely anti-Yankee and not anti-Christian, or that the Church in Cuba opposes social reform. "Nothing could be farther from the truth," declared the bishop. "The Church desires

social betterment for persons and daughters, but the changes that the Church seeks are completely different from those that the communists want. Christian social doctrine tailors the economy to serve man, while communist doctrine tries to shape man to serve the economy."

(Bishop Zacchi had said that "the people's material conditions have undergone a radical change in Cuba" since the previous regimes, that there has been "a redistribution of wealth and social benefits and there is a social justice which before did not exist.")

A medium build with a fair complexion, a boxer's nose, a gentle voice and quiet gestures tend to conceal the incisive mind and iron will of Bishop Boza.

"If the concept of religious liberty embraces nothing more than open churches and the availability of the sacraments, then it must be admitted that his emaciated liberty exists in Cuba," explained the bishop.

"However," he continued, "if we are speaking of truly human freedom, freedom to worship when and where and how one pleases, freedom to educate one's children as one judges best, freedom to express one's ideas and to

exchange views openly with others, freedom to preach the full Christian message, freedom to apply the Gospel message to modern life, then it is obvious that there is no effective religious freedom in Cuba."

Bishop Boza related that in 1962 Castro expropriated all religious property and expelled many Sisters and priests. Only churches were left untouched. Wryly, the bishop added that "today, religion is taught in all the schools of Cuba, but it is the religion of Marx, not of Christ."

Fidel Castro, Bishop Boza claimed, had nothing specific against the hundreds of priests he expelled from Cuba. The majority of them were politically harmless, but his purpose was to reduce the number of clergy in Cuba in order to diminish the influence of religion as an anti-Communist moral force, according to the bishop.

The Cuban dictator succeeded well, he said, as today there is only one-third the number of priests in Cuba there was in 1959; and only about 200 of the original 2,000 Sisters remain in Cuba today. Some of those who left were driven out physically; others left when the works in which they were engaged were

closed down by the government, the bishops said.

"At the beginning of the revolution, the Church favored Fidel Castro," Bishop Boza pointed out. Chaplains were furnished for his troops in the mountains at Castro's own request. But when it became evident that one form of tyrant was replacing another, that the freedom which the Cuban people sought was being stolen from them by a deceiver, that the apparently Christian liberator was in reality a Marxist executioner, then the Church withdrew her support."

All education is in the hands of the state, Bishop Boza said. Catechism can be taught only in a church, and virtually all religious activity, including processions, is forbidden outside of the churches themselves.

Recently a number of young women were going house to house to pick up children for catechism classes. The women were arrested on the grounds that it is against the law to engage in religious activity outside of the church, the bishop reported.

Bishop Boza explained that the communists are experts at indirect persecution of religion, particularly in



Bishop Boza

dealing with youth and children. For example, the Reds do not forbid the children to go to Sunday Mass, but they schedule dances, games, sports, and so forth at the same time as Mass.

Children who have enough gumption to resist the allure of the Red programs have to contend with loudspeakers blaring popular music in the street outside, while they try to concentrate on prayer inside.

There is no Catholic press, as such, in Cuba, as the regime controls all use of paper, he said. Simple parish bulletins have occasionally been permitted, but even these could be confiscated as nervous censors look for the least hint of criticism of the government.

Bishop Boza said that the last thing the communists want is a religious martyr. Consequently, no priests or Religious have been executed up until now.

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