

Protests Against Abortion Law Changes Sweep State

A storm of protest raged throughout South Florida this week against liberalization of Florida's abortion law which will be proposed during the session of the legislature just convened.

Both religious and lay leaders of various faiths joined local physicians and lawyers in protest against a relaxed abortion law which would permit therapeutic abortions to preserve men-

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tal or physical health of the mother; if the unborn child is threatened with serious mental or physical defects; or if the pregnancy resulted from rape or incest.

The revised abortion law

which is sponsored by The Florida Medical Association is patterned after the Model Penal Code adopted by the American Law Institute and similar to abortion reforms introduced in a score of other

states.

As priests in Diocese of Miami parishes prepared to preach on the subject in churches and chapels on Sunday, April 16, Catholic organizations representing more than 100,000 citizens readied statements and letters of objections to their state senators and legislators.

Dr. Franklyn E. Verdon, president of the National Federation of Catholic Physicians' Guild and chief of the general practice section at Miami's Mercy Hospital, pointed out that "The proponents of the proposed abortion bill here in Florida insist that it is just and right to terminate a pregnancy for various reasons.

"We note to the embarrassment of the abortion law advocates that our society speaks of men not at the point of their being born but at the point of their being, that our society insists not that they are endowed with these rights by society but are endowed by their Creator with these rights, that these rights are not revocable social privileges but inalienable rights and that the first of these literally divine rights is the right to life."

Dr. Edward J. Lauth, first president of the Miami Catholic Physicians Guild, emphasized that the proposed law "would do nothing but put the doctor in the position of acting contrary to the highest tradition of medicine for which he has been trained."

CLERGY PROTEST

In addition ministers and rabbis voiced their concern about the liberalization of the abortion law. Members of the Catholic Physicians Guild continued their campaign against the proposed legislation begun last January.

Rev. B. F. Schumacher, director of the East Ridge Lutheran Retirement Village located in South Dade County, declared that Martin Luther did not change the traditional Christian position on abortion.

"Our position in the Lutheran Church is identical with the Catholic position," he emphasized. "We do not have the right to kill at any time if God gives life.

"How ridiculous can you be?" the minister added, "Marriage is for conception and life is sacred because of the Fifth Commandment."

In Miami Springs, Rev. Albert Schmidt, pastor of Grace Lutheran Church, said, "Abortion is not the right tact to be taking. I would say from the counseling that I do, the first thought of the woman who does not wish a pregnancy is to get rid of this. This is disastrous from a psychological and moral standpoint," he stated.

Pastor Schmidt questions the moral competency of a doctor or any other person to determine whether pregnancy should be ended. "The person, herself, when she is in trouble," he explained, "should be the last person to judge. Insofar as the child is human, the child's life must be protected."

Rabbi Irving Lehrman of Temple Emmanu-El, Miami Beach, said "Traditional Judaism, is generally opposed to abortion, though in cases of life and death of the mother, there is another con-

Bishop's Statement On Abortion Issue

Statement from Bishop Coleman F. Carroll in view of the possible proposal of a bill liberalizing the abortion law.

We must be irrevocably concerned about safeguarding human life, whether it be the new life of an unborn baby or the ebbing life of the incurable aged.

We cannot in any way support the movement which seeks legal approval for directly assaulting the innocent life of the unborn, whatever the motives. Such an attack, whether based on eugenic or social grounds, violates the sacred right to life, and, therefore, is a crime.

The unborn child, however brief its existence, is a person, a human being created to the image and likeness of God. It has its own distinct personality and individual characteristics, no matter what the stage of his development.

The evil effects of the "illegal abortion" practice cannot be nullified by the immoral means of permitting legal abortions. We thus substitute one evil for another.

We urge our legislators to perpetuate our traditional American respect for human life, and to safeguard the rights of the unborn. It has never been the American way to use violence and death as instruments to alleviate suffering and to cure disease.

With compassion for mothers who are suffering from ill health and with genuine concern for those who fear the burden of a defective child, we call on our scientists and medical experts to seek a solution to these grave problems, a solution other than the death of an innocent person.

The doctor's role is identified with curing, not killing. If killing becomes part of his profession, the door will be opened in our society to greater abuses of the rights of the aged, the helpless and the unfortunate.

commented. "War has made us insensitive to the sacredness of life."

According to Father N. F. Minich, director of the Episcopal Canterbury House, University of Miami, "traditional Anglicanism says all abortion is wrong.

LIFE SACRED

"I hate to see a hasty law in which the last stage of man is worse than the first," the Episcopal priest declared. "The sacredness of life is paramount and the child has the right to live as does any mother. Unfortunately the sanctity of life has become a matter of practicality," he

commented. "War has made us insensitive to the sacredness of life."

Father Minich added that "any form of abortion used for birth control is clearly morally questionable. In cases, I think abortion is murder," he said.

Another Lutheran leader, Rev. A. E. Gysan, chairman of the Lutheran Research and Social Action Committee, declared, "Who are we to say that a child born into this world malformed is

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SOME 200 prelates from 150 Sees in the U.S. participated in the conference of the NCCB held this week in Chicago. Miami's BISHOP COLEMAN F. CARROLL, second from right, is shown with ARCHBISHOP JOHN J. KROL, Philadelphia; BISHOP PAUL TANNER, general secretary of the U.S. Catholic Conference; and at right, ARCHBISHOP ROBERT J. DWYER of Portland.

230 U.S. Bishops Study Topics Of World Synod

CHICAGO—(NC)— At the opening session of their meeting here more than 230 U. S. bishops discussed the synod to open in Rome on Sept. 29.

The bishops' first item of business was to be election

of 12 bishops as a slate of nominees from which four principal delegates and two alternate delegates will be chosen. These will be elected one at a time following the principles of Canon Law 101.

It is required that each bishop elected get a majority of votes on the ballot in which he is chosen. This is the same procedure which the U.S. bishops followed in their November meeting in electing officers and members of the nominating committee.

The five topics to be discussed at the synod in Rome were disclosed here at a press panel session headed by Auxiliary Bishop Gerald V. McDevitt of Philadelphia; doctrine of the faith, revision of the code of canon law, seminaries, mixed marriages and liturgy.

Other prelates on the panel were Bishop Albert T. Zurowste of Belleville, Ill., Auxiliary Bishop James P. Shannon of St. Paul-Minneapolis, and Bishop James W. Malone, apostolic administrator of Youngstown, Ohio. Msgr. Vincent A. Yzermans, director of the Bureau of Information, U. S. Catholic Conference, introduced the members of the panel to a gathering of some 50 journalists.

Responding to questions (Continued on Page 8)

Extend Confession Rights Of Priests

Bishops of the province of Atlanta have given priests in the six-diocese area permission to hear confessions in the entire province and also asked the National Conference of Catholic Bishops to consider restoring the permanent diaconate in dioceses that want it.

The two decisions were announced after the bishops held their annual meeting in Miami.

Archbishop Paul J. Hallinan of Atlanta said it is customary for priests to receive their faculties from their own diocese and they have been restricted to use within that diocese. Effective im-

mediately, all priests in good standing may now hear the confessions of penitents in the Atlanta archdiocese and the dioceses of Savannah, Ga.; Charleston, S.C.; Raleigh, N.C.; Miami and St. Augustine.

A majority vote approved the recommendation asking the NCCB to open up the possibility of a permanent diaconate in dioceses where bishops wish to restore the early apostolic practice.

Such deacons, married or not, would baptize, preach, distribute Communion, conduct the first part of the Mass, the "liturgy of the (Continued on Page 8)



The Music Man

had nothing on these youngsters. See story and pictures on Page 11.

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RABBI LEHRMAN



FATHER MINICH



DR. VERDON



DR. LAUTH

Debate On Abortion Law Changes Grows

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not in God's plan. We are almost playing the role of God in some of these cases."

He expressed "real concern when we allow the mind of man to be our absolute guide regarding the lives of his children," recalling the teaching of the early Church fathers and of Tertullian regarding the immorality of abortion.

Dr. Verdon quoted from a recent statement made by three members of the hierarchy in Colorado and nine prelates in Minnesota which pointed out that "Abortion is not only the unjustified taking of a human life" but "is a threat to society" itself and to the fundamental principles upon which this society is based.

"It is not logical," Dr. Verdon continued, "to slaughter many unborn to prevent an occasional birth of a child with a birth defect. Statistics show that out of 100 children born of a mother who was exposed to German Measles only 15 to 17 per cent are born with birth defects. Who is to decide and how is the decision to be made that this or that unborn child if allowed to live will have a birth defect? Medical science," the physician declared, "knows of no methods to make this decision. Why terminate a pregnancy when chances of having a normal child is six to one against having a child with a defect."

"If this were the case of terminating pregnancies for this reason, many gifted and talented persons would have been slaughtered. To mention two: Helen Keller and Alexander Hamilton," Dr. Verdon said.

LEGAL STUDY CITED

Citing a legal study which traced the laws of recognition of the rights of an unborn child recently presented to the California State Legislature by an independent study group, Dr. Verdon noted that "the research findings indicated acceptance of the unborn as a human with the right to protection."

"This right to life committee submitted to each lawmaker a critical look at legalized abortion prepared by California lawyer, Richard P. Byrne, who prepared the findings in connection with California's consideration of abortion law changes," Dr. Verdon explained, revealing that the report said, "The abortion bill is not the conservative, enlightened humane measure it is represented to be. Instead it is a throwback to the dark ages that disregards modern medical advances and legal development and rejects our fundamental belief in the dignity and value of human life. It should be exposed for what it is and rejected as an unwarranted and unjustified

legal retrogression."

According to Dr. Verdon, Byrne's statistical and legal study on proposed legislation in California which is similar to that which will be introduced in the Florida legislature, pointed out "it has also been shown that where it becomes easier to secure a legal abortion, the total number of abortions, both legal and illegal, increases. Legalized abortion stimulates demand for it."

The arguments of the proponents for a liberalized abortion law "that a relaxation of abortion laws will put the shady, unskilled abortionists out of business," Byrne said, is a "naive and erroneous view as experience indicates. The report is documented by federal and state legal cases, which recognize a fetus as a human being and respect its right to life," Dr. Verdon said.

"Medical science," Dr. Verdon concluded, "can now cope with practically all situations which were once proposed as justifying an abortion. This situation has given rise to increased pressures to permit abortion for social, economic, and eugenic reasons. Under the provision of the proposed abortion bill such a definition of 'health' could be used to establish legal cause for termination of an unwanted pregnancy for almost any reason whatsoever."

Dr. Lauth pointed out that "in the law proposed and in our present law, the child is recognized as a living human being because the term 'manslaughter' is used here and in all of the laws dealing with abortion."

ONUS SHIFTED

"The proponents of the liberalized abortion laws are, in fact, asking doctors to solve social problems by performing abortion," he continued. "We physicians are not brought up to do this; it was not part of our ideals when we entered the profession of medicine; and I do not think that physicians should conduct themselves as physicians and healers in these cases. Most certainly," he declared, "abortions will not remove the cause of rape, of incest, of mental disorders or of deformed babies."

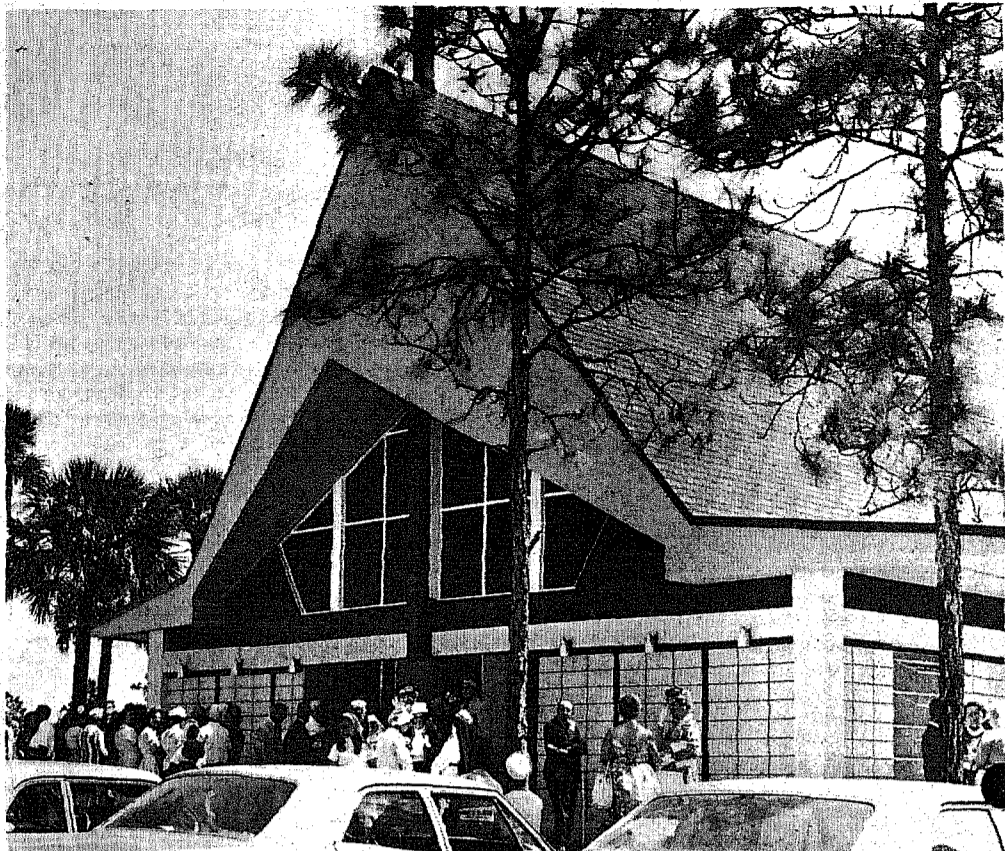
Dr. Lauth, who is engaged in general practice and obstetrics, also pointed out that "there is little that science can ever learn about defects produced by disease, drugs, or trauma, if we are continually killing these babies in utero. Much more can be learned by a protracted scientific study of these cases during and after pregnancy. Etiology and positive therapeutic approaches have always been found in this manner."

"The indication for abortion in the possibly deformed baby case is one of the most frightening," Dr. Lauth stated.

ed, "because it is in fact a recommendation for eugenic abortion, the prenatal destruction of a child on the prognosis that he will be physically or mentally disadvantaged. As one physician suggested, we could always wait until they are born, and then, if they are deformed or mentally defective go ahead and kill them," he said.

Admitting that this statement "sounds barbarous," Dr. Lauth said "it is purely a matter of perhaps days or weeks. Under the proposed law an abortion could be done up until the day prior to delivery. The delineating time would be the time of birth, and yet the baby is not that much different in that short period of time."

"Furthermore," he added, "the answers to these cases will be found in the near future and the law would be obsolete."



Church Of Our Lady Queen Of Heaven At LaBelle

Blessed By Bishop Coleman F. Carroll Last Week

Church, CCD Hall At LaBelle Blessed

LA BELLE - Our Lady Queen of Heaven Church and CCD Hall recently completed here was blessed by Bishop Coleman F. Carroll during ceremonies last Saturday.

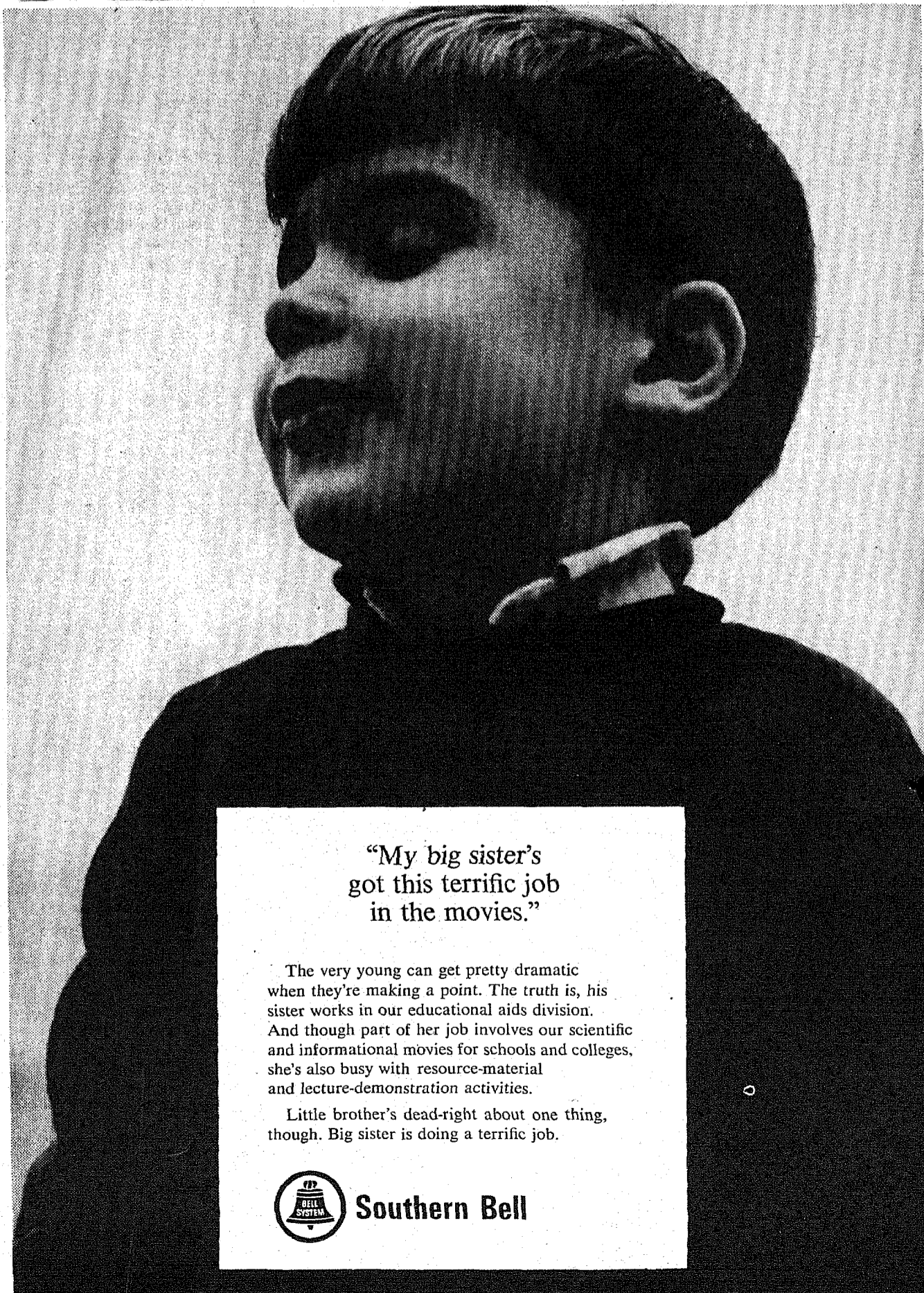
The new chapel built by the Diocese of Miami with the assistance of donations from Phillip Lewis, West

Palm Beach; the Extension Society, parishioners and non-Catholics, accommodates about 250 persons and is the first Catholic Church in LaBelle.

Included in the congregation served by the church are approximately 3,000 Spanish-speaking migratory farm workers of Mexican

and Puerto Rican descent.

Among those participating in the Pontifical Low Mass celebrated by Bishop Carroll in the new church were members of Hendry County's Board of Commissioners, Mayor J. L. Nobles, and Protestant ministers from local churches.



"My big sister's got this terrific job in the movies."

The very young can get pretty dramatic when they're making a point. The truth is, his sister works in our educational aids division. And though part of her job involves our scientific and informational movies for schools and colleges, she's also busy with resource-material and lecture-demonstration activities.

Little brother's dead-right about one thing, though. Big sister is doing a terrific job.



Southern Bell

Bishop Offers A Folk Mass

HOUSTON, Tex. (NC) - Bishop John L. Morkovsky of Galveston-Houston offered a special folk Mass for youth on World Day of Prayer for Vocations at Sacred Heart co-cathedral here.

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Text Of Proposed New Abortion Law

Following is the text on the proposed liberalized abortion law adopted from the Model Penal Code of the American Law Institute, which will be sponsored by the Florida Medical Association during the current session of the Florida legislature.

SECTION 230.3

(1) **Unjustified Abortion.** A person who purposefully and unjustifiably terminates the pregnancy of another otherwise than by a live birth commits manslaughter (or, where the pregnancy has continued beyond the twenty-sixth week, may adjust by differential penalty).

(2) **Justifiable Abortion.** A licensed physician is justified in terminating a pregnancy if acting in good faith and in accordance with his best medical judgment he believes there is substantial risk that continuance of the pregnancy would gravely impair the physical or mental health of the mother, or that the child would be born with grave physical or mental defect or that the pregnancy resulted from rape, incest, or other felonious intercourse. All illicit intercourse with a girl below the age of 16 shall be deemed felonious for purposes of this subsection. Justifiable abortions shall be performed only in a hospital licensed by the State Board of Health of Florida.

(3) **Physicians' Certificates; Presumption from Non-Compliance.** No abortion shall be performed unless two licensed physicians, other than the physician performing the abortion, shall have certified in writing the circumstances which they believe to justify the abortion. Such certificates shall be submitted before the abortion to the hospital where it is to be performed and, in the case of abortion following felonious intercourse, to the prosecuting attorney or the police. An abortion certificate must be completed by the physician performing any abortion and submitted to the State Board of Health within fourteen (14) days of the performance of the abortion. The State Board of Health shall keep all such Abortion Certificates as permanent records. Failure to comply with any of the requirements of this subsection gives rise to a presumption that the abortion was unjustified.

(4) **Pretended Abortion.** A person commits a felony if, representing that it is his purpose to perform an abortion, he does an act adapted to cause abortion in a pregnant woman although the woman is in fact not pregnant, or the actor does not believe she is. A person charged with unjustified abortion under Subsection (1) or an attempt to commit that offense may be convicted thereof upon proof of conduct prohibited by this Subsection.

(5) **Distribution of Abortifacients.** A person who sells, offers to sell, possesses with intent to sell, advertise, or displays for sale anything specially designed to terminate a pregnancy, or held out by the actor as useful for that purpose, commits a misdemeanor, unless:

- (a) the sale, offer of display is to a physician or druggist or to any intermediary in a chain of distribution to physicians or druggists; or
- (b) the sale is made upon prescription or order of a physician; or
- (c) the possession is with intent to sell as authorized in paragraphs (a) and (b); or
- (d) the advertising is addressed to persons named in paragraph (a) and confined to trade or professional channels not likely to reach the general public.

(6) **Section Inapplicable to Prevention of Pregnancy.** Nothing in this section shall be deemed applicable to the prescription, administration or distribution of drugs or other substances for avoiding pregnancy, whether by preventing implantation of a fertilized ovum or by any other method that operates before, at or immediately after fertilization.

Battle Rumbles Over States And Canada

By JOHN J. WARD

The battle over abortion continued this week in many sections of the United States and in Canada.

In California, James Francis Cardinal McIntyre, of Los Angeles, opened fire against attempts to "liberalize" the abortion laws in that state, comparing the action to Herod's massacre of the Holy Innocents. The Cardinal said that he was acting "in union with" the state's other bishops "in an effort to inform the faithful of the true status of the legislation recently proposed" to liberalize the state's abortion laws.

In a letter to the editor of the Los Angeles Times, which that paper published immediately below its own editorials, he wrote:

"A most fundamental and primary principle in the economy of existence is the

'right to life'. This right is inherent in the process of creation.

"Once conception is effected, immediately follows the 'right' of the embryo, which will mature into a human being. Any interference with that process constitutes the taking of life and the accrual of all responsibilities that go with such a deprivation.

"With this reasoning in mind, it is difficult to conceive that even in our highly developed scientific age, those responsible for legislation would wish to bear the burden in conscience of responsibility for the promotion of a measure that would make permissible in civil law the taking of the life of an unborn child.

REMINDERS OF HEROD

"The situation reminds us of the position in Scripture of Herod when he ordered the massacre of the Innocents.

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A Legal View Of Proposed Abortion Law

In Florida, as well as in many other states, there is a concerted effort to liberalize and relax abortion laws.

An abortion has been defined as the premature expulsion of human fetus at any period during uterogestation before it is capable of sustaining independent life.

The proposed Florida law is endorsed by the Miami Obstetrical and Gynecological Society and the bill will undoubtedly be presented to the legislature at an early date.

Violent Departure

The proposed law is a violent departure from our existing law and it plainly contravenes the right of innocent human beings to life and to the equal protection of the law. In all of the States there are criminal statutes outlawing abortion. At present, under the law of Florida and practically all of the other States, there are certain exceptions to the general rule. An abortion is legally permissible when necessary to save the life of a mother and providing this fact is certified by two practicing physicians.

Now however, the proponents of the bill would have abortions considered to be justified under conditions which will be later referred to. Before pointing out some of the patent legal deficiencies inherent in the proposed bill, it would seem appropriate to reflect momentarily on the basic organic law upon which the jurisprudence of this land is based.

The Declaration of Independence, to which the representatives of the 13 original colonies affixed their names, graphically recites: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness." This was an extension of the basic right recorded in the Magna Carta and thereafter reiterated by English kings on several occasions.

'Inalienable' Rights

The Constitution of the State of Florida adopted in 1885, under the Declaration of Rights, Section 1, provides that: "All men are equal before the law, and have certain inalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing and protecting property, and pursuing happiness and obtaining safety."

Not only have these enumerated rights been guaranteed under our substantive law, but they are also recognized as springing from the Natural Law. These rights were regarded as deriving from the Author of Nature, inherent in us by our nature or essence and therefore inalienable and cannot be destroyed by the State.

It is, without exception, recognized that no person may be deprived of life, liberty or property, without due process of the law.

The guarantee of due process of law inures to the benefit of all persons, citizens and aliens as well, residing within a territorial jurisdiction. This guarantee even protects corporations, as well as individual persons. It may be asked then, is an unborn child a person within the meaning of the law?

Although some of the earlier cases did not recognize the existence of a person until the fetus was viable or

The author of the accompanying article, Joseph M. Fitzgerald, is a Miami attorney who was graduated from the University of Miami in 1946 with a Doctor of Laws degree. Prior to coming to South Florida 27 years ago he earned a B.A. degree at Mt. St. Mary College, Emmitsburg, Md., and an LL. B. degree at Georgetown University.

quick (that is, with an interuterine movement which is actually felt by the mother), the modern law, relying upon the medical and scientific advances and discoveries of our age, recognizes that life begins at the time of conception and not when the fetus becomes viable.

It is true that the fetus is dependent upon the mother for its growth, but so is it dependent after its birth on its mother and others for its health, growth and well being. This is true, not only of the young, but of the aged. Science now knows there is no qualitative difference between an embryo and its older brothers and sisters. The law, in this regard, has kept pace with the development of science and will protect the civil rights of the unborn at all periods after conception.

The property rights of unborn children are respected by all jurisdictions and protected by the courts therein. As an illustration, the Florida Supreme Court in *Shone vs. Bellmore*, 78 So. 605, in finding that a father, as to his homestead died intestate, and that his posthumous child was included among his heirs said, "in this connection the word 'heirs' means those who may under the laws of the State inherit from the owner of the homestead. The capacity of a posthumous child to inherit from its father is undisputed." — and — "That a child in ventre sa mere (unborn) both by the rules of the common law, and civil law, is to all intents and purposes a child, as much as if born in the father's lifetime.

"The right of an unborn child to take under the laws of descent and distribution of the various States is unquestioned. Any child born within nine months of the death of his father would take (inherit) under the law, just as though he were alive at the time of the death of his father.

Rights Of Person

"In cases of tort (a wrong arising outside of a contract) the States, with few rare exceptions, have upheld the right of the child to sue for torts committed against him while in the period of gestation. Usually the suit has been brought after the birth of the child. But there are a large number of States, ever increasing, which uphold the right of an individual (administrator of the estate of the deceased) to bring an action for the death of an unborn child. Other States have dismissed such suits, not because the unborn was not a person, or was without rights, but simply because the proving of damages would leave too much to pure conjecture.

It is obvious therefore that the unborn child is regarded in law as a person, possessing constitutional rights, property rights and rights arising out of tort. In the case of tort the right to sue for injuries sustained during gestation has been upheld whether the suit was brought after the birth of the child or whether the fetus died before birth as a result of the injuries sustained.

'Key' Terms

Now let us turn our attention to the liberalized abor-

tion with impunity and to prevent the taking of an innocent human life. At what time does the pregnancy "impair" physical or mental health of the mother? Before, during, or after birth? A consideration of these factors can seriously multiply the possibilities.

That the child would be born with "grave physical or mental defect." The statute nowhere defines this important term. Once again it leaves the discretion to the individual doctor in the matter of life or death, and since the doctor is required to act only with "his best medical judgment" he would be justified, as far as this Bill is concerned, in terminating the infant's life by abortion. The test is purely subjective and no degree of impairment need be present.

Just as the subjective test regarding the physical and mental health of the mother is fraught with dangerous possibilities, so is the test for aborting a child who "would be born with great physical and mental defects." Although it would certainly be regarded as murder, is there not more logic in waiting until after the birth of a child to determine if he is in fact defective and if so dispose of him then. This is a repulsive thought, but the logic is strangely lost on the proponents of the bill. If it is lawful to take the life of an unborn, why not the life of an elderly person at the other end of the line who now suffers from grave physical or mental defects?

"Or that the pregnancy resulted from rape, incest or other felonious intercourse" including "all illicit intercourse with a girl below the age of sixteen." This obviously is not limited to an act involving forcible compulsion. No corroboration of the offense is required. The unconfirmed allegations on the part of the woman seeking the abortion are sufficient. In the case of felonious intercourse, a certificate signed by the woman seeking the abortion, attested and signed by two doctors other than the attending physician, shall be submitted "to the prosecuting attorney or the police." What do they do with it? There is no provision for investigation or information. What of the felon accused — rightly or wrongly — in the woman's statement. There is no provision allowing the prosecuting attorney to intervene to prevent the abortion if he has reason to believe that an act of rape or incest did not occur.

Lacking In Bill

(B) **Procedural Defects:** There is completely lacking in the Bill any requirement for the serving of notice of the intended abortion on the father of the child and his right to be heard therein. The law recognizes a vast number of rights, and duties as well, flowing between a father and his children. What is more basic and deserves more legal protection than the right of a father to protect the taking of the life of his innocent unborn child without cause and without due process of law.

Strangely enough this Bill does not require the consent of the mother, but leaves the determination solely to medical discretion.

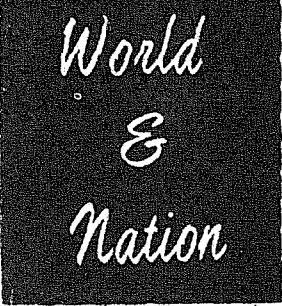
(C) **Lack of Due Process and Equal Protection of the Law:**

It has been said that "due process" is difficult to define accurately. Whether due process of law has been made available depends on circumstances varying with the subject matter and the

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Conference Of Laymen Critized By Editor

CHICAGO — (RNS) — The newly founded Chicago Conference of Laymen was sharply criticized here by The New World, weekly newspaper of the Catholic archdiocese.



Msgr. John M. Kelly, New World editor, rapped CCL for its opposition to Project Renewal expressed at the founding meeting of the lay group.

Project Renewal is a \$250 million fund-raising and building program to expand and rebuild archdiocesan churches and schools over the next 10 years. It was launched in

January by Archbishop John P. Cody of Chicago.

In a signed editorial, entitled "Lay Group Should Turn Talents to Better Efforts," Msgr. Kelly said:

"A small but vocal group of laymen this past week has chosen to express strong opposition to Project Renewal, to Archbishop Cody's approach, to existing educational programs, and to several other facets of life in the Church in this area. . .

"I see no evidence that the laymen involved have made any personal endeavor to present their talents or services to their pastors. They do not seem to realize that thousands of men and women are already working hard to make the project a success.

"The latter are the kind who built the Catholic Church in this area. They are the ones who will do the building in the future."

In his criticism of the CCL, Msgr. Kelly asserted: "It would seem to me that the Chicago Conference of Laymen, instead of attempting to be a kind of super-body of experts and watchdogs, should get acquainted with the less spectacular, but more-productive, efforts of the rest of the faithful, who still make up, and own, and are the Church, the People of God."

"I would suggest," he said, "that the members of the CCL work within—not outside—the established framework and lend their obvious talents to the all-out effort required to supply the needs of the rest of the faithful in the archdiocese."

Basilica Plan Criticized

LIMA, Peru — (NC) — A priest-writer has sharply criticized a project calling for the construction of a basilica here at an estimated cost of \$1.5 million.

Father Harold Griffiths Escardo, columnist for *Expreso*, a Lima daily, deplored the plans for the Santa Rosa de Lima basilica and asked:

"Where will the money come from? Is it not disconcerting to see that, while there are areas without churches and in crying need of social assistance, we should have the luxury of building such a basilica?"

Father Escardo accused Peru of "playing" at "being a powerful and wealthy nation," instead of one "with much misery, hunger, without schools and with a shortage of hospitals and housing."

Hungary Jails Priest

BONN, Germany — (NC) — Another Hungarian Catholic priest has been sentenced to a prison term.

The German Catholic news agency, KNA, reported that a priest identified as Father Czike was arrested last December for youth activities. No reason was given for the arrest. In a secret trial this month, KNA reported, Father Czike was sentenced to two years in prison.

In Budapest, it was reported that Bishop Pal Breznanoczy, apostolic administrator of Eger and secretary of the Hungarian Bishops' Conference, was granted permission by the ministry of justice to make Eastertime visits on behalf of the hierarchy to Catholic priests in jail.

Card Burner Gets 2½ Yrs.

NEW YORK — (NC) — Catholic pacifist David J. Miller, 23, was sentenced in Federal Court here to two and a half years in prison for refusing to get a new draft card.

The first American to burn his draft card in protest against the Vietnam war, Miller rejected two offers by Judge Harold R. Tyler, Jr., to remain free. The judge offered Miller an opportunity to apply for a new card. When this was rejected, he offered to let Miller spend the weekend with his family, and this, too, was rejected. Miller staged a sit-down in the courtroom and was carried to an elevator by marshalls.

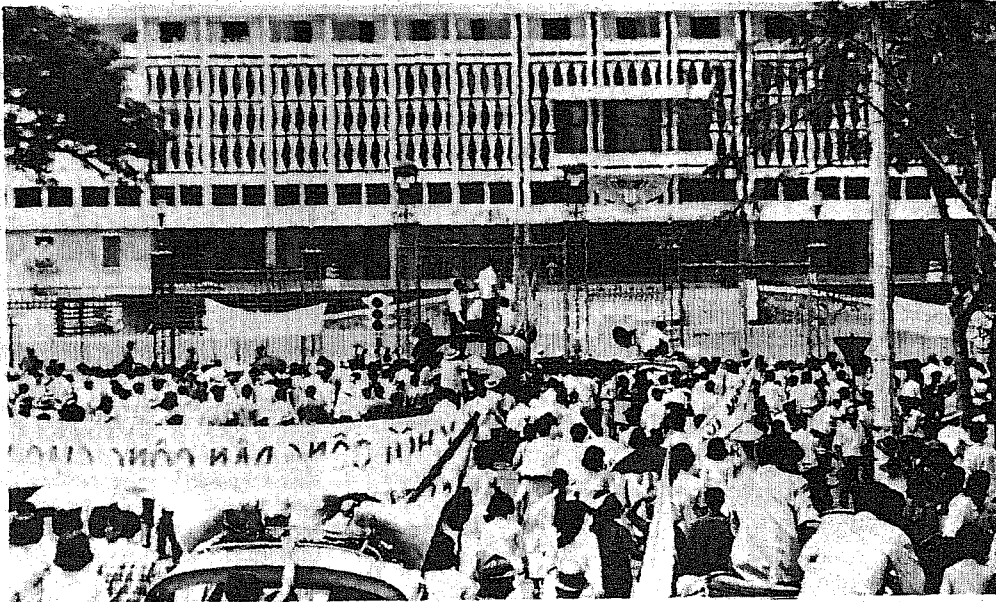
Miller's wife, Catherine, and infant daughter, Juanita, were present at the sentencing.

Cites Euthanasia Warnings

MUNICH, Germany — (NC) — A bishop who was once imprisoned by the nazis has undertaken new efforts to augment documentary proof that the Church in Germany strongly opposed the practice of euthanasia in nazi concentration camps.

Auxiliary Bishop Johannes Neuhäusler of Munich, a prisoner of the nazis at the Dachau concentration camp, where many Catholic priests were confined, publicly replied last month to charges made by attorneys defending three doctors on trial in Frankfurt on euthanasia charges that the Church and clergy were silent on such practices during the nazi regime.

The bishop cited several instances of warnings by Church leaders against nazi plans for euthanasia killings and sterilization at the camps long before they were undertaken.



VIETNAMESE CATHOLICS demonstrated in Saigon protesting against the National Assembly's delegation of words expressing "responsibility before the Supreme Being" from the draft constitution. The demonstration ended in the front of Independence Palace (above), where Prime Minister NGUYEN CAO KY promised to try to have the omission rectified.

Priest-Dean Seeks OK To Marry

WEST DE PERE, Wis. — (NC) — Father Vincent J. DeLeers, O. Praem., dean of St. Norbert's College here for 10 years, has asked for permission to leave the Norbertine order and the priesthood in order to work as a layman and to marry.

The 48-year-old priest announced his decision as the college announced that Donald B. King had been named to succeed him and become the first lay dean in the college's history.

Father DeLeers' superior, Abbot Sylvester M. Kileen, would make no comment, other than to reveal that he had given the priest a leave of absence effective April 15.

NO REBELLION

In a prepared statement, Father DeLeers said: "I have begun the process of laicization in order to marry within the Church as soon as I am free to do so. I want to emphasize that my plans should not in any sense be interpreted as a rebellion or a pejorative statement against the Church, the order or the college.

"It is quite simply a personal decision which is seems possible by present law and precedent of the Church to implement."

He said the first step — request for exlaustration, or permission to live as a layman, but without permission to marry — had already been taken and the papers forwarded to the Vatican.

The second step — request for full laicization — would be taken through the bishop of the diocese in which he goes to live if and when the first request is granted.

Father DeLeers refused to reveal his plans for the future, other than to say that he "hopes to serve the urban disadvantaged through my experience as a teacher and college administrator."

He said he could not say whom he hoped to marry or where "since they are contingent on job opportunities" and the outcome of his application to Church authorities.

He did say, however, that he decided to ask for laicization last September. But he would not say when his application was filed.

Father DeLeers, a Wisconsin native, graduated from St. Norbert's College in 1939 and served for a year as an Army lieutenant at Fort Know, Ky., before entering St. Norbert's abbey in 1942 to study for the priesthood. He was ordained in 1946 and received a master's degree in biochemistry from the University of Wisconsin in 1948.

Praises 'New' Catholic Press

NOTRE DAME, Ind. (NC) — Catholic journalism since Vatican Council II has distinguished itself by a new "honesty and openness and responsible freedom," the publisher of the National Catholic Reporter told an audience at the University of Notre Dame.

The publisher of the Catholic weekly, Donald J. Thorman, said that "pre-conciliar religious journalism was deeply infected with the germs of triumphalism and cover-up-itis.

"The role of the press was then most often conceived of as part of the Church's public relations efforts with emphasis on preserving the image — even at the expense — consciously or unconsciously — of the truth."



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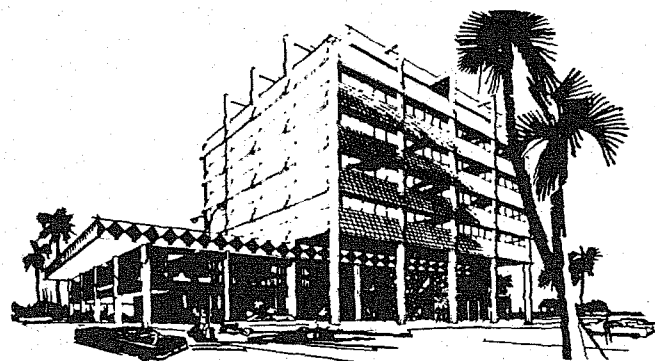
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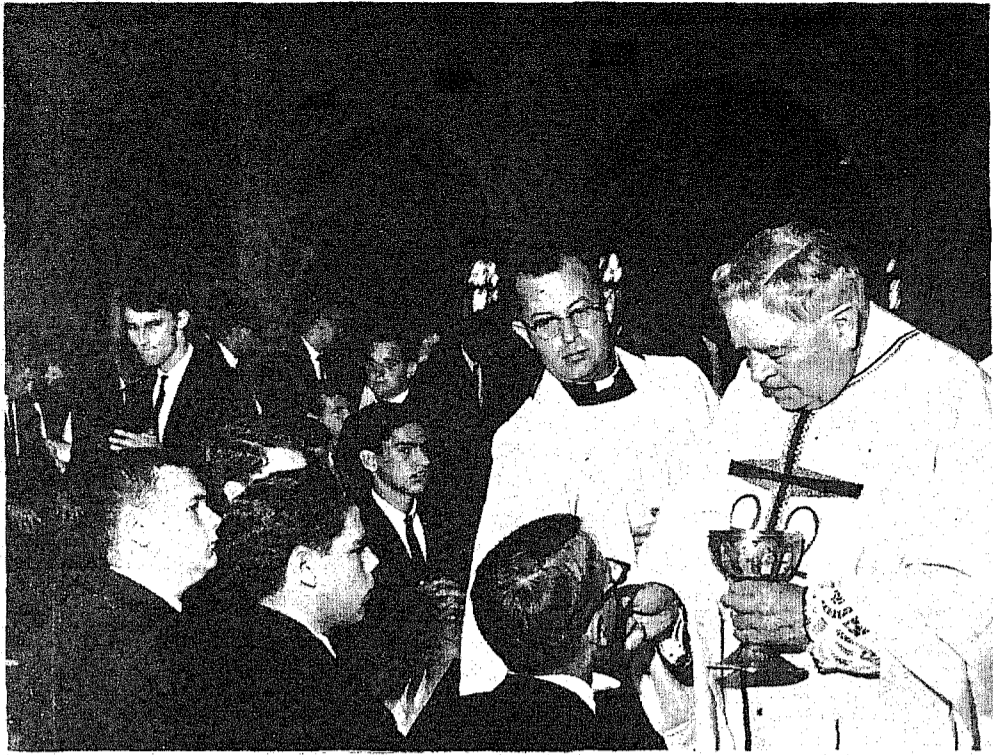
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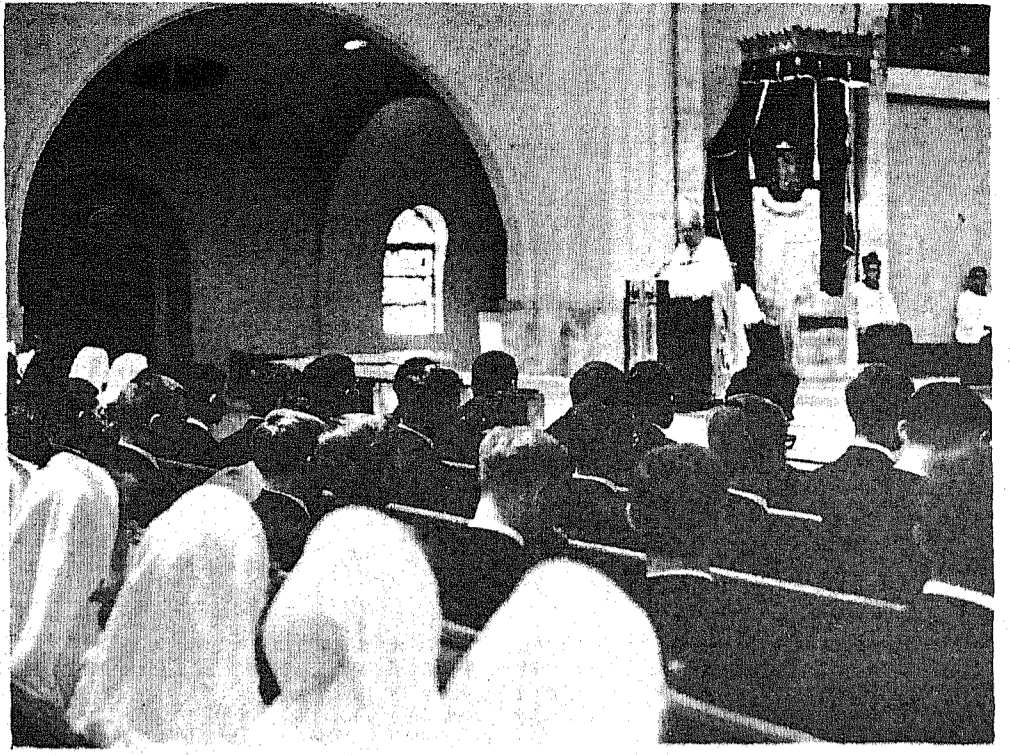
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Seminarians Offered Prayers For Vocations

Received Holy Communion From Bishop Coleman F. Carroll



Miami's Bishop Spoke During Day Of Prayer

Responsibilities Of Everyone To Foster Vocations Cited

Bishop Carroll Urges All To Assist In Vocations

Bishops, pastors, teachers and parents all share in the responsibility to cultivate, nourish, and develop vocations to the priesthood and religious life, Bishop Coleman F. Carroll said Sunday in the Cathedral.

As the faithful throughout the diocese of Miami and the world observed Sunday as a Day of Prayer to encourage vocations among university and junior college level students, Bishop Carroll celebrated Pontifical Low Mass in which hundreds of Sisters and seminarians participated with the laity.

Reminding the congregation that Pope Paul VI had called upon the faithful to observe the second Sunday after Easter as a day of special prayer for vocations, Bishop Carroll said that the word "vocation has a very broad meaning and applies to all who are called to salvation. Every work may be called a vocation. However the word, vocation, as we use it most frequently reaches its full significance when it denotes a doubly special vocation, because it directly comes from God, somewhat like a ray of light penetrating into the inner recesses of one's conscience. It expresses itself actively in the total giving to Almighty God.

UNIQUE CALLING
"When we understand the word vocation, when we understand the calling in this sense, it is a very unique and

37% Church-Goers

BALTIMORE — (NC) Only 37% of the total population of the Baltimore area are known to be church-goers, according to a recent report of all major Protestant and Catholic churches compiled by the Maryland Council of Churches here.

The Rev. Robert D. Ball, director of church planning for the Council, presented the report to Father John J. Walsh, executive secretary of the archdiocesan commission for Christian unity.

Relating some of the significant findings of the 131-page report, the Rev. Mr. Ball said the relatively low percentage of church-goers "gives us an idea of the missionary field, not in Africa but in Baltimore." The percentage of church-going Baltimoreans, according to the report submitted by Mr. Ball, is 14.78% Protestant and 22.25% Catholic.

delicate calling and cannot be separated from the Church's intervention," the Bishop explained. "The Church nurtures it and assists it in every way possible."

Bishop Carroll recalled the parable of the precious pearl and the admonition of the Second Vatican Council which he said, "fixes the sanctifying function which bishops must lend to vocations. The Bishop is fully conscious of the obligation placed upon him in relation to the matter of vocations. It is his solemn obligation to do in every way possible what he can to assist young men and women to answer the call to God's service," he pointed out.

Bishop Carroll emphasized that those in the position of authority in the religious life or the family have a particular responsibility to do what they can to encourage vocations to the priesthood and religious life, reiterating that "the Church, as we know, lives or dies in an area depending on the number of those who have answered the call of Almighty God.

"There is reason for us to be concerned about this matter," he continued, "to be concerned not only in the Diocese of Miami but in practically every diocese in the United States. There is reason to be greatly concerned about this matter in other countries of the world," he added, pointing out that "there are too many empty places in the framework of the Church's field, vocations are too few in proportion to the ministry of our Divine Savior. We are too indifferent to the problem of recruitment and formation of the clergy and religious."

The Bishop appealed to priests, nuns and laymen to recruit vocations through instruction, conversation, dialogue and involvement, noting that 75 per cent of Catholic students in South Florida are enrolled in public high schools; and that 30 per cent of secular college students are Catholics. "The vast majority of these have not as yet made up their minds definitely as to what their calling is to be. This is where we can help, this is our obligation," the Bishop declared.

"We have a responsibility, regardless of our station in life, to further the cause of Christ and His Church, the responsibility of saying a fervent prayer every day for this intention and also to become involved in whatever we can in

the work of fostering vocations," the Bishop said.

Thousands Throughout Diocese Observe Day Of Prayer For Vocations

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EDITOR'S COMMENT

Send Your Protests Against Abortion Bill

All around the United States the past few months — and right now in the State of Florida — the unborn baby is the conversation piece. The Florida State Legislature is taking under consideration a proposal to liberalize its laws concerning abortion. Because this is a highly emotional issue, and, therefore, likely to produce more heat than light, we have a serious obligation to be well informed.

The statement of our Bishop ought to be carefully studied and pondered, not only because it represents traditional Christian teaching, but because it is in keeping with the traditional legal attitude in our country. However merely to reflect on this statement is not enough.

Since another blow against Christian morality can soon be delivered at Tallahassee in the name of mercy, we ought to take action. We should feel an obligation to write or to wire senators and representatives and let them know how we feel about this vital matter. If our political leaders learn that enough people are concerned about preserving the sacredness of human life, they are bound to take this consideration in their deliberations.

GUEST EDITORIAL

Hear The Layman

Whatever happened to that "good old" Church with its security of answers — available, certain, unanimous? Often hard to accept, those answers — but always available, certain, unanimous.

It becomes increasingly apparent that in the post-conciliar Church many Catholics are disturbed by the absence of certainty and unanimity in some areas of doctrine and discipline. Some suggest that the present painful confusion is a purifying penance the Church must endure as it recaptures the beauty and vigor of its earliest years; many more, it seems, can as yet assign no salutary reason for the perplexity within and around them.

Do they know that they do not merely belong to the Church, but that they are the Church, that the Church is the community of those who respond to the Christ of God in faith? In his Spirit, Christ speaks to that community, not in terms that only the mind and never the heart can understand, but through the circumstances of human life, through the instrument of human personality and all its powers, as well as through the intense action of reason aided by his grace.

Take, as just one example, the whole matter of the theological and moral dimensions of Christian marriage. Surely the insight of those who live that sacramental life and who have so generously struggled with its problems, and that of priests who have shared their anguish in and out of the confessional, is part of that communal process in which the Holy Spirit has been engaged and to which, by his active presence, he has brought light and truth.

But such a process cannot be without conflict, tension, uncertainty. It is the function of the abiding Spirit of Love and Truth to preserve it from ultimate error and allow it to attain the truth to which it aspires.

Is it not this very sort of thing the Council Fathers were attesting to when, in the second chapter of their statement on the nature of the Church, they reminded Bishops not to "extinguish the Spirit, but to test all things and hold fast to that which is good"?

With that risk and with that assurance, all the baptized are invited and empowered by the Spirit, not only to teach, under the guidance of the Bishops, what is handed down, but also together with the Bishops to contribute to the development of the truths that are taught. The Church has always looked to this sense of the faithful even in her most solemn teachings.

The Church has penetrated the skin-layers of centuries and has come to see herself more clearly as the living bride of the living Christ, who gradually unfolds to her the fullness of his presence.

To be involved in such a revelation — with all its fleeting doubts and confusion — seems worth the price of the security of answers.

The Beacon, Patterson, N.J.
Rev. Richard G. Rento

The VOICE

The Diocese of Miami Weekly Publication

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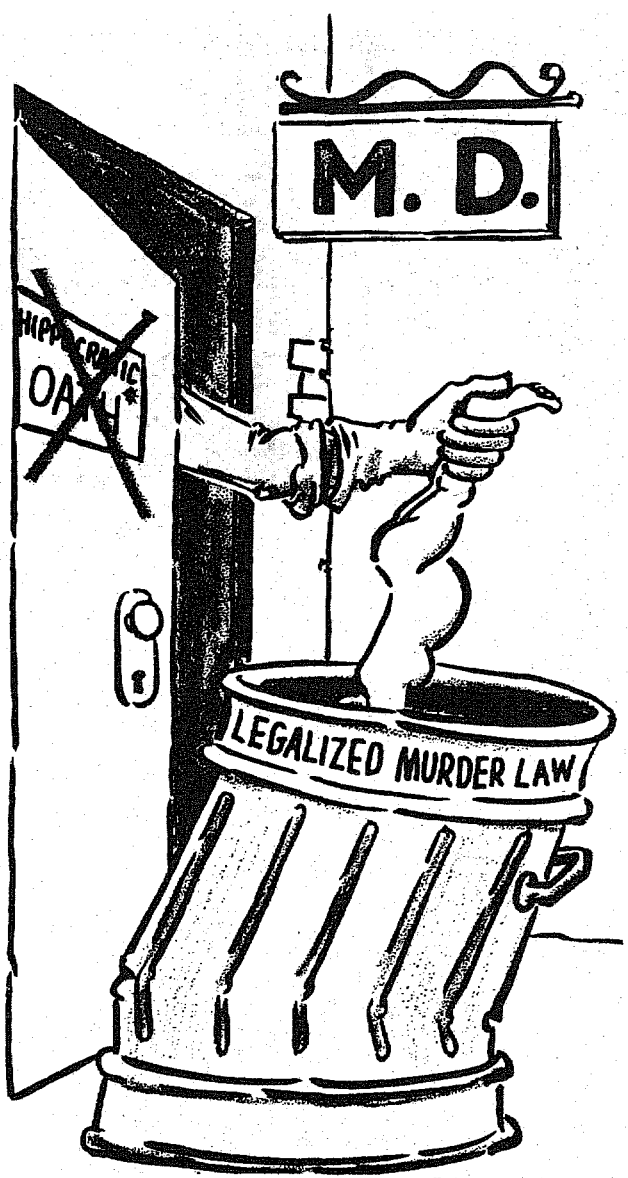
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Fahey in Nevada "Register"

* "... Especially I Will Not Aid A Woman to Procure Abortion."

Letters To The Editor

Weird Talk On Contraception

Dear Editor:

The inquirer who seeks to know what Christianity is all about should read three or four essays from your April 7 issue, and contrast it with the cover story in "Time" for the same date. Psalm 1, any version, should precede or follow the reading.

Let's look at the "Time" opus on contraception. It contains some weird statements; among them there is the choice tale about the mother who slips the pill into her daughter's breakfast milk. The implication is sex is America's favorite indoor sport.

Your lead story shows how far this thinking has gone, with the arguments against the abortion bill. Here is a non nonsense lawyer's document, whose logic and truth is absolutely beyond assault.

The essay on migrants shows by actual characterization what life can be when the individual gives it everything he has. The fellows playing the guitar in the dark and the young couple facing marriage and an uncertain future both radiate true happiness. Miss Anthony on prayer and Father Clear on "The South of Music" both amplify this theme. ... and the Pope's encyclical reminds again of our obligations to our fellow men.

All this is ecumenical reading, so keep it up. The only improvement I'd suggest is more quotes from all the newly approved versions of the Bible, since most of us don't know them.

Sincerely,
Chris W. Ford
Sebring

Why Vocations?

Dear Editor:

I was interested to note in last week's Voice that our Holy Father has made a special call to the world for prayers for vocations, in response to that plea our Bishop intends to offer a special Mass for vocations.

No doubt there are many reasons why there is a shortage of vocations in our day. Certainly the pull of materialism is very real on our youth. There is the added difficulty that in our day society offers young people a greater selection of meaningful professions. The day is gone forever when a man would become a priest because this way the only really service vocation available to him.

In some ways, even seminaries are responsible for the priest drop in vocations. It is my understanding that because of stricter entrance requirements some boys are being turned away who in the past might have been accepted.

I would like to draw attention, though, to what I think is a real cause, partial as it may be, for the drop of vocations. There is a temptation to look just at external causes, that is, the boys or their environment. If we are to be completely honest we also must look to the priesthood itself as seen by many boys giving a religious vocation some consideration. Is it not possible that more than one young man sees the priesthood in its present form as irrelevant.

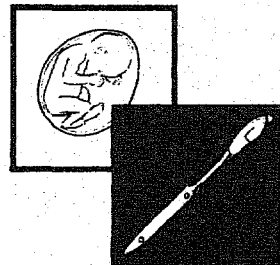
The problem is not the priesthood as it comes from the hand of Christ. As such it is holy. The problem comes when one considers that in some dioceses a man may die without ever having had the responsibility of a pastor, the goad of his priesthood. Others have special talents which are never tapped. Our young men see this and do not wish to give themselves to life of frustration. Can we blame them.

Fortunately for the Church and for the priesthood, there are signs of hope. Renewal and the redistribution of priests may remedy many of those inequities.

In any case, let us not forget the possibility that the priesthood itself may be in the modern world a poor advertisement for itself in certain instances.

Sincerely,
Timothy Dever
Ft. Lauderdale

Diary Of An Unborn Child



Oct. 5 — Today my life began. My parents do not know it yet. I am as small as an apple seed, but it is already I. The whole big world cannot say I, but I can.

Oct. 19 — I have grown a little, but I am still too small to do anything by myself. My mother does just about everything for me. Some say that I am not a real person yet, that only my mother exists. But I am a real person, just as a small crumb of bread is truly bread. My mother is. And I am.

Nov. 2 — I am growing a bit every day. My arms and legs are beginning to take shape. Even if I were to be born deformed, without arms and legs, I could have artificial ones as grown people sometimes have and even at the worst I would be I, ready to have water poured on my head so that I can see God.

Nov. 20 — It wasn't until today that the doctor told Mom that I am living here under her heart. She is helping me already; she is even feeding me with her own blood. She is so good.

Dec. 10 — My hair is growing. It is smooth and bright and shiny. I wonder what kind of hair Mom has?

Dec. 13 — I am just about able to see. It is dark around me. When Mom brings me into the world, it will be full of sunshine and flowers. I have never seen a flower. But what I want more than anything is to see my Mom. How do you look, Mom?

Dec. 24 — I wonder if Mom hears the whispering beat of my heart? Some children come into the world a little sick. And then the delicate hands of the doctor perform miracles to bring them to health. But my heart is strong and healthy. You'll have a healthy little daughter, Mom!

Dec. 28 — Today my mother killed me.

— DENVER REGISTER

Voice Of People Is Needed Now

There comes a certain time when silence becomes sin. Is it possible that we have reached that point regarding the proposed change in Florida abortion law?

The Voice asks each of its readers to let their Christian voice speak out their respect for God given life. We ask each of you to write your State Senator and Representative regarding the proposed change in the abortion law. (Mailing address: House Chambers, Tallahassee, Florida or Senate Chambers, Tallahassee, Florida.) Innocent life may lie in the balance.

The Florida Senate

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States Main Issue In Viet Is Aggression

By JOSEPH A. BREIG

Nobody, I think, can possibly detest violence more than I do, or feel more poignantly the tragedy of war. But I have repeatedly been disappointed, and even depressed, by the one-sidedness and the pious unrealism of those Christians who have attacked the U.S. role in Vietnam by means of statements, marches, picketings and other demonstrations.

Bland ignoring of the harsh facts of the situation has been uniformly characteristic of these people.

The central factor — which they decline to face — is that to allow aggressors to take over the earth by brute force would be a crime against morality, against religion, and against mankind.

BIG FACTOR

To my mind, the consideration which overshadows all others is simply this:

If thugs were to invade my neighborhood and institute a reign of torture and terror for the purpose of depriving my family my neighbors and myself of our human rights, I would want to be able to phone the police and see law and order restored through the application of as much force as might be necessary.

The U.S. military action in Vietnam is, in essence, a police procedure against precisely such an aggression.

The Vietcong and the North Vietnamese invaders are agents of the vicious ideology of Red China's Mao Tse-tung, whose doctrine of conquest by guerrilla tactics calls for hellish mistreatment of peaceable citizens to force them to accept Mao's brutal brand of communist enslavement.

Our anti-Vietnam-war propagandists never tire of talking about children injured or killed by U.S. military action. But somehow they never get around to noting that such tragedies are utterly accidental, and that history knows of no soldiers tenderer in their love of little ones than the Americans.

CONG ATROCITIES

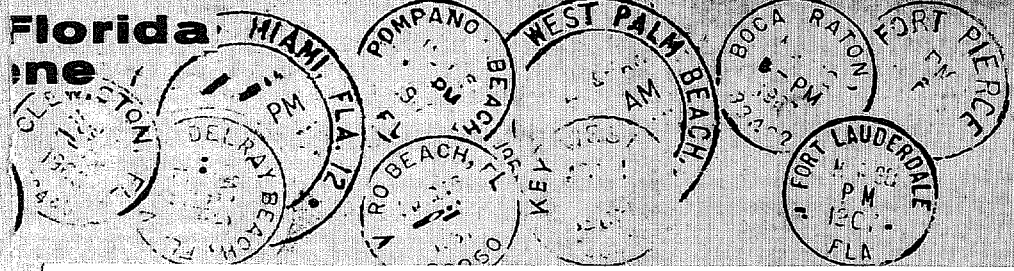
Also consistently unmentioned is the hideous record of 10 years of deliberate Vietcong atrocities against youngsters — the cutting off of fingers, the putting out of eyes — for the purpose of forcing their parents into collaboration with communist thugs.

Neither do these "peace" people seem aware of what Pius XII said as long ago as 1948 — that aggression is "a sin, a crime, an outrage against the majesty of God, the Creator and Ordainer of the world" — and that the Christian will for peace is a thing "as strong as steel, which does not shrink from defending justice by force when necessary."

The alternative to the war in Vietnam would be the handing over of millions of Asians to communist terrorism. I, for one, have no difficulty in judging any such course of action to be thoroughly immoral.

Rightly, the police action in Vietnam ought to be the responsibility of the United Nations. But as long as the UN is incapable of performing the duty, somebody else must do so.

That is why America and a few other countries are helping the South Vietnamese people to defend themselves against criminal aggression.



HEROES OF CHRIST

JOHN LINGARD
1771-1851

AN ENGLISH SCHOLAR, HISTORIAN AND PRIEST JOHN LINGARD WAS DESCENDED FROM OLD ENGLISH FAMILIES IMPOVERISHED BY PERSECUTION. HE STUDIED IN DOUAI, FRANCE BUT CAME BACK TO ENGLAND TO FINISH HIS STUDIES, NARROWLY ESCAPING MOBS AT THE TIME OF THE FRENCH REVOLUTION. HE CONTRIBUTED GREATLY TO HISTORICAL STUDIES OF THE REFORMATION, WRITING EIGHT VOLUMES RESEARCHED FROM ORIGINAL DOCUMENTS. HE WAS PRAISED BY ENGLISH PROTESTANTS WHO LIKED HIS TEMPERATE APPROACH TO A CONTROVERSIAL PERIOD. LINGARD EAGERLY DESIRED THE CONVERSION OF ENGLAND.



SUM AND SUBSTANCE

Is Pope Paul Soft On Communism?

By REV. JOHN B. SHEERIN

New York's Daily News gave Pope Paul some free and unsolicited advice a few months ago on how to solve the Church's birth-control dilemma.

On April 1, the editor sprang to the aide of the Pope once again by giving him a dressing-down for his latest encyclical, "Development of Peoples."

Father John Courtney Murray views the new encyclical as the Church's answer to Marxism but the uninhibited editor of the Daily News says it is anything but. His studied conclusion is: "Altogether, we could wish that Pope Paul were as vigorous and specific in his opposition to Communism as was Leo XIII. Up to now he hasn't been."

EDITOR PRESENTS

What seems to ruffle the editor is the Pope's views on capitalism. In the encyclical, the Holy Father makes it quite clear that unlimited capitalism is evil and the editor apparently resents the imposition of restraints on capitalism. He says that "Capitalism in the USA becomes more limited and restricted by the year and the making of a decent profit more difficult."

If Pope Paul's criticism of unlimited capitalism is evidence of his softness toward

communism than was Pope Leo? If the Daily News editor was referring to communism as an organized movement, the question doesn't make sense. Communism was but a piddling little movement in 1891. If he was talking about communism as a theory, then a perusal of "Rerum Novarum" will find Leo and Paul expressing the same protest against laissez faire or unlimited capitalism.

PERCENTAGE SMALL

The editorial also noted that the Pope in his latest encyclical says that wealthy nations ought to share their good fortune with poor nations. The editor observed that the Pope could not have had the U.S. in mind for we have given away more than 100 billions in foreign aid since World War II "and no end of these acts of international charity is in sight."

The proper response to this, of course, is that these billions comprise an almost infinitesimal percentage of our gross national income, our national prosperity is at an all-time high and one-half of the population of the world will starve to death unless

XIII was also soft toward communism. For his "Rerum Novarum" was a blistering condemnation of the scandalous fortunes possessed by a few individuals of his day in shocking contrast to the frightful poverty of the masses.

Pope Leo denounced socialism as a solution to the problem of poverty and came out strongly for the right of private property but he limited this right very severely. In line with the teaching of the early Fathers of the Church, Leo affirmed that the excess wealth of the rich is the property of the poor, that the rich hold their excess wealth in trust for the poor. They have a right to possess, said Pope Leo, but they do not have the right to do with it as they please. They must give to the poor what remains over after their own needs have been satisfied, for they are stewards of God's providence for the benefit of others.

Is Pope Paul softer on

The Daily News editor is not alone in his suspicion of the Pope's attitude toward communism. Similar views have been voiced elsewhere, and even in Catholic circles. Some of his critics resent his repeated appeals for peace in Vietnam. Why should he be mixing in politics and giving comfort to the enemy by asking for negotiations? Let the Pope stick to his knitting and let the Air Force stick to its business of exterminating Viet Cong!

So goes the chorus of the anti-peace faction. A letter printed in the Daily News on the same page with the above-mentioned editorial begins: "Pope Paul sounds more like a leftist revolutionary than the head of the Roman Catholic Church. First he wanted us to back off in Vietnam and now he says 'no one is justified to keep for his own exclusive use what he does not need when others lack necessities'."

Augustinian Superior To Visit Miami

Father Augustino Trape, Prior General of the Augustinian Order which conducts Biscayne College for Men in North Dade County and administers Resurrection parish, Dania, will arrive in Miami for a brief visit on Monday, April 17.

In his first visit to the United States and Canada since he was elected superior of the religious order of men in 1965, Father Trape will be honored during a Convocation scheduled to be held at the college at 2:30 p.m., April 18. At that time he will receive an honorary degree of Doctor of Letters.

From Miami he will visit Philadelphia where his order conducts Villanova College.

The Augustinian Fathers are dedicated to education, missionary and parochial work, and in the U.S. maintains institutions in five archdioceses and seven dioceses. Officially known as the Her-

mits of St. Augustine, the order was established canonically in 1256 and founded in America in 1796.

'Celebacy Symbol Of Christ'

MUNICH, Germany (NC) — Celibacy must be the symbol of a priest's heartfelt desire to follow Christ completely, Julius Cardinal Doepfner of Munich wrote in a pastoral letter to the priests of his archdiocese.

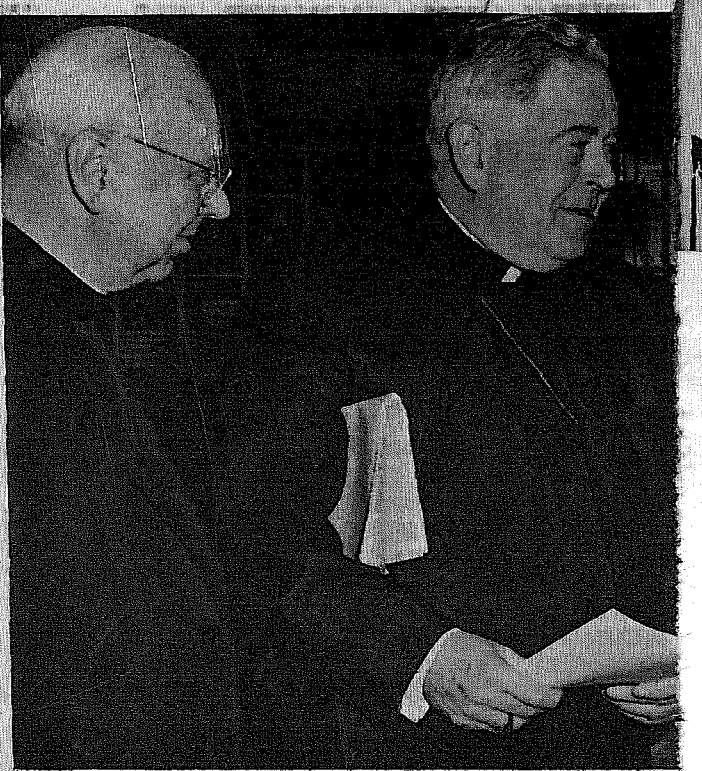
Our great love, he said, must be "the Church as a brotherhood, the community that has been entrusted to us." Because of our responsibility toward our brothers "we abstain from marriage and family," he told his priests.

He went on to say that it is through that responsibility that "there arises in us that love which is the true mean-

Until forced to leave Cuba by the Castro regime, Augustinian Fathers operated the Villanueva University.

ing of celibacy." Current discussions on celibacy, the cardinal said, show that there is a danger that the Christian vocation may be weakened and also reveal an uncritical openness to the world.

The cardinal, who is president of the German Bishops' Conference, warned that sometimes a justifiable spirit of resistance to any form of legalism leads to a denial of the Church's legitimate right to make laws governing itself. For many, he continued, the whole question of celibacy seems settled if "a ban against marriage by priests cannot be found in the Scriptures."



U.S. BISHOPS gathered in Chicago this week for the first National Conference of Catholic Bishops. Miami's BISHOP ERNEST J. PREMEAU, Manchester, right, is shown talking with ARCHBISHOP ROBERT J. DI NOIA, center, and BISHOP OF DETROIT, left.



of Detroit, center, discusses with Bishop Ernest J. Premeau, left, and Archbishop Robert J. DiNoia, right, during the meeting.

Bishops Study

(Continued from Page 1) from the newsmen, at the press conference, Bishop McDevitt outlined the topics before the meeting of the National Conference of Catholic Bishops here, including the election of synod representatives.

Bishop McDevitt said he believed this election would be the most important action of the meeting. He said "we are going to pick four men qualified in these fields" but added the names will not be released until they are approved by Pope Paul VI. He also said that two alternate representatives will be elected.

Bishop Paul F. Tanner, general secretary of the National Conference of Catholic Bishops, reported on press coverage of the synod. He stressed the difference between the synod and the council.

In the council, he said, bishops acted in union with the Pope as a legislative group. In the synod they are an advisory body to the Pope and as such would

not have the same liberty to reveal their advice. He advised that in line with the request made by the U.S. bishops last November, some press coverage will be allowed. As of now, Msgr. Vallainc, director of the Vatican press office, foresees two press briefings a week. There may be further developments in this matter, Bishop Tanner said.

The National Council of Catholic Bishops also began consideration of committee reports, the first of which concerned the nomination of bishops. Archbishop John J. Krol of Philadelphia, chairman of the committee which has been studying this matter since last November, presented the report. Other committee members are Bishop Thomas A. Donnellan of Ogdensburg, N. Y., and Auxiliary Bishop Gerald V. McDevitt of Philadelphia.

The Holy See has handed over to national conferences of bishops in each country the duty of transmitting each

ynod

out the country. The press panel headed by bishop McDevitt said that the matter of celibacy in the priesthood will not be considered specifically at the session in Chicago. This concerns the universal law of the Church, he said, and possibly could be a subject at the coming synod in Rome.

The panel also discussed a proposal for fulfilling the Sunday obligation of attendance at Mass by going to Mass on Saturdays instead. Bishop Zuroweste said one reason for the proposal is that in some mission countries this would allow a priest to visit several communities where otherwise it might not be possible to have Mass on Sundays.

Extend Confession Rights

(Continued from Page 1) word," witness marriages and probably have permission to anoint the sick.

It would still be the role of priests to absolve in the sacrament of Penance and to offer the Eucharist. The possibility of a permanent diaconate was opened up by the Second Vatican Council.

In other business, the selection as future bishops were discussed and voted upon. The names were forwarded to the Consistorial Congregation at the Vatican through the Apostolic Delegate in the U.S., Archbishop Egidio Vagnozzi.

The choice in each case is made by the Pope.

In Atlanta, Archbishop Hallinan invited all priests and lay and Religious members of the archdiocesan councils and boards to suggest names. These were voted upon in the selection of names submitted to the province by the archdiocese.

Bishop Coleman F. Carroll was host at the meeting.

agreed to take responsibility for specific areas: Liturgy, Auxiliary Bishop

time, newsletter for bishops, Abbot Walter Coggins, O.S.B., of Belmont Abbey, N. C.

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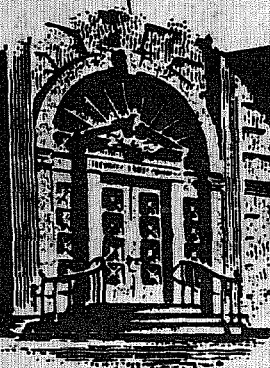
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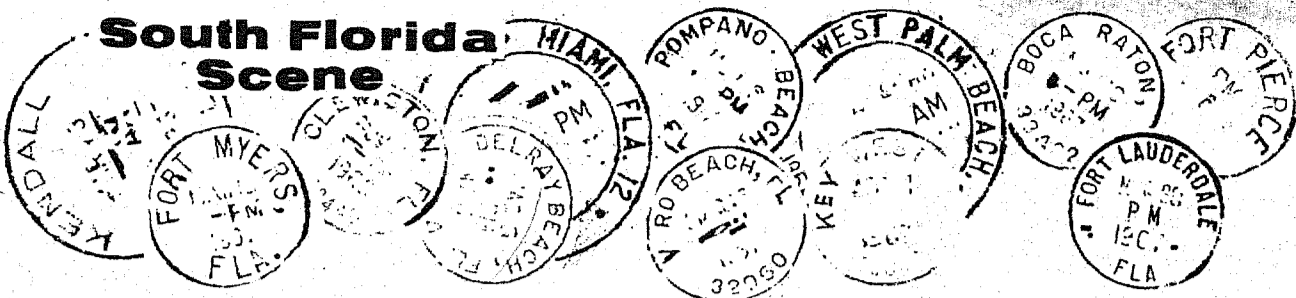
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Many Needy Dade Area Priests Benefit By De Paul Aid Will Be Banqueted

Clothing, furniture and household goods valued at more than \$10,000 was distributed to needy families in Dade County last year through the Society of St. Vincent de Paul Salvage Store.

According to Sylvester N. Rice, manager, more than \$9,000 worth of merchandise was also distributed to Cuban refugees in addition to \$7,600 worth of merchandise to other agencies.

Migratory workers in South Dade County were the recipients of nine tons of clothing. An additional four tons of wearing apparel was donated to the Mission of St. Michael in Kentucky, he said.

A countless number of hospital beds and wheel chairs were loaned by the society, Mr. Rice added, pointing out that expenses for 136 burials had been advanced by the society. Some 70 homes were completely furnished by the St. Vincent de Paul which also obtained hospital care for 31 needy persons.

Clothing, furniture, and other items donated by the faithful in the area to the store are distributed to worthy families who receive written orders for merchandise from members of the Society who visit them. The remainder of the items are placed on sale in the store at 801 N. Miami Ave. at a reasonable price.

Priests in Dade County will be honored by Florida Chapter No. 1 of the Knights of Columbus during dinner at 7 p.m., Sunday, April 23, in the Marian Council Hall, 13300 Memorial Hwy.

Msgr. Joseph H. O'Shea, James Sladky and John Ma-

Group Discuss Issues On TV

WEST PALM BEACH — Vital issues of the present day are discussed at noon each Sunday on WPTV, CH. 5 during the program of the Association of Religious Organizations.

Among area clergy participating are Father Leslie Cann, supervising principal, and the Oblate Fathers of Mary Immaculate, who staff Cardinal Newman High School; Father John Gallagher, C.M., rector of the Major Seminary of St. Vincent de Paul, Boynton Beach; and Father James Morris, C.M. a member of the seminary faculty; and Father Kilian McGowan, C.P., superior, and Father Leo Gorman, C.P. of Our Lady of Florida Monastery and Retreat House.

Price Raised By Newspaper

KANSAS CITY, Mo. (NC) — The National Catholic Reporter has raised its per copy price from 15 to 20 cents.

jewski are in charge of arrangements for the first annual clergy night.

Sam A. Marzella is president of the Florida Chapter composed of all the K. of C. Councils in Dade County. Other officers are Frank Long, vice president; Eddie Kearns, secretary; and John Flynn, treasurer.

Members of the Father Andres Brown General Assembly will meet at 8 p.m., Thursday, April 20 in the Marian Council hall.

Immaculate Heart of Mary Council will observe a family Corporate Communion during 9 a.m. Mass, Sunday, April 30 in Epiphany Church.

Coffee and doughnuts will be served in the parish cafeteria.

Urges Filing Of Cuban Claims

WASHINGTON, D. C. — Florida citizen who have claims against the government of Cuba are advised by Congressman Claude Pepper to "move quickly" to get under the May 1 deadline for filing such claims.

"The U.S. Foreign Claims Settlement Commission will consider any kind of communication as a filing within the meaning of the law, but it must come in before May 1," Pepper said.

Calendar Of Events

JUPITER — St. Jude Holy Name Society has installed Harold Jerger, president; Al Wehage, vice president; Mike Sholtis, Jr., secretary; and Gerry Voshardt, treasurer.

PLANTATION — Members of St. Gregory CCD executive board will meet Sunday, April 16 at 8 p.m. in the rectory meeting room.

NORTH PALM BEACH — Men of St. Clare parish will observe a weekend retreat, June 2 - 4 at Our Lady of Florida Monastery and Retreat House.

CAPE CORAL — William McMahon has been installed as president of St. Andrew Holy Name Society. Other officers are John Dale, vice president; Thomas McIntyre, secretary; John Holtschneider, treasurer.

NORTH PALM BEACH — A retreat for barbers has been scheduled at the Passionist Retreat House from Friday, May 27 to Sunday, May 29.

Seventh grade students in the Cathedral School will sponsor a car wash from 10 a.m. to 3 p.m., Saturday, April 15 on the school parking lot, NW Second Ave. and 75 St.

BOYNTON BEACH — Sal De Canio is the new president of St. Mark Holy Name Society.

Other officers recently installed are Anthony Piantanida, vice president; James Corbett, recording secretary; Leon Cloutier, corresponding secretary; Charles Mulrean, treasurer; Henry Jenuwine, marshal; Arthur Cloutier, banner bearer.

Joseph Ruppelt was honored by the society with a plaque in recognition of his long dedication to the Holy Name Society.

NORTH MIAMI — Parishioners of St. James Church, North Miami, will sponsor an art show from Saturday, April 22 to Monday, April 24 in the parish meeting hall, NW 131 St. and Fifth Ave.

Barbecue On Parish Grounds

NORTH PALM BEACH — Parishioners of St. Clare Church will sponsor their first annual barbecue Sunday, April 23, from 1 to 5 p.m. on the parish grounds, 10093 Prosperity Farms Rd.

Tickets may be obtained by calling Robert Ley at 848-5652 or Toni Shell at 848-7880. A family rate is provided.



FIRST SHOVEL of earth was turned recently by **FATHER THOMAS ANGLIM, V.F.**, pastor, for a two classroom addition at St. Francis Xavier School, Fort Myers, which will be built by the men of the parish. Assisting were **FATHER SALVATORE PROFETA**, left; and students, **TIMOTHY AND JENNIFER ROSE**.

Newly-Formed Alumni Club To Hold Dance On Apr. 21

First event of the newly organized Catholic Alumni Club of Miami will be a dance at 7:30 p.m., Friday, April 21 at Kings Bay Yacht and Country Club.

Dr. Paul DeMirza is chairman pro tem of the new club in which Vicky Montana serves as secretary; and Walda Bickford as treasurer. Among those welcoming guests will be Foster Smith of the National Association of Catholic Alumni Clubs.

Purpose of the club is to provide social, cultural, religious, community services and recreational opportunities for members. At present there are more than 40 CAC's in the country with more than 10,000 members.

Further information may be obtained by contacting Dr. DeMirza at MO 1-3362

or Miss Montana at HI 3-3735.

School Girls To Join In Vocation Day

JENSEN BEACH — High school girls enrolled in seventh, eighth, ninth and 10th grades will participate in a Vocation Day, Saturday, April 15, at St. Joseph Novitiate of the Sisters of St. Joseph of St. Augustine.

Registration will begin at 9 a.m., followed by Mass and conference in the new chapel. Father Harry Heiter, S.J. will be the speaker.

In the afternoon a special program will be presented by postulants and novices.

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Church Problem: Communication

PITTSBURGH—How can the U. S. Catholic Church open up new avenues of communication involving all of the people of God?

That formed the overriding question at the biennial convention of the National Council of Catholic Men here last week (April 5-8).

The answer that came from a number of speakers, from workshops and from off-the-record corridor conversations was that organization in the Church must provide for representative participation of all of the faithful.

The tone was set by the keynote speaker, Father Eugene Burke, C.S.P., who suggested that the Church should look to the American political experience in setting up new structures for renewal.

A theology professor at the Catholic University of America in Washington, D. C., Father Burke declared that a democratic form of organization may be the best way to insure that the Church will be constantly renewed. "PILGRIM CHURCH"

Such a view, he said, conforms to the theology of the Second Vatican Council. He cited the concept of the Pilgrim Church, which must be "always reformed, renewed, always in process of purification."

Another speaker, Father Joseph O'Donoghue of Washington, D. C., was more direct in his suggestions. The priest, who is author of a newly published book, "Elections in the Church," asked: "Can we really expect that Vatican II's ideal of close

communication and collaboration between clergy and laity will operate without elections?"

He said that all major officers in the Church—including bishops and the pope—should be elected for fixed terms through a form of representative democracy.

Bishop John J. Wright of Pittsburgh, however, declared that no matter what form the Church in the future takes, it will not be essentially different from the Church now or in the past.

He emphasized that at the present time the Church is going through a crisis of culture, and not one of faith.

The bishop stated: "To the extent that political democracy may underscore or help realize values more close to the humane or to the truths of faith concerning man... democracy has important and welcome influences for change to bring to bear on the secondary structures of the Church."

Bishop Wright said that theological values, rather than political or cultural values, remain dominant in shaping Church structure. He predicted that in the future the concept of the priesthood of the laity and a public opinion in the Church will be more strongly emphasized.

CHURCHES COMPARED

A protestant speaker, the Rev. Dr. Robert C. Dodds, in a comparison of Catholic and Protestant church structures, pointed out that all of the churches have their own peculiar problems relating to structure. He com-

pared the U. S. Catholic Church to a dinosaur—lacking "the central coordinating intelligence which could get its massive parts to move together."

Dr. Dodds, an associate general secretary of the National Council of Churches, noted that none of the other churches—Methodist, Lutheran, Presbyterian, Episcopalian, United Church of Christ and others—has yet found a way to speak with a united voice on major national issues and affect the life of the nation as a whole.

The churches, he said, seem either "agile but weak, or muscle-bound."

Among other program speakers who addressed themselves to the problem of building new Church structures were a sociologist and a management consultant.

The sociologist, Father Rocco Caporale, S. J., has been making a comparative study of the laity in France, Chile and the United States for the Center for International Studies at Berkeley, Calif.

Father Caporale said that the Second Vatican Council's emphasis on the "people of God and universal priesthood of the faithful" is "loaded with explosive poten-

tialities." He said that interpretation of conciliar statements "projects them considerably beyond the original vision and context in which the Church Fathers stated them."

He stated that "the full implications of this new Church self-image will unfold in dialectical fashion and will gain acceptance."

A management consultant, Dean James L. Hayes of Duquesne University's School of Business Administration, took the occasion to announce the establishment of a new management institute for church personnel. It will provide administrative courses for pastors of all denominations and familiarize the clergy with techniques of management.

The 300 delegates from 77 dioceses themselves had some specific suggestions to make regarding the establishment of new Church structures.

In a policy statement ratified by the delegates, the National Council of Catholic Men asked the U. S. Catholic bishops to establish a "pro tem" National Council of the Laity to study and make recommendations to the bishops for the coordination of the lay apostolate throughout the nation.



AMONG LEADERS at the 1967 bi-ennial convention of the National Council of Catholic Men held in Pittsburgh were (left to right): Martin Work, executive director of the N.C.C.M., and Dean James L. Hayes of the Duquesne University school of business, who addressed the convention. (NC Photos)

Battle Rumbles Over States And Canada

(Continued from Page 3)

That was guilty in the divine law, because the 'right to life' is sacred."

Bishop Victor J. Reed, of Oklahoma City-Tulsa, spoke out against a proposed amendment to "liberalize" Oklahoma's abortion law. The amendment was passed by a one-vote majority in the House and went before the Oklahoma Senate's judiciary committee.

Bishop Reed recalled that he had written to priests of the diocese, urging them to encourage their parishioners to write the legislators in opposition to the proposed amendment.

The Bishop objected to the amendment as being "very loosely written" and one that "could be broadly interpreted so that it would be very easy to obtain an abortion. He expressed concern that "in setting a precedent of this kind, we would have a more intelligently defined bill," adding that "even those who are for a more liberalized policy on abortion are against this loosely drafted bill."

Meanwhile, the Colorado state Senate paved the way for enactment of the nation's most "liberal" abortion law. Gov. John A. Love was expected to sign the measure which its opponents claim would make Colorado "the abortion mecca of the United States."

After two weeks of public hearings, a proposal to liberalize Minnesota's abortion law was shunted about in Senate committees and a recommendation for approval were considered slim. Catholic spokesmen and a large number of medical men opposed it.

In New Jersey, a committee of five county prosecutors was named by the Attorney General to work out a uniform interpretation of the state's law prohibiting "un-

justified" abortions. The State Supreme Court had rendered four separate opinions in a 4-3 decision in a malpractice case centering on failure to recommend an abortion.

Canada's Prime Minister Lester Pearson said that the laws on divorce, birth control and abortion were "behind the times."

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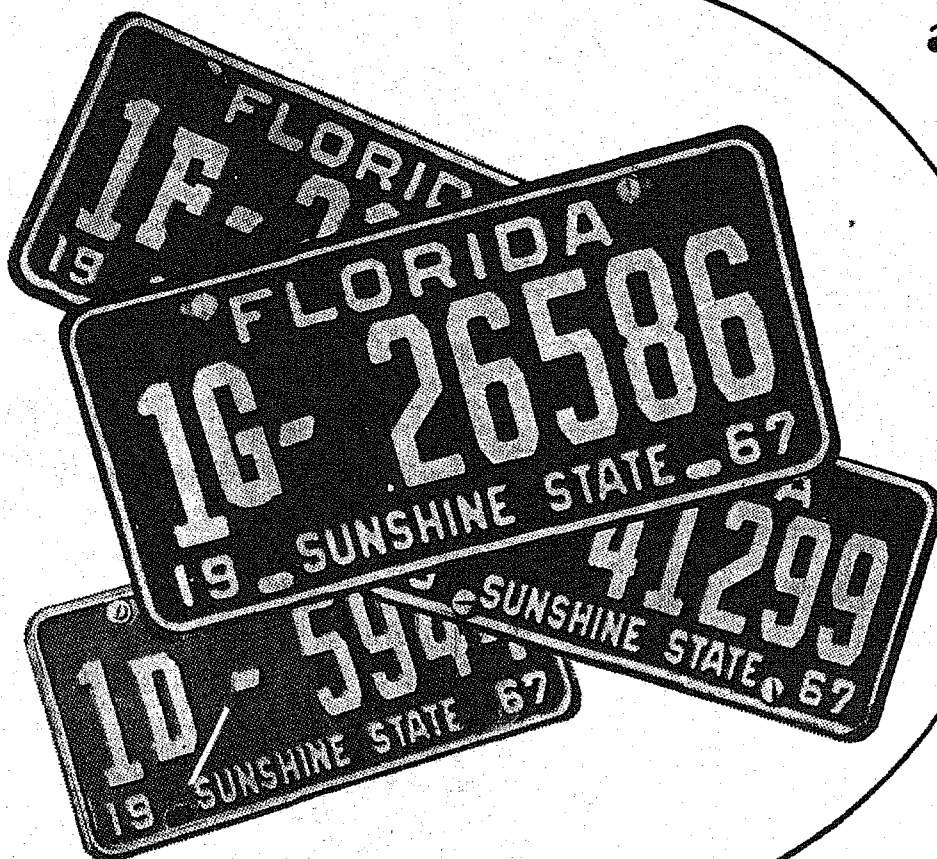
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76 TROMBONES (And Then Some)

"The Music Man" was the only thing missing at the Diocese of Miami's first instrumental music festival held last Friday at Madonna Academy in West Hollywood.

With some 800 music-minded pupils from 27 schools in the diocese participating with a variety of instruments, the 'Sound of Music' emanated all day from the academy's auditorium where two well-known clinicians, Harry Schmidt from Florida State University, and Fred Wickstrom from the University of Miami shared their knowledge and experience with the youngsters.

Hundreds of parents accompanied by friends and pre-schoolers enjoyed the mass band rehearsals conducted almost continuously with the exception of a break for lunch outdoors on the academy's spacious grounds.

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Young saxophonist was one of hundreds representing 27 Catholic schools in S. Florida participating in the first music festival.



Music had soothing effect on 10-month-old Susan Gordon who slept through the entire program

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Ouiji Board Worries Her Is It Devil's Instrument?

THE FAMILY CLINIC

I have attended several parties and almost inevitably someone brings in a Ouiji board. I personally don't believe in it but a lot of my friends do. I am worried about them. How can I convince them the devil is working through this board? Some of the things the board says comes true. How does this board really work?

By JOHN J. KANE, Ph.D

The Ouiji board is a fad which seems to crop up every so often over the years. It consists of a flat board with an alphabet and numbers on it as well as certain signs. It also has what is called a planchette, a sort of triangular table with three legs. It is usually placed on the knees of a man and woman. Both are supposed to rest their fingertips lightly on the planchette, and ask it a question. Eventually the planchette moves and spells out the answer, predicting the future or whatever is asked.

I rather doubt the devil has anything to do with the movements of the planchette on a Ouiji board. From what I have observed personally, I am sure that the planchette moves in many cases because it is purposely pushed by one part or the other.

But it is also true that if the fingers are placed very lightly there are certain vibrations which will cause the planchette to move. So far as predicting the future accurately, it is not even so good as some of the weather reports we receive.

The fact that it is occasionally right is far from surprising. You might go ahead and make a dozen predictions yourself and find that a certain number will come true. You may even have a better batting average than the Ouiji board because you can use your intelligence and insights and probably reason out the probability of some future events accurately.

If the Ouiji board is considered as merely as a harmless pastime in which the people using it have no faith in its ability to predict the future, I see no serious evil in it. The problem does come, as you indicate, in that some rather gullible individuals actually believe this instrument has the power to predict the future. Certainly, you can see immediately how silly such a notion is.

If It Were Only True?

If this board were really capable of predicting the future, people could make millions of dollars on the stock market. Let me quickly say I do not advise anybody to invest on the basis of what a Ouiji board would say. Perhaps it is something of a human failing to want to know what the future holds. Perhaps it is equally good that in God's providence He does not permit it.

The public is defrauded of millions of dollars every year by fraudulent practices of fortune tellers, spiritualists and any number of other people who take advantage of gullible individuals. Another reason why some people build up faith in the Ouiji board is that they remember its correct predictions but forget the many times, probably most of the time, it is wrong.

Perhaps the most important thing to do is to warn you not to tell people that the evil is operating the Ouiji board. Try to put it in a proper perspective and simply laugh it off. If you get into a serious discussion about its ability to predict the future, then suggest that your friends keep a running record of what the Ouiji board tells them and see how often it is wrong, not how often it is right. Any kind of accurate record kept over a period of time will do more to discredit the Ouiji board than anything else that I can think of.

Women, and some men too, seem to have a propensity to utilize any of these devices in order to learn what the future holds. Among some of the other practices are telling fortunes by the cards, reading tea-cup leaves and such. It is not at all unusual to find among some groups that a fortune teller is strongly recommended by a person who has visited one and who for some reason or other has received information which happens to be true. It occurs as a result of pure chance.

Contrary To Teaching

If your friends seriously believe that the Ouiji board does have the power to foretell the future, then they may be guilty of believing in fortune telling. This is contrary to Catholic teaching and it is forbidden. If you are not exaggerating the case, and I am inclined to think you are, you might discuss the matter with one of the parish priests. He can set you straight about the church's teaching about this whole matter of fortune telling and spiritualism.

The important thing for you to do is not to over react to the Ouiji board or to your friends' evaluation of it. Treat it, as it deserves to be treated, as a joke. Since you feel the way you do, you should refuse to participate in the use of the Ouiji board. But your refusal, I think, would be better based on the fact that the whole thing is utterly absurd, somewhat comic and basically ridiculous.

But if you over react to it, you may strengthen some of your friends' beliefs in it and this could do a great deal of harm. My own guess is that few of your friends really believe in its predictions. They pretend to do so for the sake of pleasure or fun and it may even be that they are pulling your leg a bit by so pretending. Get the laugh on them by laughing at the Ouiji board and their reputed belief in it.



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Moonlight Dance, Style Shows Set

APRIL'S ACTIVE. . . Villa Maria Nursing and Rehabilitation Center, North Miami will benefit from luncheon and card party at noon today (Friday) at Marian Council K. of C. Hall. . . "Fashions A Go-Go" is theme for annual fashion show of St. Monica Home and School Assn., 8 p.m., Wednesday, April 19, Hialeah Municipal Auditorium. . . "Moonlight and Roses" dance of Our Lady Queen of Martyrs Guild, 9 p.m., Saturday, April 15 in K. of C. Hall, Ft. Lauderdale. . . Chaminade Mothers' Club "Parade of Fashions" at noon, Saturday, April 15, Chaminade High School cafeteria. . . Monthly card party to benefit St. Matthew Rosary and School Society, 8 p.m., Monday, April 24, Top Hat Restaurant, Hollywood. . . Dominican Retreat House Country Fair, April 22 and 23 in Kendall. . . Covered dish luncheon, cards, and election of officers for St. Anthony Catholic Woman's Club, noon, Tuesday, April 18 in their Fort Lauderdale club rooms. . . International cuisine will be featured during the fashion show sponsored by the Alumnae of the Sacred Heart from 3 to 5 p.m., Friday, April 21 at Sacred Heart Convent, 3747 Main Hwy., Coconut Grove. . . Election of officers and fashion show highlight St. Gregory Women's Club meeting, April 18 at 8 p.m., Plantation Community Center. . . Dessert card party of Cathedral Women's Guild set at noon, Tuesday, April 18 in the parish hall.

MAY DAYS. . . Ladies Auxiliary of Centro Hispano Catolico will host luncheon and fashion show, May 6, Hotel Everglades. . . Eighth Annual Stardust Ball of St. Gregory parish, Plantation, scheduled for May 6. . . "Music Box Revue" of the Marianettes, Marian K. of C. Council Auxiliary, May 6 at the Council Hall, 13300 Memorial Hwy., North Miami. . . Annual dinner dance of Catholic Welfare Bureau Auxiliary, Saturday, May 13, 8 p.m., Miami Springs Villas.

Be Involved In Community, Women Urged

STEELETON, Pa. — (NC) — Catholic women should be willing to step out from under a "security blanket" of isolation and become active in community affairs, the president of the National Council of Catholic Women said here.

NCCW president, Mrs. John D. Shields of Strong, Pa., said at the convention of the Harrisburg Diocesan Council of Catholic Women:

"We should join community organizations that are working to correct problems of slums, unfair business practices, poor housing, inadequate schooling and the like.

Mrs. Shields warned the 600 convention delegates, however, to be wary of imposing "our sense of values on those whom we wish to help."

Leadership Institute Slated

A leadership institute for Catholic Daughters of America in South Florida will be conducted Saturday, April 22, in Gesu Center by Mrs. Virgil F. Fisher, district deputy in this area.

Beginning at 11 a.m. and concluding at 3 p.m., workshops will feature a variety of topics including parliamentary law, flag etiquette, programming, information for officers and a question and answer period.

Stella Maris Retreat Set

KENDALL — A special weekend retreat for women who are divorced or separated will be held at the Dominican Retreat House from Friday, April 28 to Sunday, April 30.

Sponsored by Stella Maris, a division of the Diocese of Miami Family Life Bureau, whose program is geared to the spiritual needs of a one-parent home, the retreat will open at 6:15 Mass in the retreat house chapel and closed with Benediction at 4 p.m. Sunday.

Retreat master will be Father Thomas Tobin, C.S.S.R., who is presently writing a book for the Catholic woman who is divorced, at the request of Newman Press.

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



ASTRONAUT'S WIFE, shown with five of their six children, is **MRS. BARBARA GORDON**, wife of **CMDR. RICHARD GORDON**, who will be a principal speaker during **Second Annual Women's Conference at Barry College**, Saturday, April 15.

Space Age Family Will Be Discussed

"The Space Age Family" will be discussed by the wife of an astronaut during the Second Annual Women's Conference which opens at 9:45 a.m. tomorrow (Saturday) at Barry College.

Mrs. Barbara Gordon, who will be accompanied by her husband, Cmdr. Richard Gordon, U.S.N., assigned to the Manned Spacecraft Center at Houston, Tex., will be one of the principal speakers during afternoon sessions.

"Woman's Commitment to the Space Age" is the theme of the conference in which women in the fields of business and education will participate.

Sister Mary Dorothy, O.P., Barry College president, will welcome guests at 10 a.m.

Cmdr. John J. O'Connor, chaplain at the Marine Corps School, Quantico, Va. will discuss "Commitment is a Personal Affair" during the opening session. Seminars which will follow will include the topics of "What Changes Will Take Effect in the Space Age?", outlined by Mrs. Earl Bassett, executive with Milgo Electronic Corp.; "Will Fashion Lose Its Femininity?", Mrs. Eleanor Morris, fashion coordi-

nator, Jordan Marsh; and "Will There Still Be A Need for the 'Den Mother'?" discussed by Maxine Thurston, Urban Renewal, Miami.

Hundreds Of Women Will Attend Meet

FORT LAUDERDALE— "Twentieth Century Testimony To Christ" will be theme of the Ninth Annual Convention of the Miami Diocesan Council of Catholic Women when hundreds of South Florida women convene at the Sea Ranch Hotel April 23 to April 25.

An invitation to all Catholic and non-Catholic women in the 16 counties of the Diocese of Miami has been extended by DCCW president Mrs. Lou Unis to attend the three-day meeting which will close with a formal banquet on the evening of Tuesday, April 25.

A workshop on "Ecumenism" will highlight opening sessions. Panelists will include Father Donald F. X. Connolly, assistant to the director of the Diocese of Miami Radio and Television Commission, and regular panelist on "Man to Man" program on WTHS, Ch. 2; Rev. A. R. Schmidt, pastor, Grace Lutheran Church, Miami Springs; and Rabbi Morris Scop, Temple Shalom, Pompano Beach. Mrs. Leroy McLaughen of SS. Peter and Paul parish, Miami, will be the moderator.

"Round-Up" in western motif is scheduled outdoors on the evening of April 24 where entertainment will follow a poolside barbecue.

A workshop on the new structure of the National

Council of Catholic Women will highlight Tuesday's sessions. Mrs. H. J. G. Essex, first president of the Miami DCCW and past vice-chairman of Organization and Development of the NCCW, will moderate a panel discussion by Mrs. Stuart Godwin, Jr., pastor president, North Dade Deanery; Mrs. Samuel LeNeave, East Coast Deanery; and Mrs. Norman Gerhold, South Dade Deanery.

In the afternoon a panel on volunteer services will include Mrs. Wynelle N. Hare, director of Volunteer Services, Jackson Memorial Hospital; Mrs. Raymond Nihill, Florida State Coordinator for WICS; Col. Henry Willis, public relations, Broward County United Fund, Inc.; John E. MacDonald, chairman, advisory committee, volunteer services of the Welfare Planning Council, Dade County; and Frank McDonough, president, City Commission of Lighthouse Point, Pompano Beach.

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They Came From Ceylon, Where Tamed Elephants Cause Traffic Jams

A year ago five Dominican nuns of St. Catherine of Siena, Gozo-Malta came across the seas from Ceylon to be of service in the Diocese of Miami. They came at the invitation of Bishop Coleman F. Carroll because the Ceylonese government, enticed by some Communist leaders, had let it be known that "foreign" Roman Catholics were unwanted.

To the Sisters — natives of Malta and Ceylon — living in South Florida meant a move that ended 11 years of missionary work.

"At the start it was difficult to understand what our role would be in the United States," said Sister Virginia, O.P., superior of the group, "Our work in Ceylon included teaching and social work, but we did not have the special qualifications rightly required in Florida."

START NEW

But now, 12 months later, the nuns, who have been attending classes at Barry College and assisting at SS. Peter and Paul School, 1435 SW 12th Ave., Miami, are going to begin a new program. A kinder-camp will be held for children between 5 and 8 years of age on weekday mornings June 12 to Aug. 18 at the school. Parents may register now for the program which is open to all regardless of race, creed, or

color. The fees are based on ability to pay.

"This work will supplement South Florida's only day camp held at SS. Peter and Paul for 8 to 15 year olds," said Msgr. Bryan O. Walsh, pastor. Eventually, we hope to expand the summer kinder-camp and have a licensed year around full day care center for children 4 to 6. But we must approach this moderately."

Two Sisters, Sister Virginia and Sister Emma, O.P., are currently conducting a kindergarten at SS. Peter and Paul. And for the past four months they have been in charge of another program for children whose parents are working all day. The children (first to sixth graders) come to the sessions when their classes end, and stay as late as 6 p.m.

The other Sisters are attending Barry College majoring in English with a minor in education to better train for service here. They are: Sister Ruth, O.P., one of the original five to come to Miami, and Sister Stephanie, O.P., and Sister Serafica, O.P., who came here in September to replace two of the original group who left the United States. Two more Sisters soon will be coming from Malta.

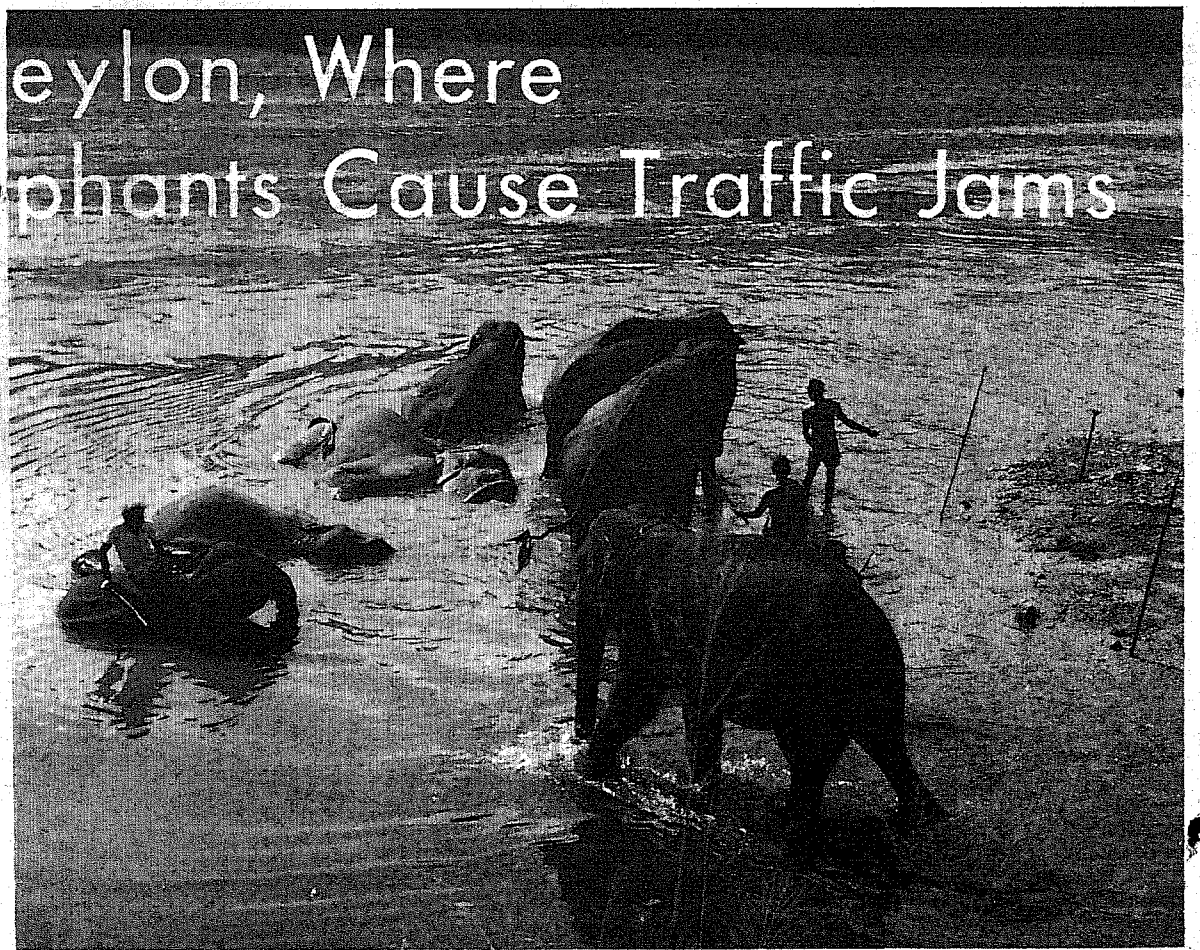
Although they are majoring in English, language is no problem to these nuns. Sister Ruth, born in Hendale, Ceylon, speaks English and Sinhalese equally well. The others, born on the island of Malta, speak as many as five languages: Italian, French, Maltese, Sinhalese, and English without accent.

"We thought of studying Spanish," said Sister Emma, since the majority of our children at SS. Peter and Paul are Cuban and speak Spanish at home. But their parents prefer we speak English so that the little ones will learn the language of this country."

NOT DISMAYED

The Sisters have other things to learn and unlearn. And this does not dismay them. For change and adaptation have keyed their lives ever since they took their vocations. The biggest adjustment has been in the classroom with the children.

"In the United States, science is an everyday thing," explained Sister Virginia. "The children know so much from television. In Ceylon, they had to be taught what American children seem to



know naturally. We are learning much about the American child and the American way of life: . . . which we need to know before taking charge of our own activities."

Sister Emma pointed out that "even the English nursery rhymes are different here than in Malta or Ceylon. And everybody moves so fast, Everything is speed . . . speed."

The Sisters born in Malta lived in a world steeped in Catholic history before moving to Ceylon where Buddhism is the official religion of the land. But, in both countries, life moves at a more sedate pace than in South Florida.

Megalithic Temples dating back to the Neolithic era still stand on Malta, an island 60 miles from Sicily and 180 miles from Africa. Cathedrals, built during the 16th century, contain world famous masterpieces of art. For the Maltese were among the first to be converted to Christianity after the coming of Christ. St. Paul was shipwrecked there in 60 A.D.

Sister Virginia left Malta in 1958 and Sister Emma in 1956, both for Ceylon, where their missionary work was partially supported by American funds. The Sisters opened a noviate for local vocations. By the time they were asked to leave, they had 15 young Ceylonese as professed Sisters. These Sisters were sent to Italy, England, as well as to South Florida. Sister Ruth, who

is studying for her degree at Barry College, is one of the Ceylonese novices.

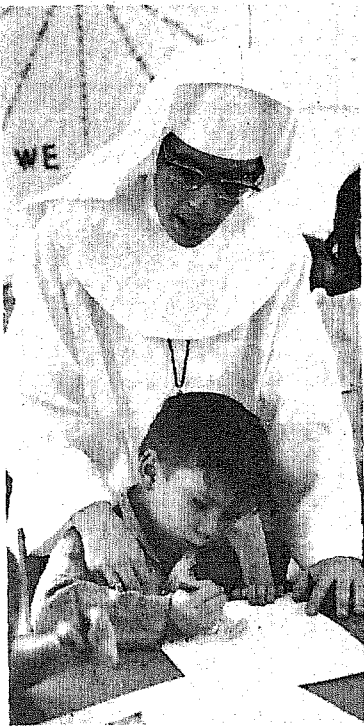
At first Sister Ruth missed her native land where tea and rubber plantations luxuriantly cover the slopes of the island and elephants are domesticated for work. But Sister Ruth has adjusted well. She even drives an automobile now.

"It's likely easier on the streets of Miami than in Ceylon where tamed elephants can cause traffic jams," she smiled in the ever-smiling fashion of the Ceylonese.

The Sisters live at the former

rectory of St. Mary's Cathedral. They stayed with the Sisters of Mercy, St. John, Hialeah, the first week they were here. The Dominican Sisters speak with deep gratitude for the warm hospitality they received.

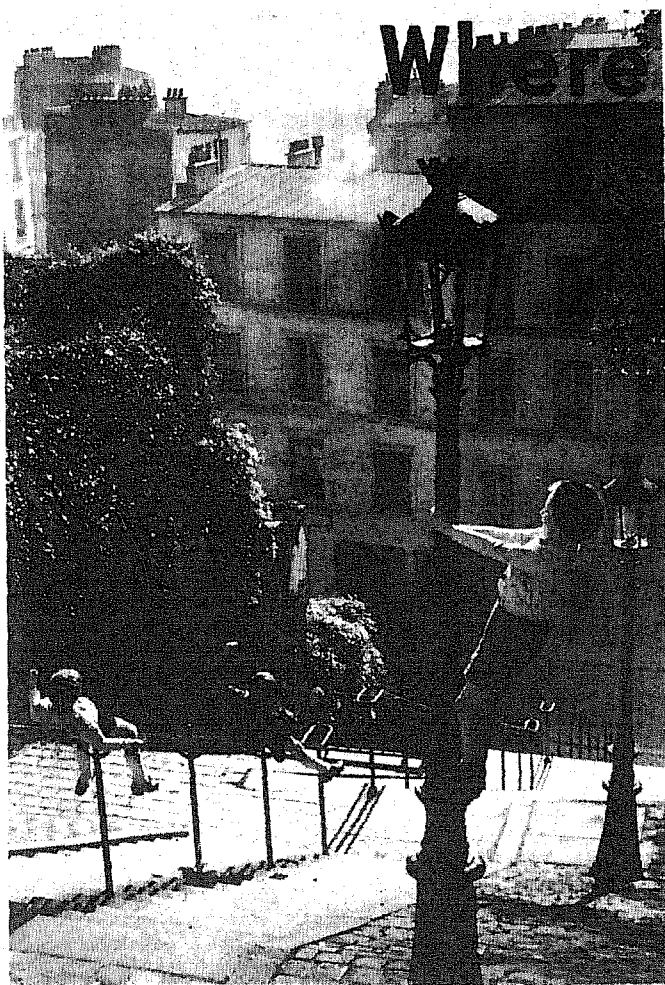
"A year ago we did not know in what direction we would be moving," said Sister Virginia, "but thanks to the great help and encouragement from Bishop Carroll, the clergy, and many other religious and noble-hearted Americans, we know our way now and we are happy to be settling down."



Ceylonese Touch
Teaching Tots



New Studies In A New Land
Nuns Explore Modern Education



Where The Boys Are--A Christian Beachhead

A swelling movement of Belgian students is yearly invading France. Unlike the vacationary student at Ft. Lauderdale, these students have banded together into a Christian army of witness. The students belong to the "Fraternites de Bourgogne" and they occupy the countryside for three short weeks.

As an American seminarian I was privileged to join the "Fraternites" of 400 students who worked in Burgandy. Our beachhead was a poor, de-Christianized family village of 150 inhabitants called Rugny. Our mission was testimony to the presence of Christ.

The people of Burgundy are almost all baptized, married, and buried in the Church. Unfortunately, for the vast majority, this is the extent of their practice of Catholicism. Sunday morning finds only about 5 per cent of the population at Mass. An even smaller number receive the sacraments of Penance and the Eucharist regularly.

The reasons for this religious indifference are historical and complex. Let me attempt to give

By REV. MR. JAMES BRIGGS
(First of two articles)

an over-simplified sketch of some of the factors involved.

Drag Of History

Throughout the Middle Ages, the Church in France and in most of Europe was identified with the rich and the ruling class. The clergy catered to the wealthy. Religion became formalized and exterior. Many priests seemed more concerned with luxury than preaching and living the Message of the Gospels. Many people, especially the philosophers and thinkers of the time, became disillusioned. Reactions against this type of religion can be seen throughout the eighteenth century. The climax came with the French Revolution in 1787. Church property was confiscated. The influence of the clergy was greatly diminished.

In the wake of this reaction against formalized religion a

naturalistic religion arose. The emphasis was put on private, personal communication with God, rather than organized public worship, attendance at Mass and reception of the sacraments. . . . Moreover, even after the French Revolution, in many villages it was the parish priest who had the best house and the most money.

The philosophical thought began to filter down to the lower classes. The farmers and peasants living in misery trying to scrape out a living from the land reacted against the "bourgeois clergy." This mistrust of the clergy has been passed down through the generations. Today it amounts to religious indifference rather than an actual anticlericalism. The vast majority of the people of Burgundy feel no need for organized religion and see no value in it.

One of the goals of the "Fraternites de Bourgogne" is to show the people of these villages the value of Catholicism. In the process, many of their prejudiced

(Continued on Page 18)

Division Growing Among Churchmen Over United States Vietnam Policy

(By Religious News Service)

In all the controversy about the war in Vietnam, one thing is readily admitted by all sides. It hurts. More difficult to answer are the sub-questions: Whom is it hurting the most, in what ways and how badly?

A survey of recent religious news indicates that spiritual damage in the U.S. accompanies the physical damage in Asia.

Opponents of the Vietnam war frequently point out two areas where it is harming the inner development of the United States. They say it has diverted badly needed personnel, funds, energy and attention from the War on Poverty and it has taken much of the impetus out of the civil rights movement. Money which could build medical centers or day nurseries, they charge, is going for bombs, and demonstrators who once worked for equal rights in Georgia are, instead, picketing against napalm.

Split Ever Widens

Another effect, less often mentioned but increasingly pervasive, is a growing note of division among U.S. religious leaders. The Vietnam war is becoming a major area of controversy in American religion.

The religious division reflects a general division in American society — one which has led a chapter of CORE to criticize the only Negro in the U.S. Senate; one which has alienated many Democratic leaders from a Democratic president.

Sometimes the issue crosses religious lines, as in the recent criticism of Dr. Martin Luther King by the Jewish War Veterans. More often, controversy springs up within a Church, as when Catholic priests and laymen accuse bishops of ignoring papal leadership.

There are certain broad areas of agreement. Every religious leader in the country prefers peace to war, though opinions vary on suitable terms for peace. No religious spokesman approves of war against civilians, though there are unlimited shades of difference in emphasis. These range from silence on what is considered a necessary evil to picketing, petitions, advertisements and fiery public statements.

Points of disagreement are numerous. Some churchmen question the right of the U.S. to be involved in Vietnam at all, though this point is not often raised in formal statements.

Others take the de facto situation as the basis for positions similar to one stated in January by Dr. John C. Bennett, president of the Union Theological Seminary:

"Whatever may have been the reason a few years ago, what we are now doing — and especially the destruction visited upon both North and South Vietnam by our overwhelming military power — is disproportionate to any good that can come out of it for the United States or the Vietnamese."

Some such statement would probably be accepted as representing the mainstream of religious opposition to the Vietnam war. If its basic premise could be proved to their satisfaction, it would turn virtually all American religious leaders against the American effort.

It is not universally accepted, however. On his return from a recent visit to Vietnam, Archbishop Iakovos, Primate of the Greek Orthodox Diocese of North and South America, told the press that "our men there are not the instruments of destruction."

An Army medic wraps the arm of a wounded G.I. behind a rice paddy dike near Phylly Loi, Vietnam, as another soldier holds the injured man's head out of the mud and water.



vos, Primate of the Greek Orthodox Diocese of North and South America, told the press that "our men there are not the instruments of destruction."

Cites Justification

"On the contrary," he said, "they are the instruments of reconstruction and building up the Vietnamese nation."

He said that American presence in Vietnam "has a strong moral justification. We have been led into it because of our obligation to respect our commitments and, as a free nation, to defend freedom wherever it is endangered," but he also called for increased efforts to promote a cease-fire and peace negotiations.

The National Council of Churches, whose General Board includes Archbishop Iakovos, has spoken frequently on Vietnam. Its policy favors "most serious consideration" of an end to bombing, inclusion of the National Liberation Front in peace negotiations and the maintenance of peace by an international force when this becomes possible.

The Catholic bishops of the U.S., in a statement issued last November, found the nation's military position one that they could "conscientiously support" in the "present circumstances." They also said that war must be waged within "moral limits" and "it is the duty of everyone to search for other alternatives."

Most Conservative and Reform Jewish groups have endorsed a statement opposing escalation of the war and endorsing "the principle that there cannot be a satisfactory military solution to this problem."

This was also endorsed by one Orthodox Jewish group, the Rabbinical Council of America, but the Union of Orthodox Jewish Congregations has upheld a somewhat different position, supporting President Johnson as both a military leader and peace negotiator.

One dissenting view is that of Rabbi Arthur Lelyveld, president of the American Jewish Congress, who finds the war "unjust." He has said that America's hands get "bloodier each day through the prosecution of a struggle that runs counter to the will of the great masses of our own people."

Religious leaders are unanimous that something must be done to end the war, but divided on what measures are needed.

Against Escalation

A large number of liberal Protestant and Jewish leaders would favor the end of bombing as a prelude to negotiation, with a few who would

go further and seek complete U.S. withdrawal. But religious opinion comes close to unanimity only in opposing further escalation and advocating negotiations.

Catholic involvement in peace work has grown lately, but it is still much less prominent than that of Protestants.

A growing trend, noticeable especially in Catholic circles but also found elsewhere, is the increasing criticism of one another among those who hold different views on the war.

A particular target for such criticism in the Catholic Church has been Francis Cardinal Spellman, Archbishop of New York. During his Christmas visit to troops in Vietnam, he made several statements supporting the U.S. position which aroused worldwide critical reaction, including rejoinders from some European fellow-bishops. In his home diocese pickets, including some priests, have staged repeated demonstrations.

In Vietnam, another cardinal, the Belgian Joseph Cardinal Cardijn, has also been the subject of a demonstration by Catholics because he accepted an invitation to attend a peace rally.

On another level, a Presbyterian theologian, Dr. Robert McAfee Brown, criticized the U.S. Catholic bishops for their "almost total silence" on Vietnam. He referred specifically to a series of discussions and demonstrations held in Washington, D.C. early this year by the Ad Hoc Committee of Clergy and Laymen Concerned About Vietnam.

He noted that the sessions involved "priests and nuns, ministers and rabbis, seminarians and laymen, Methodist bishops and Episcopal bishops."

"But no Roman Catholic bishops," he said. "Not one. We missed you."

Short Notice Of Protest

One bishop responded publicly to this challenge, calling it "less than fair." Auxiliary Bishop James P. Shannon of St. Paul-Minneapolis said that he had had "just a few days" notice of the protest and "was never invited to take part in the initial discussions for this assembly."

He added that he "shares Dr. Brown's premises and his anguish over Vietnam," but that "his style of public protest, currently in great favor among dissenters, is simply not the style of the Catholic bishops."

Bishop Shannon said that Dr. Brown "betrays his own liberal tradition by denying that the Catholic bishops of the United States are concerned about the war in Vietnam," and that "he has no right to demand that his response be the only Christian response."

Russian Atheism Museum Seen As A 'Silent Cathedral Of Faith'

By RICHARD M. M. McCONNELL

WASHINGTON (NC) — Standing at the head of Red Square, in mute testimony to the faith of a dead age, is the ancient cathedral of St. Basil.

Dark red, trimmed with blue and white and brightly scalloped domes and turrets, the floodlighted cathedral stands silent sentinel over what must be one of the world's most beautiful squares.

And it is a square that becomes all the more beautiful because its beauty is so unexpected. Before my trip to Russia, I had never heard that Red Square was beautiful — merely that it was there.

But on my first night in Moscow, I walked into Red Square and halted with my back to the Historical Museum. In front of me was St. Basil's, colorfully lighted and standing apart at the opposite end of the square.

On my left was the long low building that houses GUM, the famous Russian department store. On my right, dominated at the far end by Our Savior's tower, was the red brick wall of the Kremlin. And in front of the Kremlin wall was the low red granite tomb of Lenin.

And everything was filtered through a gentle snowfall.

MECCA FOR RUSSIANS

For an American, the view is beautiful. For a Russian, perhaps coming from the Urals, and seeing it for the first time, it must be an awe-filled experience.

Red Square is for a Russian a center of unbelievable reverence. It is as if Mount Vernon and Valley Forge, Jamestown and Pearl Harbor and the Tomb of the Unknown Soldier were all in the same place.

You see, the Kremlin walls outline what was the first city of Moscow, and they contain the ashes of dead communist heroes.

Here the czars lived for centuries. Here they were crowned, here they were married and here they are buried.

Here Lenin too is buried and here in this square died the men, women and children massacred as they marched for bread and freedom and fell in blood and snow.

But of all this, St. Basil's was the magnet that drew my visit, for according to our guide the old cathedral had been turned into a museum of atheism.

I wondered what a "museum of atheism" was, and made plans to tour as many of these museums as possible. St. Basil's was the first of these had a chance to see.

The basement of the church holds some small exhibits dealing with the building's background and editions of English, French and German books that describe the cathedral as it appeared to travelers of the 18th and 19th centuries.

CATHEDRAL IS SMALL

Upstairs, it is a different story. The cathedral, small looking even on the

outside, seems vest-pocket sized on the inside.

It is divided into nine chapels, a large central chapel surrounded by eight smaller rooms. Yet even the large chapel could hardly hold more than 50 people standing close together, and the small chapels don't appear adequate for more than 15 or 20 worshippers.

Yet the grandeur of the building does not come from its size. Rather, its magnificence rests in the simple strong ikons that decorate each altar screen, and especially in the faded rescoes on the cathedral's inside walls.

Though some have been scraped away, perhaps in revolutionary fervor, and others have been peeled or been rinsed by rain leaking through a centuries' old roof, the remnants mirror a strong and simple faith, a faith that despite its seeming peculiarities to Western minds, was the sole support of an oppressed people.

And though advertised as a museum of atheism, St. Basil's seems rather a museum of faith; a faith that is now silent and subdued, but nevertheless a faith.

Behind the red walls of the Kremlin, their gray and gold domes looming over Red Square and the Moscow River, stand four cathedrals, their names recalling people and events of New Testament history.

They are cathedrals of the Annunciation, Assumption, Nativity and Archangel.

HISTORIC SPOTS

And even without their spiritual associations, they are treasure houses of Russian history. In one, the czars were crowned, and in another, they were married. In either case, they came by carriage or sled the hundreds of miles from St. Petersburg, where Peter the Great had moved the capital in the 18th century.

And in one, the czars are buried, coming again from wherever they died to lie together under one roof.

The others are closed now, for repairs. But the saints painted on one ceiling still look down on the sleeping czars and on the thousands who come to pay quiet homage to the past or giddy homage to their own curiosity.

The scene of this homage is Archangel cathedral. Small, like so many of Russia's churches, it has lost none of the magnificence that once surrounded the czars.

Predominantly blue, the interior of the cathedral is decorated from floor to dome after dome with ikons, all of them restored and restored well. The iconostasis, or altar screen, is brightly gilded and its ikons glow with new paint.

Around the floor, discreetly hidden there, jutting out sharply here, are the bronze and glass covers on the old stone tombs of the czars.

Patient decoding outlined the names — Nicholas I, Alexander Nevsky, Peter, Ivan — and each name recalled an era.

Now...for Catholics of all ages and Catholic families of all sizes—

This remarkable new "extra cash" Catholic Hospital Plan has been created just for you—regardless of the kind of health insurance you already have!

For only \$1—now, with no qualifications whatsoever, you can enroll yourself and all eligible members of your family in this valuable extra protection health plan—if you mail your Enrollment Form no later than Midnight, May 21, 1967!

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

At last, a long-respected insurance company (Mutual Protective Insurance Company, specializing in *health insurance for Catholics* for over 35 years) has created a *brand new health plan*, especially for Catholics like yourself! It is called the CATHOLIC HOSPITAL PLAN.

"Try" This Plan For Only \$1.00

To make it easy for you to "try" this new plan and see just how it can benefit you and your family, we now make you this *no strings* "introductory" offer:

You can qualify for this new Plan during this limited enrollment period—*without having to see a company representative—and without any red tape whatsoever!* You can enroll yourself and all eligible members of your family for only \$1.00!

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

How The Catholic Hospital Plan Differs From Ordinary Health Insurance

What is so unusual about the new Catholic Hospital Plan—and why should it especially interest you?

As a Catholic, it is to your advantage to go to a *Catholic hospital* when sickness or accident strikes. There you can count on receiving medical treatment that is in accordance with the ethical and religious directives of the Church. Of course, the Catholic Hospital Plan cannot guarantee you admission to a hospital. However, by paying money *directly to you* instead of to the hospital, it guarantees you the *right* to select your own hospital. And even if you enter a *non-Catholic hospital*, you will be covered under the Catholic Hospital Plan, but your benefits are actually *greater* if you go to a Catholic Hospital.

You may agree Catholics *should* be encouraged to go to Catholic hospitals, but you may already have some hospital insurance and may be wondering—why do I need more?

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

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

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

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

Without any *extra cash* protection in case of a hospital

emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

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

CHOOSE THE PLAN THAT SUITS YOU BEST — You can enroll for only \$1.00!

\$10,000 MAXIMUM—ALL-FAMILY PLAN: \$100 a week (\$14.28 a day) extra cash income when you are hospitalized. \$75 weekly (\$10.71 daily) when your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

\$7,500 MAXIMUM—ONE-PARENT FAMILY PLAN: \$100 weekly (\$14.28 daily) when you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

\$7,500 MAXIMUM—HUSBAND-WIFE PLAN: \$100 weekly (\$14.28 daily) when you are hospitalized. \$75 weekly (\$10.71 daily) when your wife is hospitalized.

\$5,000 MAXIMUM—INDIVIDUAL PLAN: \$100 a week (\$14.28 a day) when you are hospitalized.

(Note: In a non-Catholic hospital, benefits are reduced by 5%.)

If yours is a young, growing family, then we recommend the All-Family Plan. You and your wife are covered for all new sicknesses and accidents (including *maternity benefits*, after your policy has been in force for 10 months). And *all* your unmarried dependent children between 3 months of age and under 21 are included at *no extra cost* as long as they live at home. (This includes not only your present children but any children you may have in the months and years to come.)

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

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

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

But whether or not you have had a chronic ailment, the Catholic Hospital Plan will cover any accident *immediately, the very day your policy goes into effect*—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or if something happens "on the job" and is covered by Workmen's Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

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

How Your "Health-Bank Account" Grows Each Month

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is

issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum! When you have claims, your benefits are simply subtracted from your "account"—much like putting money in and taking it out of the bank.

Accidental Death Benefit—Paid To Your Parish

In the event of the accidental death (within 90 days of an accident) of any person covered under the Catholic Hospital Plan, \$500 will be paid to the covered person's parish, subject to the maximum (Aggregate of Benefits) of your policy. If you wish to name a beneficiary other than your parish, check the box on your Enrollment Form and a *change* form will be sent to you along with your policy.

Special Feature for Peace of Mind and Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your *entire* state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Carry As Much Other Health Insurance As You Wish!

Yes, the Catholic Hospital Plan pays you *in addition* to any health insurance you carry, whether individual or group—even Medicare! *Furthermore, all your benefits are tax-free!*

Surprisingly Low Cost

Membership in the Catholic Hospital Plan costs considerably less than you might expect. You pay only \$1.00 for your first month's coverage (regardless of your plan), then only \$7.95 a month for the All-Family Plan; only \$5.95 a month for the One-Parent Family Plan; only \$5.75 for the Husband-Wife Plan; and the Individual Plan costs only \$3.25. (When you become 65—or if you are 65 or over now—special Senior Citizen rates apply. See the modest increase in the box following.) And remember, regardless of

SPECIAL NOTE IF YOU ARE OVER 65

Even though Medicare will pay most of your hospital expenses—it still will not cover *all* of your needs. During this limited enrollment, you can get the *extra* cash protection needed during the *high-risk* senior years simply by filling out the Enrollment Form at the right *without any other qualifications!*

It's a fact that people over 65 are *greater* risks. They go to hospitals more often and have *larger* hospital bills than any other age group. That's exactly why senior citizens need *more* protection! And that's why some hospital plans won't accept them or charge rates beyond their means. But the Catholic Hospital Plan not only accepts you regardless of age, it gives you easy-to-carry protection that is *within your means*. If you are over 65 now, or when you become 65, the following modest monthly increase applies. (This is the *only* increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan... \$2.25
Female on One-Parent or Individual Plan..... 3.00
Male on any Plan..... 3.00

ARE YOUR PARENTS SENIOR CITIZENS?

Most senior citizens guard against becoming a "burden." But too often their insurance won't meet today's high hospital costs. Even Medicare won't take care of everything. A serious condition requiring hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard *your own* reserves, enroll your parents in the Catholic Hospital Plan during this limited enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter *your* address c/o your name. (Example: c/o John M. Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month's coverage.

age, size of family or the plan you select, you can now enroll and get your first month's coverage for only \$1.00!

How Can We Do It?

At this point, you must be asking, "How can we offer so much for so little?" The answer is simple: We have lower total sales costs! The Catholic Hospital Plan is a mass enrollment plan and a large volume of policies is issued only during certain limited enrollment periods. And all business is conducted directly between you and the company by mail. No salesmen are used. There are no costly investigations or any extra fees for you to pay. It all adds up to real savings we share with you by giving you top protection at lower cost.

A Respected Company

In addition to the exceptional value of the Catholic Hospital Plan—the low-cost, the high benefits, the ease of enrollment—you get something even more valuable: Your policy is backed by the resources, integrity and reputation of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics all across America for more than 35 years. Catholics everywhere, possibly right in your own community (including many priests), know about us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

Easy To Enroll—No Red Tape—No Salesman Will Call

If you enroll now, during this limited enrollment period there are no other qualifications other than to complete and mail the Enrollment Form below. We will issue your Catholic Hospital Benefit Policy (Form P147 Series) immediately—the same day we receive your Form. This automatically puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Should you at any time need your benefits, you can be sure that your claim will be handled promptly.

As a Catholic, doesn't it make good sense for you to be protected by a Catholic health plan, should you or a member of your family be stricken by sickness or accident and suddenly hospitalized? Why not take a moment right now and fill out your Enrollment Form. Then mail it promptly with only \$1.00—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy-to-understand. But if for any reason whatsoever you decide that you don't want it, you may return it within 10 days and we will promptly refund your dollar.

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before May 21, 1967. But please don't wait until that date! It is important that you act today! The sooner we receive your Form, the sooner your Catholic Hospital Plan will cover you and your family. We cannot cover you if your policy is not in force!

MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105



Licensed by the State of Florida

If for any reason you decide you don't want your policy, you may return it in 10 days and we will promptly refund your dollar!

IMPORTANT
Special
Limited Enrollment
Expires
May 21, 1967

19 Important Questions Answered

ABOUT THE NEW CATHOLIC HOSPITAL PLAN

1. What is the Catholic Hospital Plan?

The Catholic Hospital Plan is a brand-new, low-cost health protection plan—created especially for Catholics—that pays extra cash income direct to you when covered accidents or illness hospitalizes you or a member of your family.

2. Why should the Catholic Hospital Plan be of special interest to me?

When you go to a Catholic hospital, you know that the physical and spiritual care you receive is in accordance with the ethical and religious directives of the Church. Under the Catholic Hospital Plan, your benefits are greater if you go to a Catholic hospital.

3. Why do I need the Catholic Hospital Plan in addition to my regular insurance?

Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will still need help to cover all your household expenses when you are hospitalized.

4. Can I collect even though I carry other health insurance?

Yes, the Catholic Hospital Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

5. Is there a lot of red tape to qualify?

None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.

6. Which plan should I choose?

You may choose any of four low-cost plans—you can actually select the exact plan that suits you best!

If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered for all new sicknesses and accidents. (Maternity benefits are included after your policy has been in force for 10 months.) All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

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

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

7. If I become hospitalized, when do my benefits begin?

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

8. How much can I be paid in a Catholic Hospital?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income when you are hospitalized. \$75 weekly (\$10.71 daily) when your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the ONE-PARENT PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) when you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) when you are hospitalized. \$75 weekly (\$10.71 daily) when your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) when you are hospitalized.

9. Does the plan pay even in a non-Catholic hospital?

You will be covered in any hospital anywhere in the world that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder. Should

you enter a non-Catholic hospital, your weekly benefits are reduced by only 5%.

10. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents are covered on that date. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof are covered after your policy has been in force for 10 months.

11. What if someone in my family has had a health problem that may occur again?

Even if one of your covered family members has suffered from chronic ailments in the past, pre-existing conditions are covered after the policy has been in force for two years.

12. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or if something happens "on the job" and is covered by Workmen's Compensation or Employers Liability Laws.

13. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay our premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

14. Why is the Catholic Hospital Plan almost like having an extra "bank account"?

When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum. When you have claims, benefits are simply subtracted from your "account."

15. Are there other unusual benefits included in the Catholic Hospital Plan?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's parish—unless you wish to name another beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.

16. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks will be sent directly to you.

17. Why are the premiums in the Catholic Hospital Plan so low?

With the Catholic Hospital Plan, you actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

18. How much does my first month cost?

Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for THE INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box on preceding page.)

19. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

Don't delay—fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105.

CATHOLIC HOSPITAL PLAN

LIMITED ENROLLMENT FORM NO. 5750210

INSURED'S NAME (Please Print) _____
First Middle Initial Last

ADDRESS _____
Street City State Zip No.

IMPORTANT:
This enrollment form must be mailed no later than midnight of:

May 21, 1967

SEX: Male Female
AGE DATE OF BIRTH: _____

SELECT All-Family Plan
PLAN Husband-Wife Plan
DESIRED: One-Parent Family Plan
(Check One Individual Plan
Only)

If All-Family or Husband-Wife Plan is selected, give following information on wife:

Wife's First Name		Middle Initial	
DATE OF WIFE'S BIRTH:	Month	Day	Year

Do you carry other insurance in this Company? No Yes (If "yes," please list policy numbers.) _____

I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Catholic Hospital Benefit Policy Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. I understand that unless I indicate another beneficiary to the Company in writing prior to my death, and direct order change of beneficiary the beneficiary for all persons covered under this policy shall be the Catholic parish in which the covered person resides at the time of his death.

Date _____ Signed X _____
Insured's Signature SIGN—DO NOT PRINT

FORM E-147 Check here if you wish to name a beneficiary other than your parish, and a form will be sent to you along with your policy.

Please make check or money order payable to MUTUAL PROTECTIVE

Where The Boys Are—A Christian

(Continued from Page 14)

notions about the clergy and Catholicism in general tend to disappear. Any open attempt to convert these people is just so much time wasted. They only react against such attempts. The approach must be much more subtle. One must show them by the very example of his life what Catholicism really is. This demands much of the members of the Fraternites. During these three weeks especially they must attempt to live the commandments of love of neighbor to perfection.

Points Outlined

The Charter of the Fraternites outlines in more detail what these commandments demand of the members of the organization, especially during the three weeks they are in Burgundy.

The five points of the Charter can be summarized as follows:

1. A person can only give what he is. To reflect the image of Christ, the study of Scripture and prayer are absolute necessities. Christ is the center of each Fraternite and the Mass is the

Beachhead

center of each day.

2. To understand the poor, one must be poor with the poor. Each member puts his belongings at the disposal of all. By renouncing the habitual comforts of life for these three weeks, the members are freed of many of the trappings that would hinder contact with the people of these poor villages.

3. The individual groups, or Fraternites, are usually composed of eight to ten members including a priestchaplain. Each member promises obedience to the directives of his group leader. The leader's authority should be seen as the loving authority of Christ. This obedience is essential for the success of each Fraternite.

4. To insure fraternity, true brotherly love, every evening each member makes a public examination of conscience on the interior and exterior events of the day. The Charter, the common ideal, is used as the basis for this examination. In addition to

examining himself, each member is encouraged to criticize, both positively and negatively, his brother-members' actions during the day. This criticism is given humbly and with the sole intention of aiding them along the path toward Christian holiness.

5. Who ever says Christian also says missionary. Sent by God the Father, the members give testimony to His love, by the charity that exists among themselves and with those around them; by their prayer; and by the very words they speak. To give testimony, to be a witness of Christ, is not to propagandize; it is to live the mystery of God's love for man. It is to live in such a way that life would be meaningless if God did not exist.

So much for an explanation of the "Fraternites de Bourgogne." Next week I will attempt to relate how the Fraternites operate in the concrete, lived situation. While explaining a typical day's program, I will share some of the experiences and impressions of my three weeks with a Fraternite in the village of Rigny, France.

Communion To Protestant Bride Described As Error

DETROIT (NC) — A Korea. Father Michael Donovan, an assistant at St. Mary's chapel, told NC News Service that the incident occurred because of a "hopeless misunderstanding." Communion had never been given to a non-Catholic party to a marriage in the chapel before, he added.

The statement was issued by Msgr. Arthur L. Valade, chancellor, at the direction of Archbishop John F. Dearden of Detroit.

The marriage between Frances Ellison, a Methodist from Carthage, Tex., and Dr. Joseph Bachman, a Catholic from Tecumseh, Mich., took place (April 1) at St. Mary's chapel at the University of Michigan in Ann Arbor. Father Roman Theisen, M.M., a missionary on leave from Korea and a friend of the couple, performed the ceremony and gave Communion to the bride. Father Theisen has left the country to return to

He explained that the Maryknoll priest who performed the ceremony and celebrated the Mass was unfamiliar with United States liturgical practices as well as the civil requirements for the ceremony. As the Newman chapel on the university campus, St. Mary's has been given permission to conduct some liturgical experiments, Father Donovan said, and Father Theisen evidently mistakenly thought these included permission for the non-Catholic bride to receive Communion.

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Pope Hails Old Music As 'Treasure'

VATICAN CITY (NC) — Although the Second Vatican Council affirmed the use of the vernacular in sacred music, it was not its intention to spurn the treasury of sacred music which the Church retains from past centuries.

Pope Paul VI, speaking to a group of French choirs present at a general audience, noted that "in the light of the directive of the council, song in the vernacular has taken its place alongside that in Latin."

"Some have perhaps misunderstood the significance of these new guidelines," the Pope said, "showing themselves more interested in destroying and abolishing than in preserving and developing."

Referring to what he had said in another audience with a group of abbesses of the Benedictine nuns in Italy, the Pope said that "the council is not to be considered a kind of cyclone, a revolution which sweeps away ideas and usages, giving free reign to unthinkable and rash innovations."

The intention of the council is not to impoverish the riches of the Church's sacred music, the Pope said, but to enrich this treasury.

The Pope ended by recommending to all the study and singing of Gregorian chant, which remains, he said, "because of its special qualities as a base of great value for culture and for sacred music."

Pre-Confession 1st Communion

LONDON—(NC)—Children at Tunbridge Wells, Kent, near here, will receive their first Communion on Trinity Sunday, May 21, some months before they make their first Confession.

Asks Music To Suit 'Man In The Pew'

NEW YORK (NC) — A priest-musician called here for a "drastic over-hauling" in liturgical music at the parish level so that "the man in the pew" may be inspired to fuller participation.

Father Vincent Smith, director of the Harrisburg, Pa., Diocesan Musical Commission, said "the reason why the man in the pew does not sing well is because we, in our urgency to force him to sing, have neglected to emphasize and re-emphasize the principle: 'Music best expresses man's joy in his redemption.'"

He spoke at a workshop of the National Catholic Music Educators Association convention here.

SEES FAILURE
Father Smith said that "for the most part musicians and composers have failed to provide meaningful musical expression for the man in the pew."

"In general," he continued, "we have been creating the music for worship and then saying to the man in the pew: This is 'good' music; you ought to like it, and if you don't, too bad. You can't have anything else."

"I submit that this is entirely backwards. We really must work it the other way. True liturgy has got to be an expression of the people in terms of their understanding, their aspirations."

"As musicians, our job is to make music a true servant of worship, and until we do we cannot possibly have good celebrations and good participation by the man in the pew."

Father Smith said that what should be sung is "music that will best suit the needs of this age group — the community — at this particular time in their lives."

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Revival Of Elections In Church Advocated

PITTSBURGH —(NC)— A plea for the revival of elections within the Church was made at the convention here of the National Council of Catholic Men.

Father Joseph O'Donoghue, author, and priest of the archdiocese of Washington, D. C., conceded that the idea of determining Church leadership and, indirectly, policy itself through elections may seem Utopian after centuries during which Church problems have been considered and decisions made "behind closed doors."

4 Regents Appointed By College

BOCA RATON — The appointment of three South Florida civic leaders and an investment banker from New Jersey to the Board of Regents at Marymount College was announced this week by Sister de la Croix, R.S.H.M. president.

Named were James R. Schwantes, Fort Lauderdale; John T. Cooney, Pompano Beach; Kenneth E. Staley, Boca Raton; and Milton F. Lewis, West Englewood, N.J.

A member of St. Anthony parish, Fort Lauderdale, Mr. Schwantes is the general manager of the Production System Dept. of International Business Machines Corp.

Mr. Cooney is a member of Assumption parish, Pompano Beach, is director of the Bank of Commerce, Fort Lauderdale and a member of the Marketing Advisory Board of the American Management Assn.

Retired vice president of General Motors Corp., Mr. Staley has served on the board of directors of the National Safety Council, the Auto Industries Highway Safety Committee; the board of regents of the General Motors Institute and secretary-treasurer of the board of governors National Highway Users Conference. He has been active in local United Funds.

A Knight of the Holy Sepulchre, Lewis is general partner in the New York Stock Exchange firm of Hallgarten and Co. and was formerly vice president of A.G. Becker and Co., Inc. He is a director of Maine Public Service Co., New Rochelle Water Co., Volunteer Natural Gas Co., National Shoes, Inc., Modern Talking Pictures Service, Inc., and Modern Teleservice, Inc.

But, he argued, the elective process is traditional in the Church and demanded by the Vatican council's emphasis on clerical collaboration.

Father O'Donoghue, who has written a book on elections in the Church, held that "Vatican II made undeniably clear the necessity to consult not part but all of the faithful in matters of common interest."

"How representative of the wisdom and charismatic insights of the faithful," he asked, "is a pastoral commission whose members have been appointed to their position rather than freely determined by those whose thinking they are expected to reflect?"

Father O'Donoghue maintained that, until the Reformation, the elective process was the traditional method used to provide candidates for the Church ministries and indirectly to determine Church policy. He said the practice was curtailed during the Church's defensive reaction to the Reformation.

"Simply stated," he summed up, "the non-consultative management of functions and offices by superior fiat is contrary to both the theology and historical practice of the Church."

He concluded that shared responsibility or collegiality, held up as a goal by Vatican II, will never be realized unless authentic elections to all major positions within the Church become fact. He told the laymen that "these elections will never occur unless you constantly urge their establishment."

Communion Of Police, Fire Guild

FORT LAUDERDALE— Their second annual Mass and Communion breakfast will be sponsored by the Catholic Police and Firemen's Guild of Broward County on Sunday, April 30.

Pontifical Low Mass will be celebrated at 9 a.m. in St. Clement Church by Bishop Coleman F. Carroll.

Earl Faircloth, Florida's Attorney General will be the guest speaker during the breakfast which will follow at the Governor's Club.

Tickets for the breakfast, which is open to the public, may be obtained until April 25 by calling 564-6441.

Father Joseph Cronin, pastor, St. Clement parish, is the Guild chaplain.

Convicts Ask Cardinal's Stand On Death Penalty

WALPOLE, Mass. — (RNS) — Richard Cardinal Cushing, Archbishop of Boston, said here that he will not take "a definitive position" on the question of capital punishment until the views of law enforcement officers favoring retention of it can be reconciled with "the wide Christian instinct in favor of abolition."

His opinions "On Today's Penology" were printed in "The Mentor," a monthly edited and published here by the inmates of the Massachusetts Correctional Institution.

The Mentor sought an interview with Cardinal Cushing during his visit to the state prison. He agreed to answer questions by mail.

The interview was published in the inmate journal in the wake of action in the Massachusetts legislature killing a proposal for a one-year moratorium on execu-

tions while a special committee studied the deterrent value of the death penalty. Massachusetts has not had an execution in 10 years but eight inmates are in "death row" of the state prison. One, Charles E. Tracy, a Negro, is scheduled to die in the electric chair on June 14.

Cardinal Cushing was asked if he considered the traditional Catholic teaching on the morality of capital punishment as defensible (that is, the teaching that the community may take the life of an offender). He was also asked whether he subscribed to the teaching and if it represented the highest Christian ideal.

Noting that there are Catholics on both sides of the death penalty debate, Cardinal Cushing said, "my own personal reaction, which is almost instinctive to me, is to regret that capital punishment is on the books (in Massachusetts)."

Hootenanny At Gibbons

FORT LAUDERDALE— A "Hootenanny" featuring freshmen girls and senior boys of Cardinal Gibbons High School will begin at 7:30 p.m. today (Friday) at the school.

John Powers, a member of the Gibbons' senior class was the first prize winner in the annual Civitan Club essay contest. His essay will be eligible in the state wide competition.

Fiesta Tonight

"Fiesta Pan American," a talent show sponsored by the Spanish Club at Barry College, will be staged at 8:15 p.m. today (Friday) in the college auditorium.

Proceeds will benefit a new migrant educational center to be located in South Dade County.

A variety of colorful costumes, representative of Latin American countries will be featured.



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Appaloosas Pile Up Trophies

FORT LAUDERDALE— are no more cherished by Hollywood's coveted Oscars their owners than the 40 trophies which young Debbie



ROSARIAN ACADEMY Choral group will be heard in concert at West Roxbury, Mass., on April 19. Among those leaving today for New England are BETH DENNIS, West Palm Beach; and BEATRIZ ESCOBAR, Miami.

phies which young Debbie Quinney has won with her seven-year old hobby.

Her parents and their contemporaries may have had hobbies which included collecting match books, bottles caps, stamps, etc. but the 15-year-old student at Cardinal Gibbons High School raises and shows Appaloosa horses as her favorite pastime.

Since 1960, when she bought her first stallion and won first prize in a local horse show, Debbie has not only collected trophies but some 300 ribbons as well.

At the family ranch here, Debbie admits that "raising and showing Appaloosa Horses," will definitely be

her life's work. Asked if she had seen the film, "Run, Appaloosa, Run," she replied "I sure did. In fact I was a guest at the premier of the film in New York City," she added, explaining that she had gone to New York to enter a horse show and that the premier was an unexpected surprise.

Now a member in exceptionally good standing with the Florida division of the International Appaloosa Horse Club, Debbie feels that she has a "bright future" ahead of her.

She'll continue with her education along with raising horses. "My parents want me to go to college and I plan to do that," she said.

Student, 16, Selected As Key Club Governor

A 16-year-old junior at Archbishop Curley High School was elected governor of the Florida District of Key Club International during the state convention held last week in Jacksonville.



BARKETT

John M. Barkett, son of Mr. and Mrs. Assad Barkett, Jr. of Gesu parish, pointed out that "Florida has the most powerful district in the Key Club International. It is the oldest district and dates back to 1946 when it elected its first governor from West Palm Beach."

Serving with John are George Vuturo, corresponding secretary; and Robert Swan, administrative as-

sistant, both members of the junior class and St. Rose of Lima parish, Miami Shores.

Barkett will be installed on June 10 during a meeting of 21 lieutenant governors in Orlando. As the coordinator for 154 Key Clubs in Florida, John will have many speaking engagements during the next 10 months and will attend the Key Club International Convention in Louisville, Ky., July 2-5.

Presently president of Archbishop Curley junior class, John is also a member of the varsity basketball team, secretary of the school chapter of the National Honor Society and sports writer for the "Knight," school newspaper.

Last year he served as vice president of the sophomore class and was the recipient of medals in religion, English and Latin.

CYO Softball Scores

NORTH DADE

Boys
St. Bartholomew 15, St. Mary 14, St. John Apostle 10, Our Lady of Perpetual Help 9, St. Matthew 6, Immaculate Conception 5.

Girls

Holy Redeemer 11, St. Vincent De Paul 8, Holy Family 2, Immaculate Conception 0.

SOUTH DADE

Boys
Holy Rosary 14, St.

Swim Meet

The CYO swim meet will be held at North Miami Recreational Center at 17011 N.E. 19 Ave. on Saturday, April 15. Starting time: 9:30 AM. Following the meet, all CYO members and their guests are invited to a cook out.

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EAST COAST

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Girls

Holy Name 23, St. Francis of Assisi 0.

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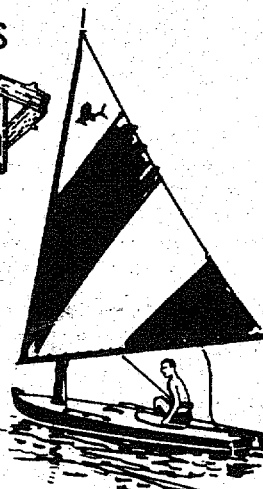
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"Evening of Song" at 8:15 p.m., Sunday, April 16 in Barry College auditorium will feature the Madrigal Singers in a program of music from the Renaissance period.

Selections by Scarlatti, Pergolesi, Dello Joio, Verdi and Thomas will be presented by vocal students.

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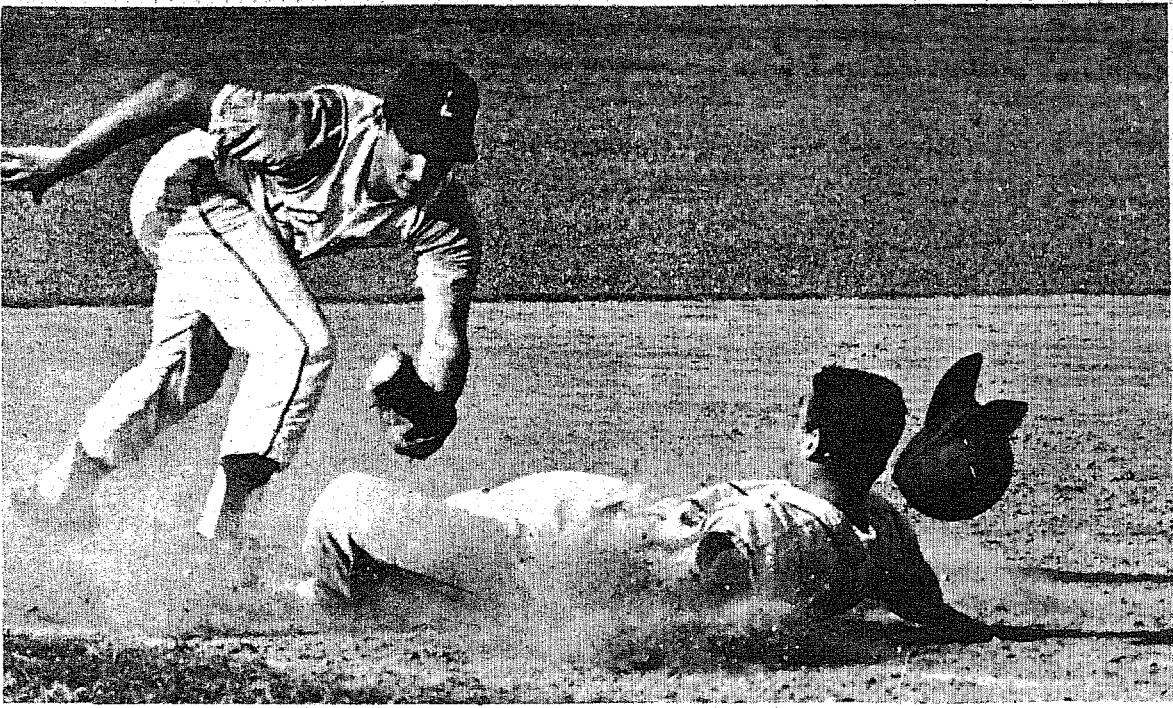
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Newman Player Safe At First. In A Close One



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VOICE OF SPORTS

Newman Holds Onto Diamond Lead

By JACK HOUGHTELING
Cardinal Newman High of West Palm Beach survived a hectic week to remain atop the South Atlantic conference baseball race.

The Crusaders fell into a tie with LaSalle for the lead when they were upset by Chaminade, 6-1, then bounced back to take LaSalle, 8-5, and add on an insurance victory with a 6-5 decision over St. Thomas Aquinas.

And, involved in all three of the decisions was Bob Butler, the Crusaders' No. 2 pitcher.

Butler was given the loss as the starting pitcher against Chaminade when four errors by his teammates enabled the Lions to overcome an early 1-0 Newman lead with three runs in both the fourth and fifth innings.

Then, in the crucial game against LaSalle, Butler came on in relief to gain a victory as the Crusaders rallied from a 5-0 deficit with six runs in the top of the fifth inning. Pat Patterson's double with the bases loaded drove in three runs for the big hit of the inning. Jim Lobsinger also drove in three runs during the game for Newman.

ROOF FALLS IN

LaSalle ace Jose Alcebo had been coasting along with a brilliant pitching effort until the roof fell in during the fifth inning.

Newman followed this win with a cliff-hanger against St. Thomas as Butler again sparkled in relief, pitching from the first to the seventh inning to gain the triumph.

A bases loaded triple in the third inning by Bob Mooney keyed Newman to five runs after St. Thomas had taken a 1-0 lead in the first inning.

However, Butler could not hold off a final rally by the Raiders who scored four times in the top of the seventh before Butler was forced to retire.

St. Thomas had pulled off a successful rally the day before, nipping Msgr. Pace, 3-2, on three runs in the first of the seventh. Steve Lombardo got credit for the win with a five-hit pitching performance.

Chaminade, which received a four-hit pitching effort from Jimmy Nester in beating Newman, also received a four-hitter from the little, 5-8 moundsman in scoring a 6-1 decision over Cardinal Gibbons.

However, Gibbons scored a 7-2 win in the other game of the doubleheader with Bill Polders gaining the decision.

In track action, Jim Jones of Archbishop Curley continued his brilliant string of performances by winning the 100-yard dash in 10.0 and the 220 in 22.5 in the 23-school Gold Coast Conference championships. He almost pulled out a win in the

440, finishing with a snappy 48.1 finishing with a snappy 48.1 clocking but was one-half a stride behind Palmetto's Les Miller, who won in 48.0.

In the team competition, Cardinal Newman was again the standout, taking top Class A rival LaSalle, 64 1/2 to 58 1/2, in a dual meet one day after a first place in a triangular meet with Riviera Beach and Jupiter.

Against LaSalle, John Dyett was a double winner with a 10.5 in the 100 dash and 53.7 in the 440. Tucci was the LaSalle standout with a first in the 180-yard low hurdles in 21.5 and the long jump with a leap of

19-0. In the triangular meet, Jeff Hackle set two school records with a 10.1 in the 100 and 23.5 in the 220 while Steve Maresco got a school mark with a leap of 20-3/4 in the long jump.

In other sports action Cardinal Gibbons won the South Atlantic Conference golf title as Mike Quackenbush of the Redskins took

medalist honors with a 76. Gibbons totalled 331 to beat out Miami Military Academy, 333, and Pine Crest, 336 for the championship.

In tennis, Archbishop Curley High qualified for the Class AA state tournament as Chris Kelly won the No. 3 singles while Paul Lunetta lost in the semifinals of the No. 1 singles of the group tournament.

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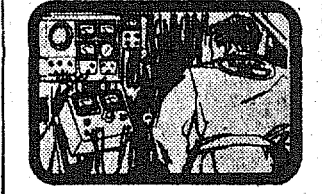
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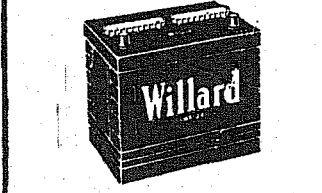
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Conference On Race Crisis

KANSAS CITY (NC) — The National Catholic Conference for Interracial Justice will sponsor a conference on "The Church and the Urban Racial Crisis" here Aug. 17 to Aug. 20. Urban experts will present papers on, and workshops will discuss, the current racial crisis in U.S. cities, the mission of the Church in the city, power and the institutional Church, the rights of the poor, and the challenge to change facing the urban Church.

An Awakening From Hypocrisy

The Arrangement, by Elia Kazan, 444 p. \$6.95.

This is one of the most exciting and interesting books that I have read in a long time. "The Arrangement" is the name that fools in their paradise call getting along with others, and this particular Arrangement is the unfolding of one man's life and what he makes of it.

The principal insight in the novel is that the man who tells his story (Evangeline or Evans Arness or Eddie Anderson — it's all the same one) is so caught up in his own deadly hypocrisies, his automatic lies, and the deceptive confusions of his life that he gets to a point of not knowing who he is. This man is trying to confront, recognize, and accept the complex relationship between the constructive and destructive forces of his personality.

The first eighty-nine pages of the book, which lead up to an accident (deliberate or not?) consist of the background narration of Eddie Anderson's life. With a mingling of frankness and guilt feelings he tells of his drive to self-destruction. All the time the narration rushes forward the reader is acutely aware that Eddie was dimly aware of the great tensions within himself.

STORY VIVID

The accident changed his life. To say that this storyteller is powerful is short of the mark. Mr. Kazan has the remarkable ability to make painfully vivid the mind of a man who lived by calculation all his life. He was a successful advertising executive, a part-time scholarly writer with an admirable wife (irony here) and all kinds of material success. He also had a disruptive, and subversive nature where sex was concerned.

All around us we find people in armor in a sense. There is the man with a social mask, or a business mask, and the man with a self-masks — all products of long years of attention.

The masked person leads a life of paranoid (however dulled) strategy and maneuver. In "The Arrangement", which is a novel of unmasking, we come close to a vision of a complete collapse or breakdown which stems from a failure to keep under control inner destructive forces. It is hard to separate the man from his mask, but as the story unfolds — and what a story it is — we get to know not only the man and the artist, but what is more important, the man in search of himself.

There are wonderful descriptions that we see through the eyes of this man who is at once complaint to the general view, but a rebel beneath. The husband and family man playing bridge at home, the enormous expenses of his world and its ways, his wife's psychiatrist, his adopted daughter in college, the "other" woman and her influence on his life; his elderly father, a Greek rug merchant once fabulously wealthy and something of a tyrant at home, but now reduced to meagre circumstances and senility.

The mother, docile and pliant in the old-world way who never complained, for she had learned the efficacy of silence. The old house at

the shore, his days at college, the hospital scenes when the old man dies — it is all here — his real world and his fantasy.

When Eddie concludes, somewhere along his journey into memory, that life was essentially savage, and man essentially predatory, that all his worldly ambitions led to nothing meaningful, that the past was past and no regrets, you could weep with him inwardly over it all.

The plotline and intensely interesting story that is worked out cannot be reviewed but only hinted at. It is

Books... Ideas In Print

an unforgettable book with wonderful characterizations and just about the fastest, raciest dialogue available today. In essence it is Emerson's "The good of evil born."

The end — or rather toward the end — the story seems to drag. It seems drawn out, but memories are like that. It is as if Eddie

Anderson is really not sure what to do next and, although the end might seem unsatisfactory, it is inevitable. It is neither happy nor sad. Eddie Anderson suffered from the blight of futility, but is recovering, and that's the way it is. (67-10325)

Clara M. Siggins, Ph.D., Boston College, Chestnut Hill, Mass.

Candidly, They Bare Their Souls

Division Street: America, by Studs Terkel, 381 p. \$5.95.

In the strict sense, this book was not written; it is a transcript of some seventy tape interviews with people who live in Chicago or its environs. It contains a wide spectrum of views from homeowners, homemakers, landladies, project dwellers, the retired, the young, the haut-monde, the demi-monde.

The author displays considerable finesse in getting these people to talk about themselves, their professional and personal lives with an articulateness that is often surprising, since he deliberately excluded clergymen, college professors, journalists and writers of any kind from his list.

Most topics were introduced by the contributors themselves. Civil Rights and Vietnam (the situation circa 1965) were notable exceptions.

Once introduced, however, the speakers were quite frank in expressing their attitudes. Most felt that time and a favorable economy would do more to solve racial problems than protest marches and outside interference. However, the book is called "Division Street", not because there is such a street in Chicago, but because the opinions expressed were widely diverse.

God was rarely mentioned in the interviews and when Christ came into the conversation, more than a few felt that, if He appeared in Chicago today, He would not be appreciated, would likely be killed. About half of those interviewed were of age 40 or over; the other half ranged from 15 to 40 in age.

My own favorite chapter is that called "Nostos", a Greek term for the feelings one has when one returns to his own country or home. In that chapter, Benny Bearskin, an American Indian who is a boiler-maker by trade, tells with great pride and feeling what his Indian traditions have meant to him and expresses a philosophy of life and sense of values that would make a college professor glad to listen and learn from him.

In that chapter, too, Sister Evelyn explains the mission of the Glenmary nuns among those who came to Chicago to find jobs because they were no longer able to find work in Appalachia. Several of these former Appalachians were also interviewed;

most of them would like to go back, if that were economically feasible; all of them displayed a remarkable dignity.

In other chapters, many expressed dislike for the changes that have come about in Chicago: the breaking up of neighborhoods; the loss of landmarks; the impersonality of modern living; the threat of automation and a hopelessness of being able to do anything about it. On the other hand, Terkel found many islands

of hope: people who gave up good jobs, friends, pleasant homes in the suburbs, to teach and to work and do all they could to make Chicago a better place to live in.

"Division Street" is not a sociological study. It brings the reader a close look at the little lives of real people, their hopes, fears, aspirations and illusions and what they expect of tomorrow.

(66-10415) William H. Schweder, S. J. Georgetown University

Best Sellers

FICTION

Title and Classification
Secret of Santa Vittoria (III)
Capable of Honor (IIa)
The Captain (IIa)
The Mask of Apollo (IIb)
The Birds Fall Down (IIa)
All in the Family (IIa)
The Fixer (IIb)
The Beautiful Life (IV)
Valley of the Dolls (IIb)
The Arrangement (IIb)

Author
Crichton
Drury
De Hartog
Renault
West
O'Connor
Malamud
Gilbert
Susann
Kazan

NON-FICTION

Madame Sarah (I)
Everything but Money (I)
The Jury Returns (IIa)
The Boston Strangler (IIb)
Inside South America (I)
Speak Memory (IIa)
Division Street: America (IIa)
With Kennedy (I)
The Sleeping Prophet (IIa)
Winston Churchill: Youth (I)

Skinner
Levenson
Nizer
Frank
Gunther
Nabokov
Terkel
Salinger
Stearn
R. Churchill

Note: After the reference to the book reviewed there is given a numerical symbol indicating the moral classification of the book. These are the groups to which the symbols refer:

- I. Suitable for General Reading.
- II. Suitable for Adults Only Because of:
 - a. Content and Style Too Advanced for Adolescents.
 - b. Immoral Language or Incidents Which Do Not Invalidate the Book as a Whole.
- III. Unsuitable for General Reading not possible for Discriminating Adults.
- IV. Not Recommended for Any Class of Reader.

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Being A Good Neighbor Pays

TOLEDO, Ohio — (NC) — There are times when being a good neighbor pays.

For instance, take the Sisters of St. Francis, whose motherhouse is in suburban Sylvania, just across the road from the estate of Donald M. Wolfe, 69, a broker. Wolfe and the nuns for years

were good neighbors.

The broker died last June 11. He left an estate valued at \$750,000. His will provided for the welfare of his housekeeper during her lifetime and also set up a trust to benefit the Franciscan nuns.



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April 14, 1967

Pain, Joy Mark Church Renewal NOW -- Christianity

By FATHER DAVID G. RUSSELL

When a woman gives birth to a child, she knows pain. But after the birth her pain turns to joy. She holds in her arms new and marvelous life, the fruit of her womb. The bride of Christ, the Church, in our day is experiencing birth pains. She is experiencing this pain not in giving birth to someone else, but in the experience of her own rebirth in the modern world. Though she is a mother thousands of years old, at the same time she is ever new, born again in every day on the face of the earth.

It would be a flight from reality to think that the Church's birth in our age could be painless. The signs of pain are everywhere: doubt, confusion and defection. This pain could lead to

despair, but with God's help it will pass away. Our pain is turned to joy in the birth of Christ in our day.

It is a convulsing experience for man to conceive God in his heart and his soul. For the presence of God is like a burning fire which consumes the lust and pride of man. God's word comes like a two-edged sword cutting away all that is soiled and stained. But after man's selfish existence has been seared by the advent of God, after the old man has been cut away, man's pain turns into joy in the birth of Christ in his day.

The Church ever lives a perennial paradox. She gives birth to Christ and yet Christ is never fully born.

Though her Christ speaks and woos his chosen people, yet the Church herself only partly hears the word and halfheartedly responds. The Church is God's bride; yet she ever plays the harlot.

Perhaps here we find the greatest temptation of our day — to deny that the Church is the bride of Christ because she is unfaithful. The people of God in both high and in low places sin against their God.

But to leave the Church because she fails and falls is to miss the mystery of God's love. God has laid hold of what least deserves his love and has called it his very own. Those who flee the sinful Church have not grasped the breadth of God's design, and the limitlessness of his love. God has not called the Church because she is holy as much

as because He wants to make her holy. Christ was born on Calvary not for the saved but for the sinner.

The sins of the Church which most strike the eyes of the onlooker are the sins of the institution. It is possible for the visible Church at times to take a sinful posture, to quench the spirit, to wound the person. And inhumanity in what is supposed to be a divine Church is more than some people can swallow.

But such a vision is nothing more than blindness. The sin is not the Church; it is only the infidelity of the Church. The Church is the call of God to be his holy people. When men respond they become the sign of God's gracious call; when they fail they become the sign of man's defection, not God's rejection of his Church.

Asks Faiths Unite In Missionary Work

DETROIT — (NC) — The national director of the Society for the Propagation of the Faith called for increased cooperation between Catholics and other faiths in mission work.

Msgr. Edward T. O'Meara said: "Anything generally ecumenical, I am for. I am totally committed to ecumenism."

The Monsignor, whose headquarters are in New York, came here to meet with 17 Midwestern diocesan directors of the society from Indiana, Michigan and Ohio.

JOINT STRATEGY

Msgr. O'Meara said he favored joint mission strategy and planning wherever possible. "A very healthy groundwork is being laid for ecumenical planning in the United States for missions," he stated.

He said the number of discussion sessions between subcommittees of the U.S. Bishops' Committee for Ecumenical and Interreligious Affairs and other faiths could lead to understanding for more practical cooperation.

Asked if Catholics and Protestants might someday send combined teams to the mission field, Msgr. O'Meara noted that there is already cooperation in the field between the faiths. About joint teams, he said, "I would like it some time, but I am not sure we are ready."

Msgr. O'Meara told the mission directors that the primary task of the society continues to be to render assistance to the native Church and clergy.

The missionary is interested in the needs of the whole man as a human person, he continued. This means that the missionary doesn't go out just to convert or add to the roles of the Church. "They go out to assist and to be of help," he stated.

"The foreign mission idea is undergoing change," Msgr. O'Meara said. "Mission means a sending forth to help. The idea of simply converting pagans is not acceptable any more."

Archbishop John F. Dearden of Detroit, the president of the national Conference of Catholic Bishops, reminded the regional directors that the society's goal is not merely to raise funds for the support of the missions.

He said that as mission leaders they had the responsibility to be educators, and urged them to place more emphasis on publicizing the Second Vatican Council's Constitution on the Church in the Modern World, which teaches that the Church is missionary by its very nature.

Pope Hits Sorrowful Church Happenings

By JAMES C. O'NEILL

VATICAN CITY (NC) — Pope Paul VI warned the bishops of Italy (April 7) that "something very strange and sorrowful is happening," even within Catholic areas, which is endangering faith.

Speaking to the general assembly of the 260 bishops of Italy who have been meeting in Rome, the Pope praised their programs of action but devoted a good part of his talk to attacks on objective truth and teachings of the Church.

"Something very strange and sorrowful is happening, not only within the profane, religious and antireligious mentalities, but also within the Christian camp, not excluding the Catholic one, and frequently, almost like an inexplicable 'dizziness of the spirit,' even among those who know and study the word of God.

RADICAL ASSAULTS
"There occurs a lessening of certainty in objective truth and in the capacity of human thought to attain it. The sense of the one and genuine faith is changed. There are admitted the most radical assaults on the sacrosanct truth of our teaching, always believed and professed by the Christian people. Every dogma which is not pleas-

ing and which calls for humble respect of the mind so that it might be heard is called into question.

"The irreplaceable and providential authority of the magisterium is not considered. One pretends to preserve the name of Christian, arriving at negations far from any religious content."

The Pope noted that up till now this state of affairs has not reached a notable level in Italy but that still there are some "among us who do not fail to echo these subversive voices . . ."

To his assembled visitors the Pope declared: "It is up to us bishops above all, the teachers and witnesses of the faith as we are, to take positions; with positive affirmation of the word of God and of the teaching of the Church which is derived from it. And where that is not enough (we must) denounce calmly and sincerely the errors, circulating sometimes like an epidemic.

"It is up to us, pastors of souls, to understand, to take pity upon, to instruct, to correct the spirits still open to dialogue and to the search for truth, who are eager often for a serene and reasonable (example) of our witness and who are closer than perhaps they seem to reopening their eyes to the light of Christ."

MISSAL GUIDE

April 16 — Mass of the Third Sunday after Easter, Gloria, creed, preface of Easter.

April 17 — Mass of the Third Sunday after Easter, without creed, preface of Easter.

April 18 — Mass of the Third Sunday after Easter, without creed, preface of Easter.

April 19 — Mass of the Third Sunday after Easter, without creed, preface of Easter.

April 20 — Mass of the Third Sunday after Easter, without creed, preface of Easter.

April 21 — Mass of St. Anselm, bishop, confessor and doctor, Gloria, preface of Easter.

April 22 — Mass of Sts. Soter and Caius, pope and martyr, Gloria, preface of Easter.

April 23 — Mass of the Fourth Sunday after Easter, Gloria, creed, preface of Easter.

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Prayer Of The Faithful Third Sunday After Easter

APRIL 16, 1967

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. The joy of Easter ought to make us more mindful of the needs of others: let us now ask God to help his Holy Church, Our Nation, and all men of good will.

LECTOR: (1) For our Holy Father, Pope Paul, and our Bishop, Coleman F. Carroll, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (2) For our Pastor, N., and all priests and religious, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For peace and understanding between nations, and especially for those institutions and persons striving for peace in Vietnam, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For the newly-elected members of the Legislature of the State of Florida, that they may legislate wisely, especially with regard to the needs of the poor and the politically weak, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For the sick in body and mind, that health and comfort may be theirs, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (6) For all in this assembly of the People of God, that through our sharing in this sacramental rite we may help one another to share more perfectly in the joy of the Risen Christ, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Hear our petitions, O Lord; may the ransom price You paid for our redemption bring us Your help in this life and everlasting happiness in the life to come. Through Jesus Christ, Your Son, Our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God forever and ever.

PEOPLE: Amen.



INDIA: SIXTY LIVING DOLLS

THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

For the first time ever, 60 lucky boys and girls in Piravom, south India, have happy faces, combed hair, and a chance to learn the ABCs. "They're getting to know God too, of course," says the Carmelite superior, Mother Paulina. "Today they're living dolls. Ten years from now they'll be building the new India—as seminarians and novices, plumbers, electricians, farmers, and future teachers." . . . Mother Paulina and her seven Sisters need help to stay in Piravom, however. Their little nursery school looks like an abandoned cow-shed, and they lack even a decent place for Mass. . . . Give these Sisters your two hands? An adequate school will cost only \$1,750, a tiny chapel \$1,500, for men in the village will do the construction free-of-charge. Name the school or chapel (or both) for your favorite saint, with a plaque asking prayers for your loved ones, if you give the full amount. Partial gifts (\$500, \$100, \$50, \$25, \$10, \$5, \$2) will give the youngsters milk and clothing, and the Sisters will be grateful to you forever. . . . Mail your gift right now!

WHAT IN THE WORLD?

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MOVIE RATINGS

By

National Office For Motion Pictures



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- | | | |
|--|---|---|
| <p>Affair of the Skin, An (C)
Adventures of
Bullwhip Griffin, the (A-1)
Africa Addio (B)
Alfie (A-4)
Alphaville (A-3)
Ambush Bay (A-3)
Any Wednesday (A-3)
Apache Uprising (A-2)
Arrivederci, Baby (B)
Balcany, The (C)
Bambola (C)
Bang, Bang, You're
Dead (A-3)
Barefoot in the Park (A-3)
Beautiful Swindlers, The (B)
Big T.N.T. Show, The (A-2)
Birds Do It (A-1)
Blindfold (A-2)
Blown-Up, (C)
Blues For Lovers (A-3)
Boy, Did I Get a Wrong
Number (A-3)
Breathless (C)
Brown Eye-Evil Eye (A-2)
Bunny Lake Is Missing
(A-3)
Busy Body, The (A-3)
Caper of the Golden Bulls,
The (A-3)
Casanova 70 (B)
Christmas That Almost
Wasn't The (A-1)
Circle of Love (C)
City of Fear (B)
Clopartes (C)
Come Spy With Me (A-2)
C'mon, Let's Live a Little
(A-2)
Country Boy (A-1)
Cold Wind in August (A)
Confess Girl, The (A-2)
Corrupt Ones, The (B)
Countless From Hong Kong
(A-3)
Covenant with Death (A)
Crazy Quilt, The (A-3)
Cul de Sac (C)
Javid and Lisa (A-2)
Daydreamer, The (A-1)
Deedier Than the Male (B)
Deadly Affair (A-3)
Dear John (C)
Devil's Own, The (A-3)
Die, Monster, Die (A-2)
Divorce American Style
(A-2)
Doll, The (C)
Do Not Disturb (A-3)
Don't Worry, We Will
Think of a Title (A-1)
Dr. Who and the Daleks
(A-1)
Doctor, You've Got to be
Kidding (B)
Dr. Zhivago (A-2)
Double Man, The (A-1)
Double Trouble (A-1)
Dracula, Prince of Dark-
ness (A-2)
Duel at Diablo (B)
During One Night, (C)
Easy Life, The (A-4)
El Dorado (A-3)
El Greco (A-3)
Empty Canvass (C)
Endless Summer, The
(A-1)
Enough Rope (A-3)
Eye For An Eye, An (A-2)
Fahrenheit 451 (C)
Fantomas (A-1)
Fine Madness, A (B)
First to Fight (A-2)
Flame and the Fire (A-4)
Fort Utah (A-2)
Fortune Cookie, The (A-3)
Follow Me, Boys (A-1)
Frankie and Johnny (A-2)
Frankenstein Created
Woman (A-2)
Game is Over, The (C)
Georgy Girl (A-4)
Girl With Green Eyes
(A-3)
Goal! (A-1)
Gospel According to
Saint Matthew, The
(A-1)
Grand Prix (A-3)
Great Spy Chase, The
(A-3)
Great Wall, The (A-2)
Great War (A-3)
Green Mare (C)
Harper (A-3)
Hawaii (A-3)
High Infidelity (C)
Hill, The (A-4)
Hired Killer (B)</p> | <p>Hostile Guns (A-2)
Hotel Paradise (A-3)
Hotel (A-3)
Hurry Sundown (C)
I Love, You Love (C)
Idol, The (A-3)
Image of Love (C)
Intruder of the Spirits
(A-4)
Island of Terror (A-3)
Is Paris Burnina? (A-1)
Joan of the Angels (C)
Jokers, The (A-2)
Johnny Nobody (A-2)
Johnny Reno (A-2)
Judex (A-2)
Jules and Jim (C)
Juliet of the Spirits (A-4)
Kaleidoscope (A-3)
Khartoum (A-1)
Kid Rodeo (A-2)
King Rat (A-3)
Kiss Me Stupid (C)
Kiss the Girls And-Make
Them Die (A-3)
Knack, The (A-4)
Knife in the Water (C)
Kwaadam (A-2)
Kwaidan (A-2)
La Boheme (A-2)
La Fuga (C)
La Mandragola (C)
La Nuite (C)
La Vie de Chateau (A-2)
Lad (A-3)
Lady Chatterley's Love (C)
Lassie's Great Adventure
(A-1)
Last Challenge (A)
Last of the Renegades
(A-1)
Last of the Secret Agents
(B)
Leather Boys (A-3)
Let's Kill Uncle (A-2)
Let's Talk About Women
(C)
Life At The Top (A-4)
Liquidator, The (A-3)
Lollipop Cover, The (A-2)
Lord Love A Duck (A-4)
Lost Command, The (A-3)
Love and Marriage (C)
Love a la Carte (A-4)
Love Game (C)
Love Goddess, The (C)
Love in 4 Dimensions (C)
Love is My Profession (C)
Lovers, The (C)
Loving a Blonde (C)
Loving Couples (C)
Made in Paris (A-3)
Mademoiselle (C)
Magical Weaver (A-1)
Magdalena (C)
Main Chance, The (A-3)
Male Companion (A-3)
Male Hunt (B)
Man Called Adam (A-3)
Man Could Get Killed,
A (A-2)
Man For All Seasons, A
(A-1)
Married Woman, The (C)
Masculine-Feminine (C)
Mating Urgan (C)
Merry Wives of Windsor,
The (A-2)
Molesters, The (C)
Mom and Dad (C)
Moment of Truth (A-4)
Mondo Pazzo (C)
Monkeys Go Home (A-1)
Morgan (A-3)
Munster, Go Home (A-1)
Murder's Row (B)
My Life to Live (C)
My Sister, My Love (C)
Mystery of Thug Island,
The (A-2)
Naked Prey (A-3)
Nanny, The (A-3)
Night game (C)
Night of the Grizzly (A-1)
Not On Your Life (A-3)
Not With My Wife, You
Don't (A-3)
Nude Odyssey (C)
Odd Obsession (C)
Of Wayward Love (C)
Oh, Dad, Poor Dad,
Mommy's Hung You In
The Closet and I'm
Feeling So Bad (B)
Oscar Wilde (C)
O.S.S. 117, Mission For
Killer (A-2)
Orhella (A-2)
Pad and How To Use It,
The (A-3)
Passionate Summer (C)
Pawnbroker, The (A-3)
Penelope (A-3)
Person in the Dunes (C)
Phaedra (C)
Picture Mommy Dead
(A-3)
Place Called Glory (A-2)</p> | <p>Plague of the Zombies
(A-2)
Plainsman, The (A-1)
Planet of the Vampires
(A-2)
Playgirl After Dark (C)
Please, Not Now (C)
Promise Her Anything
(A-3)
Project Man, The (A-2)
Psychopath, The (A-2)
Queen of Blood (A-1)
Question of Adultery (C)
Quiller Memorandum,
The (A-3)
Rape Breed, The (A-1)
Rage (A-3)
Ragulin (B)
Red Desert, The (A-1)
Red Line 700 (B)
Reluctant Astronaut, The
(A-1)
Reptile, The (A-2)
Return From the Ashes
(A-3)
Return of Mr. Moto, The
(B)
Ride Beyond Vengeance
(A-3)
Ride To Hangman's Tree,
The (B)
Rings Around the World
(A-1)
Riot On Sunset Strip (A-2)
Russian Adventure (A-1)
Sand Pebbles, The (A-3)
Sandra (A-3)
Secret Agent Super Dra-
gon (A-3)
Servant, The (A-4)
Seven Capital Sins (C)
Seven Women (B)
Seventh Dawn (B)
Shadow of Evil (A-2)
Sweet and Sour (C)
Shakespeare Wallah (A-3)
Silence, The (C)
Sleeping Car Murder,
The (B)
Slender Thread, The (A-2)
Spirit is Willing, The
Spy in Your Eye (A-2)
Spy With a Cold Nose
(A-3)
Spy With My Face (B)
Stagecoach (A-2)
Storm Center (A-4)
Strangers in the City
(A-4)
Study in Terror, A (A-3)
Swedish Wedding Night
(C)
Sweet Light in a Dark
Room (A-2)
Sweet Love, Bitter (A-3)
Taming of the Shrew
(A-2)
Tammy and
The Millionaire (A-1)
Ten Little Indians (A-3)
Tenth Victim, The (B)
The Tennessee Beat (A-1)
This Property is Con-
demned (B)
This Sporting Life (A-4)
Three Bites of the Apple
(B)
Time of Indifference (B)
Time Lost and Time Re-
membered (A-3)
Tabruk (A-2)
Too Young To Love (A-4)
Traitor's Gate (A-2)
Trompers, The (A-2)
Frunk to Cairo (A-3)
Ulysses (A-4)
Up to His Ears (A-3)
Up the Down
Staircase (A-2)
Visit, The (A-3)
Vulture, The (A-1)
Waco (A-2)
Walk, Don't Run (A-3)
Warning Shot (A-2)
Wasted Lives and the
Birth of Twins (C)
Weekend (C)
Week end at Dunkirk (A-3)
Welcome to Hard Times
(B)
Who's Up Tiger Lily? (C)
Who Killed teddy Bear?
(B)
Who's Been Sleeping in
My Bed (B)
Wild Angels, The (B)
Wild, Wild Planet, The
(A-2)
Woman in the Dunes (C)
Wrong Box, The (A-2)
You're a Big Boy Now
Young and the Willing,
The (A-4)</p> |
|--|---|---|

KEY TO RATINGS

- A-1 Morally unobjectionable for all.
- A-2 Morally unobjectionable for adults and adolescents.
- A-3 Morally unobjectionable for adults.
- A-4 Morally unobjectionable for adults, with reservations. (An A-IV Classification is given to certain films which not morally offensive in themselves require caution and some analysis and explanation as a protection to the uninformed against wrong interpretations and false conclusion.)
- B-Morally objectionable in part for all.
- C-Condemned
- R-Recommended

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

FRIDAY, APRIL 14

- 8 a.m. (12)-Man Wanted (No Classification)
 - 9 a.m. (7)-A Woman's Devotion (Adults, Adol.)
 - 4:30 p.m. (4)-Ride 'Em Cowboy (Family)
 - 6 p.m. (10)-Town of Terror (Adults, Adol.)
 - 7 p.m. (10)-Sinbad the Sailor (Family)
 - 9 p.m. (4)-all in a Night's Work (Morally Unobjectionable For Adults)
 - 11:15 p.m. (11)-Maltese Falcon (Adults, Adol.)
 - 11:30 p.m. (12)-Nora Prentiss (Morally Objectionable In Part For All)
 - 12 a.m. (4)-Five Against the House (Morally Objectionable In Part For All)
 - 12:30 a.m. (10)-Escape in the Desert (Adults, Adol.)
 - 2 a.m. (10)-The Life of Emilia Zola (Family)
- SATURDAY, APRIL 15**
- 1 p.m. (7)-O.B.I.T. (No Classification)
 - 2:30 p.m. (12)-Indianapolis Speedway (Adults, Adol.)
 - 6 p.m. (10)-Guadalcanal Dairy (Family)
 - 9 p.m. (2-5-7)-Rear Window (Adults, Adol.)
 - 11 p.m. (10)-Man With A Million (Family)
 - 11:15 p.m. (11)-Million Dollar Baby (Adults, Adol.)
 - 11:35 p.m. (12)-Night and Day (Adults, Adol.)
 - 1 a.m. (4)-Daughter of Dr. Jekyll (Morally Objectionable In Part For All)
 - 2:35 p.m. (10)-Boston Blackie and the Law (Family) Blind Adventure (No Classification) Killer's Kiss (Morally Objectionable In Part For All)
- SUNDAY, APRIL 16**
- 10:30 a.m. (2)-Fair Wind of Java (Adults,

- Adol.)
- 12 Noon (4)-Love in the Afternoon (Morally Objectionable In Part For All)
- REASON-This film tends to ridicule the virtue of purity by reason of an undue emphasis on illicit love.
- 12 Noon (7)-Medusa Against the Son of Hercules (Part I) (No Classification)
- 2 p.m. (5)-Thunder Cloud (No Classification)
- 2 p.m. (7)-Dakota Incident (Adults, Adol.)
- 5:30 p.m. (10)-Rhapsody in Blue (Adults, Adol.)
- 9 p.m. (10)-The Prize (Morally Unobjectionable For Adults)
- 11:15 p.m. (11)-Crime by Night (Family)
- 11:30 p.m. (4)-The Story of Esther Costello (Morally Objectionable In Part For All)
- REASON-Suggestive sequences; tends to create sympathy for immoral action.
- 11:30 p.m. (7)-Story of G. I. Joe (Morally Objectionable In Part For All)
- REASON-Gesture with obscene meaning; suggestive sequence.
- 11:50 p.m. (12)-The Corn is Green (Morally Objectionable In Part For All)
- REASON-False moral philosophy motivates major sympathetic characters.

- Objectionable In Part For All)
 - REASON-Suggestive lines and situations; tends to condone immoral actions.
- THURSDAY, APRIL 20**
- 8:30 a.m. (12)-Slight Case of Murder (Adults, Adol.)
 - 9 a.m. (7)-Nancy Goes to Rio (Adults, Adol.)
 - 4:30 p.m. (4)-Night Without Sleep (Morally Objectionable In Part For All)
 - REASON-Tends to condone immoral actions; light treatment of marriage.
 - 6 p.m. (10)-The Fake (Family)
 - 7 p.m. (7)-Take One False Step (Adults, Adol.)
 - 9 p.m. (4)-A Raising in the Sun (Adults, Adol.)
 - 11:15 p.m. (11)-East of the River (No Classification)
 - 11:30 p.m. (4)-They Rode West (Family)
- FRIDAY, APRIL 21**

- 8:30 a.m. (12)-Gabling Lady (Morally Objectionable In Part For All)
- REASON-Light treatment of marriage.
- 9 a.m. (7)-Rogue's March (Family)
- 4:30 p.m. (4)-Paratrooper (No Classification)
- 6 p.m. (10)-Rendezvous With Yesterday (No Classification)
- 7 p.m. (10)-Fugitive Kind (Morally Objectionable In Part For All)
- REASON-The immoral atmosphere in which the theme of this film is developed tends to outweigh its positive value.
- 9 p.m. (4)-Gay Purr-ee (Family)
- 11:15 p.m. (11)-Mid Summer's Night Dream (Family)
- 11:30 p.m. (4)-The Breaking Point (Morally Objectionable In Part For All)
- REASON-Tends to glorify immoral actions; suggestive situations and dialogue; excessive brutality.

TV Radio CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)

- 9 A.M.
TELAMIGO - Chr. 7 WCKT - Spanish language inspiration discourse.
THE CHRISTOPHERS - Ch. 5, WPTV (West Palm Beach)
- 11 A.M.
THE CHURCH AND WORLD TODAY - Chr. 7, WCKT-TV Fr. William P. Hennessy, Principal of Msgr. Pace High School, Opa-Locka, Fla., Discourse: 4, 5, 6, 9th Commandments.
- 11:30 A.M.
MASS FOR SHUT-INS - Ch. 10, WLBW-TV
- 12 Noon
PANEL DISCUSSION - Ch. 5, WEAT-TV - Local priests, rabbis and ministers participating.

(Tuesday)

- 9:30 P.M.
MAN-TO-MAN-WITHS, Ch. 2 - Interfaith discussion with a priest, a minister and a rabbi. Moderator, Luther C. Pierce, member of Ch. 2 program committee.

RADIO (Sunday)

- 6 A.M.
THE CHRISTOPHERS - WGMA 1320 Kc. (Hollywood)
- THE SACRED HEART PROGRAM - WGBS, 710 Kc. 96.3 FM.
- 6:05 A.M.
THE SACRED HEART PROGRAM
- 6:30 A.M.
THE CHURCH AND THE WORLD TODAY (REPEAT) - WGBS, 710 Kc. - Rebroadcast of TV program.
- THE SACRED HEART PROGRAM - WHEW 1600 Kc. (Riviera Beach)
- 7 A.M.
THE HOUR OF THE CRUCIFIED - WIRK, 1290 Kc. (West Palm Beach)
- WJNC, 1230 Kc. (West Palm Beach)
- WHEW 1600 Kc. (Riviera Beach)

Meeting Will Discuss Race

EVANSTON, Ill.—(RNS) — Racial revolution and the role of the inner city priests in it will be explored at a national conference scheduled here April 25-27.

The meeting, co-sponsored by the Catholic Clergy Conference on the Interracial Apostolate and the National Catholic Conference for Interracial Justice, will have as its theme, "The Ministry, the Inner City and the Racial Revolution."

Dr. Benjamin Payton, director of the Department of Social Justice for the National Council of Churches, will open the conference with an address on "The Role of the Ministry and the Powerlessness of the Poor."

- WESH 2 (Daytona-Orlando)
- WTVI 4 (West Palm Beach)
- WPTV 5 (West Palm Beach)
- WCKT 7 (Fort Myers)
- WLBW 10 (Fort Myers)
- WINK 11 (Fort Myers)
- WEAT 12 (West Palm Beach)



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Burton, Liz Stealing 'Shrew'?

By RUSSELL SHAW

The Richard Burton-Elizabeth Taylor version of "The Taming of the Shrew" is lively, handsome and a good deal of fun, but it left me feeling a little uneasy — or at least unsatisfied — for several reasons.

The most commonly heard complaint about the film is that it just "isn't Shakespeare," though I must confess that I am not entirely sure what that means. Presumably it refers in large part to the fact that a lot of Shakespeare's lines have been cut and a lot of illustrative "action" has been added.

Neither, however, seems to me a necessarily bad thing for a cinematic version of a play, which ought properly to give relatively greater emphasis to the visual and relatively less to the verbal.

NOT SHAKESPEARE
A more central but also more ambiguous interpretation of the criticism that it "isn't Shakespeare" is that the film is at variance with the author's spirit and intention. This may be true for all I know, but in the nature of things it is the sort of assertion that can hardly be verified.

Anyway I'm not sure that Shakespeare himself would have raised the point. As a writer who kept at least one eye pretty steadily fixed on the box office receipts, he doesn't impress one as the sort to have quibbled about fidelity to the "spirit" of the play, provided the cash customers were happy.

Maybe then my personal difficulties with the film are based on grounds the au-

thor himself would have judged quibbles. But I can't refrain from stating them.

First off, then, I have a basic objection to the whole notion of the theatrical "vehicle" — as "The Shrew" most certainly is made to be in this instance and has been for many performers before the Burtons. Perhaps it's reactionary prejudice, but I can't help feeling that a production that emphasizes the actors over the script is putting the cart before the horse.

Actors no doubt feel otherwise — and audiences often enough seem to agree with them — but I continue to believe that what counts in the theatre (and the movies) is first of all the drama, with actors serving as interpreters but not the primary objects of attention and interest.

In this version of "The Shrew," by contrast, one never has the least doubt that Mr. Burton and Miss Taylor are what really count, with the play itself standing in a decidedly subordinate position. That is perhaps understandable with this particular play, for as Shakespeare goes it isn't really one of his better efforts. And, as noted, the Burtons are neither the first nor probably the last performers to act it in this way. But still it did leave me with a slightly off-center, unbalanced feeling.

So, for that matter, did the physical production, which, while undeniably lavish and often quite beautiful, is also rather smothering and distracting. Director Franco Zeffirelli has gotten his cast up in some marvellously handsome cos-

tumes and set them down in some splendid Italian Renaissance halls and banquet rooms. But after a couple of hours of exposure to such weight prodigality, one begins to feel stifled and surfeited. A few less yards of cloth would, I think, have done wonders for the overall tone of the whole affair.

audience, most of whom have not studied the text carefully and many of whom may never have been exposed to it in any form before.

To a great extent this is achieved through a lot of outrageous physical comedy — mugging, slapstick and what have you. Again, the purists may say this isn't Shakespeare, but that is true of almost anything an actor or director adds to the bare bones of a script. In any event, it works here most of the time, and given this particular play — which absolutely demands broad playing and farcical action — I see no reason to object.

NOW THE POSITIVE

So much for the negative side. On the positive side I think it can fairly be said that the film is about as successful as any production is ever likely to be in making the play a meaningful and entertaining experience for a large contemporary



"Oh, dear! He chewed up his application!"

Quickie Film Reviews

CLASS A-1 Family

THE MIKADO — Gilbert and Sullivan's timeless comic operetta. Mikado's Son defies father, romances Yum-Yum, his true love, in a wonderful world of Japanese make-believe, taken over from the stage but nonetheless enchanting. Pleasant story, lovely costuming, wit, laughter and song by the D'Oyly Carte Opera Co., provided excellent entertainment for everyone.

THE ENDLESS SUMMER — Beautifully photographed color film about the sport of surfing the world. Has surprising general interest. Produced, directed, photographed, edited and narrated by young Bruce Brown, who obviously knows all there is to know about pleasures of owning a surfboard and infects the film with his own enthusiasm and humor.

CLASS A-3 Morally Unobjectionable For Adults

THE SAND PEBBLES — Three hour color epic, and always serious and sometimes grim study of the causes and effects of intervention by one country in the affairs of another. Concerns the crew of an American gunboat assigned to protect U.S. commercial interests in China (1926) during a time of social and political unrest. Director Robert Wise has managed to sustain suspense almost to the end of this perhaps overlong film. Women may find the going rougher than will men. Joseph MacDonald's panoramic location photography, Jerry Goldsmith's musical score and key performances by Steve McQueen, Mako, Richard Attenborough and Simon Oakland are outstanding.

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Comisión Para Justicia y Paz Debe Complementar la Encíclica

Ciudad del Vaticano—(NA)—El Papa Paulo VI, a través de la nueva encíclica, Desarrollo de los Pueblos, hace "un solemne llamado para una acción concreta hacia el desarrollo integral del hombre, y el desarrollo solidario de la humanidad". La Comisión Pontificia para la Justicia y Desarrollo debe instar al pueblo de Dios para reforzar, iniciar y llevar a cabo esta "acción concreta" que ha sido invocada por el Papa en escala mundial.

En la parte inicial de la encíclica, el Papa menciona la causa por la que ha establecido esta Comisión. La Comisión debe complementar su encíclica. Ella debe hacer que su palabra se haga carne en el hombre y en la sociedad.

El programa inicial de la Comisión Pontificia está siendo formulada actualmente. La primera reunión de este nuevo organismo será realizada en el Vaticano,

del 18 al 25 de abril. Con su llegada en este especial momento, la encíclica aporta una invalorable nueva luz e inspiración a este joven organismo de la administración central de la Iglesia.

Entre las diversas demandas hechas por el Papa en la nueva encíclica, resalta algunas que se adaptan muy bien a los programas a los cuales la Comisión les ha de dar prioridad. El siguiente breve comentario sobre alguno de éstos no compromete de ningún modo a la Comisión, la cual, tal como se ha dicho antes, se reunirá este mes de abril por primera vez. Estos son mis puntos de vista.

Lo básico, tanto en la demanda del Papa como en el programa de la comisión, es el de construir un mundo. Los paliativos son inadecuados. Las tiras curativas no pueden rehacer los huesos rotos. Nuevas estructuras, nuevos órganos son necesarios para construir un mundo.

Consecuentemente, el Santo Padre hace un llamado para la creación de un nuevo fondo mundial para el desarrollo "constituido con parte del dinero que se gasta en armamentos". Recursos de gran magnitud han de ser necesarios.

La encíclica no señala una cifra, pero una suma anual en el orden de 10 a 20 billones de dólares para cada uno de los próximos años, aumentados de acuerdo a la demanda que plantea el progreso de las naciones en desarrollo, es lo que debería tenerse en mente. El Banco Internacional para la Reconstrucción y el Desarrollo (generalmente llamado Banco Mundial) ha hecho cálculos sobre estas necesidades, las cuales se aproximan a dicho nivel; y lo mismo ocurre con los programas de desarrollo de las Naciones Unidas.

Fondos de esta magnitud tienen que ser suministrados mediante impuestos. De tal modo que será posible que la Comisión promueva una campaña de tributación mundial para financiar el fondo mundial, o por lo menos para conservar los impuestos a los niveles actuales si es que "algo gotea" de los presupuestos nacionales y de los gastos por armamentos.

Refiriéndose al desarme el Papa Paulo pide "que cada uno examine su conciencia. . . Y pregunta: ¿Estará listo a pagar altos impuestos a fin de que las autoridades públicas puedan intensificar sus esfuerzos en favor del desarrollo?"

Un segundo problema es la cuestión de equidad en las relaciones comerciales. Las 80 naciones menos industrializadas reclaman ahora la reestructuración de las fuerzas económicas del mundo de tal modo que el comercio llegue a favorecer antes que obstaculizar su propio desarrollo. La nueva encíclica apoya la posición básica de esta empobrecida dos-terceras partes de la familia humana.

Durante la pasada década el balance comercial de las naciones pobres ha declinado en un 16 por ciento en cuanto a la cancelación del importe de la ayuda exterior. Actualmente el trabajador especializado de cualquier ciudad rica como Milán, Smolensk, Tokyo, Stuttgart, París o Detroit obtiene de 10 a 20 veces más en una hora por su trabajo que lo que logra el trabajador en las naciones no industrializadas. Y la diferencia va aumentando; la brecha continúa ensanchándose.

El Santo Padre propone medidas; la Comisión para la Justicia y la Paz deberá esforzarse por ponerlas en práctica, para que se proporcione "una cierta igualdad de oportunidad" en el mundo de los negocios como un objetivo a largo plazo.

Una tercera consideración es la referente a las operaciones comerciales realizadas por grandes empresas en las naciones en desarrollo.

La ayuda y el comercio son los mayores medios por los cuales las naciones empobrecidas pueden adquirir el capital, equipo, habilidad técnica y experiencia administrativa para hacer posible sus propios progresos económicos. Otra importante forma es mediante la presencia de empresas, tanto de administración particular o mixta, que podrían contar con participación del gobierno, bajo condiciones satisfactorias que impidan el peligro de un nuevo colonialismo económico.

Estos son tres de los siete puntos que pueden ser considerados con prioridad por la Comisión bajo la especial inspiración de la encíclica. Otros cuatro puntos serán revisados en la continuación de este artículo la semana entrante. Otros también son posibles. Pero lo más importante es el desarrollo de una teología adecuada a las nuevas demandas del mundo de hoy y el ingreso de esta teología dentro de las corrientes principales de la vida espiritual e intelectual de la Iglesia.

Oración a la Virgen de la Caridad

Virgen Mambisa:

A Cuba queremos volver, a romper las cadenas opresoras que hoy te atan en Tu Santuario Único: El Cobre. Y estamos dispuestos a volver en la forma que tú demandes.

Porque nuestros hermanos cesen de sufrir en la Isla Mártir y por el pronto regreso, elevamos esta oración a Ti, Virgen Amantísima de la Caridad del Cobre, Santa Patrona de Cuba y del exilio, que ayer salvaste de la furia de la tempestad a los tres Juanes y hoy has salvado a tu pueblo salvando a miles y cientos de miles, quienes gracias a tu intercesión han podido llegar por mar o por aire, al desierto.

A Ti levantaremos un monumento en tierras extranjeras pero hospitalarias, para mostrarle al mundo la nobleza especial que Tú, Madre Amantísima, pusiste en el alma de todo el que nació

bajo tu manto. Y en esa piedra quedará grabado con caracteres de eternidad, nuestro amor a Dios, nuestra devoción por Ti, nuestra fe inquebrantable en la libertad y la gratitud de un pueblo, que por ser hijo tuyo, no se resignará jamás a vivir esclavo.

Un pueblo que llevándote a Ti en el alma como ideal y bandera volverá a su patria querida, aunque muera en el empeño.

Y mientras, quiere perpetuar en esta tierra que no es la suya, una estructura perenne de enseñanza que quedará para las generaciones futuras como templo vivo del momento más dramático que ha vivido Cuba. . . y para que todos te conozcan. Madre y Salvadora, enclavada en el centro de un monumento Cubano de fe, libertad y gratitud.

Oración del Comité Ejecutivo para la construcción de un monumento en Miami a la Virgen de la Caridad, Santa Patrona de Cuba. (Con aprobación eclesialística).

'Naciones Ricas Deben Tener Conciencia Acerca de la Justicia y el Desarrollo'

San Juan, Puerto Rico — (NA)— El presidente de la Pontificia Comisión para la Justicia y la Paz, cardenal Mauricio Roy, dijo en la Cámara de Comercio en esta ciudad que los cristianos de las naciones industrializadas deberán ser movidos por la educación y la motivación a formar una conciencia nacional referente a la justicia y al desarrollo.

Añadió que en esa forma, los ciudadanos, contribuyentes y electores, apoyarán los programas de ayuda extranjera que experimentan creciente dificultad en asegurar un presupuesto anual adecuado.

"Sin embargo —dijo— estas son materias domésticas que deberán realizarse dentro de los límites de cada nación, y bajo el liderazgo de la Iglesia de esa nación, en colaboración con todas las comunidades cristianas y hombres de buena voluntad."

El cardenal Roy se pronunció en ese sentido duran-

te la conferencia inaugural del Instituto para la Justicia y la Paz del Centro Interamericano Larrain de la Universidad Católica de Puerto Rico. Este Instituto es el primero en crearse en el mundo después de la constitución de la Comisión para la Justicia y la Paz efectuada en fecha reciente por el Papa Paulo VI.

"La justicia, el desarrollo y la paz—añadió a continuación—vienen a la existencia principalmente mediante las estructuras de la sociedad secular, las instituciones económicas, políticas, educativas, financieras, comerciales y culturales que integran la comunidad humana."

"Obviamente entonces — señaló— el papel de los laicos es de la mayor importancia. Los ciudadanos que hacen y dirigen el comercio y el trabajo, la política y el gobierno, las comunicaciones y las artes, las profesiones y las ciencias, es-

tos dirigentes seculares, jugarán un papel sobresaliente y vital para encarnar a Cris-

to en nuestra sociedad para la justicia, el desarrollo y la paz.

Santoral de la Semana

DOMINGO 16, Santa Engracia. Nativa de Portugal, marchó a Zaragoza, donde estalló la sangrienta persecución de Daciano contra los cristianos. Horriblemente torturada falleció en el año 304 a consecuencia de las heridas recibidas en defensa de la fe.

LUNES 17, San Aniceto.— Este Papa, sirio de nacimiento, sucedió en el pontificado a Pío I en 157. Defendió la fe cristiana que se expandía por todo el imperio romano.

MARTES 18, San Apolonio. Senador romano, gran conocedor de filosofía y sagradas escrituras, se convirtió a la fe. Acusado por un esclavo fue llevado a juicio, defendiendo con valor el cristianismo. Sufrió el martirio por decapitación en el año 186.

MIERCOLES 19, San Leon IX, Elevado al pontificado en el 1048, demostró energía en hacer austeras las costumbres de su tiempo. Se o-

puso a la relajación de las leyes del celibato.

JUEVES 20, San Marcelino de Embrun. Activo evangelizador de Francia en el Siglo IV, tuvo que ir al exilio por la persecución de los herejes arrianos, muriendo mientras estaba desterrado por la defensa de la fe.

VIERNES 21, San Anselmo. Arzobispo de Canterbury, Inglaterra, luchó tenazmente contra las pretensiones del Rey Guillermo II que atacaba los derechos de la Iglesia. Su actitud lo condujo al exilio hasta que finalmente fue reinstalado en su sede. Murió en 1,109.

SABADO 22, San Sotero y San Cayo. Gobernaron la Iglesia a un siglo de distancia uno de otro. Sotero (166-174) se distinguió por su caridad muriendo mártir. Cayo, en cambio, fue papa en tiempos de paz (282-295).

CINE-GUIA

Por Alberto Cardelle

TOWER: "Operación Eichman" — Hace sólo algunos años tuvo conocimiento el Servicio Secreto Israeli del que el oficial alemán Adolf Eichman, sobre el que pesaba la acusación de haber enviado a la muerte a millares de judíos en diferentes campos de concentración, se refugiaba en la Argentina. Adiestraron un grupo comando que fué el encargado de secuestrar, dentro de territorio argentino, a Eichman. Una vez apresado le fué seguido un sensacional proceso siendo condenado a morir en la horca. Sobre el anterior suceso, real y contemporáneo, está basado el filme "Operación Eichman" y trae a la pantalla toda la acción que lo caracterizó. Clasificación Moral: A-3 (Mayores). "After the Fox." — Comedia simpática interpretada por Peter Sellers. Clasifica-

ción Moral: A-2 (Jóvenes). HIALEAH: "Cada Noche Un Amor." Realizada por Ladislao Vajda, director de origen húngaro, con excelentes películas realizadas tales como la inolvidable "Marcelino, Pan y Vino" y la documental "Tarde de Toros" esta película "Cada Noche Un Amor", con buena calidad filmica, nos muestra la tragedia de las jóvenes que caen en manos de los infamantes tratantes de blancas. Tema delicado que exige criterio formado. Clasificación Moral: A-4 (Mayores con reparos). "El Ultimo Cuplé". Película dirigida por Juan de Orduña y protagonizada por Sarita Montiel. Clasificación Moral: A-3 (Mayores). TRAIL y TIVOLI: "Su Excelencia." Película de Mario Moreno (Cantinflas). Por Clasificar.

Misas Dominicales en Espanol

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 ST. PETER and PAUL, 900 S.W. 26 Rd. 8:30 A.M., 1 P.M., 7 y 8 P.M.
 ASSUMPTION ACADEMY, 1517 Brickell Ave. 12 P.M.
 ST. JOHN BOSCO, 1301 Flagler St. 7, 10 A.M., 1, 6 y 7:30 P.M.
 GESU, 118 N.E. 2 St. 5:30 P.M.
 ST. MICHAEL, 2933 W. Flagler. 10:45 A.M.
 ST. HUGH, Royal Rd. y Main Hwy., Coconut Grove 12:15 P.M.
 ST. TIMOTHY, 5400 S.W. 102 Ave. 12:30 P.M.

ST. DOMINIC, N.W. 7 St. 59 Ave. 1 P.M., 7:30 P.M.
 ST. BRENDAN, 87 Ave. y 32 St. S.W. 6:45 P.M.
 ST. AGNES, Key Biscayne. 10 A.M.
 LITTLE FLOWER, 1270 Anastasia, Coral Gables. 9:15 A.M. y 12 M.
 ST. JOHN THE APOSTLE, 451 E. 4 Ave., Hialeah. 6:30 P.M.
 INMACULADA CONCEPCION, 68 W. 42 Pl., Hialeah. 12:45 y 7:30 P.M.
 ST. BERNARD MISSION, W. 16 Ave. y 60 St., Hialeah. 10 A.M.
 ST. PHILIP BENIZI, Belle Glade. 12 M.
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Reanúdanse los Cursillos

Después de un receso de varios meses debido a la falta de un local adecuado, se reanuda en la Diócesis de Miami los Cursillos de Cristiandad en Español, estando anunciada la clausura del Cursillo número 44 para pasado mañana domingo, a las 7 p.m. en la iglesia del Corpus Christi. Este cursillo se está efectuando en locales antiguos al Christopher Columbus High School. Desde su fundación en la Dió-

cesis de Miami, más de dos mil hombres y mujeres han participado en estas jornadas de tres días.

El próximo domingo, pues, volverá a escucharse en la iglesia del Corpus Christi, el vibrante "De Colores," entonado por centenares de hombres y mujeres que experimentaron esas jornadas de renovación cristiana anteriormente, dando la bienvenida a los nuevos cursillistas.

Ayuda de San Vicente

Ropas, Muebles y otros efectos por más de 19,000 dólares fueron entregados a familias necesitadas durante el pasado año por el establecimiento asistencial de la Sociedad de San Vicente de Paul. Más de 9,000 dólares en esos efectos fueron distribuidos a refugiados cubanos. Además, otros artículos por valor de \$7,600 fueron entregados a distintas agencias de servicio social. Nueve toneladas de ropas fueron donadas a los trabajadores migratorios del Sur del Condado de Dade.

Cine Club en San Juan Bosco

"Cantando en la Lluvia" una fina película, será exhibida, dentro del Ciclo "El Cine-Norteamericano: La Comedia Musical," en el Cine Club de la Iglesia de San Juan Bosco el próximo Sábado 22 de Abril comenzando a las 8:00 p.m.

Interpretada por Gene Kelly, Cyd Charisse y Donald O'Connor y dirigida por Stanley Donen tiene su acción, llena de deliciosas canciones, en los años dorados en que Hollywood cambió del cine mudo al hablado.

"Cantando en la Lluvia" casi clásica en su género, posee excelentes y llenos de colorido números coreográficos bajo la experta dirección de Gene Kelly.

La donación, como siempre de 25 centavos.

Becas del Biscayne College

El plantel de estudios superiores Biscayne College, de Miami, ofrece cuatro becas para los alumnos de los high schools católicos del sur de la Florida. La oportunidad de optar por estas becas termina el 15 de abril, sábado, y los interesados deben acudir a la oficina de admisión de esa universidad, en el 16400 NW 32 Ave.



...et Orbi

Restauración Catedral de San Juan.

La histórica catedral de San Juan, Puerto Rico, una de las primeras del continente americano, está siendo restaurada con el asesoramiento de la Junta Arquidiocesana de Arte Sacro y siguiendo las normas conciliares. La restauración ha comenzado con la remoción de las partes accesorias del altar mayor, cuya mesa no es la primitiva y fue traída rota en 1947. Esta mesa será reemplazada por una pieza entera de mármol auténtico de Carrara. Con la reforma del altar se permitirá la celebración de la Misa de cara al pueblo y el uso de la sillería del coro. El altar era de ladrillo con delgadas lascas de mármol cubriéndolo.

Males del Mundo son originados por falta de caridad.

El arzobispo de México, monseñor Miguel Darío Miranda, dijo recientemente que todos los males que padece la humanidad tienen como raíz profunda la ausencia de la caridad y amor fraterno. Añadió que la falta de amor entre los hombres hace infeliz a la humanidad, e hizo una exhortación a los cristianos para que como miembros del cuerpo místico de Cristo, practiquen la caridad, reina de las virtudes.

Presos en la Legión de María.

Una docena de presos han llegado a integrar la Legión de María de Montevideo, Uruguay. Esta organización cuenta ahora con tres mil miembros activos y unos ocho mil auxiliares que acompañan espiritualmente las actividades del movimiento. La actividad más generalizada de los legionarios se cumple entre las mujeres de la calle, en los hospitales y en las cárceles. En colaboración con la Obra Santa María—confiada a religiosas— los legionarios ayudan a volver a la vida ordenada a las mujeres de la calle. La Obra Santa María es un pensionado de reeducación y rehabilitación.

Piden a Capuchinos seguir evangelizando Venezuela.

El gobierno venezolano ha solicitado a los misioneros capuchinos de la provincia religiosa de Castilla, España, por contrato prolongado, que sigan "civilizando y evangelizando" a las tribus indígenas de dos grandes zonas del oriente y del sur del país, lindantes con las fronteras de Guayana y Brasil. En estas zonas los misioneros tienen atribuciones civiles de administración y de vigilancia, además de las religiosas. La comunidad de sacerdotes capuchinos que realiza su labor apostólica en varias parroquias de esta diócesis de Miami, pertenece también a la provincia de Castilla, la misma de los misioneros que tan importante labor realizan en Venezuela.



Obispo Carroll Bendice Nueva Iglesia de La Belle La Misión Nuestra Señora Reina de los Cielos

Bendecida Iglesia de La Belle

La iglesia Nuestra Señora Reina de los Cielos fue bendecida el pasado sábado por el Obispo Coleman F. Carroll en el poblado de La Belle, un área de considerable feligresía de habla hispana.

En la zona de La Belle e Immokalee se encuentran estacionados unos tres mil trabajadores migratorios en su mayoría texanos de origen hispano, mexicanos y puertorriqueños.

El Templo, de sobria y bella presencia se terminó de construir en cuatro meses. Tiene capacidad para 250 personas, teniendo la disposición de un salón adicional que puede acomodar ciento cincuenta personas. Su extensión de pared a pared es de 3995 pies cuadrados, ocupando todo el terreno construido una extensión de 5,100 pies cuadrados.

Es administrador de la misión de Padre Emiliano Ordax, sacerdote español que anteriormente había trabajado en Camagüey, Cuba, de donde vino a Miami al inicio de la persecución religiosa en ese país. Aquí ha trabajado siempre en el apostolado de los trabajadores migratorios de habla hispana.

La nueva iglesia fue construida por el arquitecto guatemalteco René Valladares.

Entre los asistentes se encontraban el alcalde de La Belle, L. J. Nobles y el cónsul general de México en Miami, Rafael Reyes Spindola.

El Obispo Carroll presidió las ceremonias inaugurales impartiendo su bendición al nuevo templo. Luego ofició la primera misa que se decía en esa iglesia y al final pronunció breves palabras. Felicitó a los residentes del área por la nueva iglesia y a la vez les pidió elevaran oraciones al Altísimo en señal de agradecimiento por haber podido inaugurarse esta casa de Dios. En nombre de la Diócesis agradeció a todos los que habían ayu-

dado en el proyecto y reafirmó que sólo el esfuerzo combinado de todos, y no de un grupo en particular, era ca-

paz de lograr un fruto mejor. Terminó afirmando que era un gran día para aquella comunidad.

The VOICE

En Español

Participación Seglar Impulsará Apostolado en Latinoamérica

Ciudad del Vaticano (NA) — La "Semana Europea para la Ayuda Apostólica a América Latina," recientemente celebrada en Madrid, afirmó que "la ingerencia del laico cristiano en el mundo subdesarrollado será garantía de un cambio rápido, fundamental y completo en las estructuras básicas de Latinoamérica," según una comunicación llegada a esta ciudad.

En los medios vaticanos se informó que el principal objetivo que se propone la Santa Sede, organizando la cita para ayudar a América Latina, es el de realizar un esfuerzo común de todas las organizaciones eclesásticas europeas para responder a la exigencia creciente

de sacerdotes en los países latinoamericanos, cuya necesidad actual, según determinan en el Vaticano, es de alrededor de cincuenta mil.

También se dijo que la elección de Madrid, en la primera fase organizativa de este nuevo empeño de las conferencias episcopales europeas, proviene del hecho de que en España funciona desde hace tiempo la "Obra de Cooperación Apostólica Seglar Latinoamericana," que ya adiestró y envió a Sudamérica algunos centenares de misioneros seglares.

En España funciona asimismo, desde hace tiempo, un "instituto para la Adaptación Pastoral Latinoamericana," que organiza unos

tres cursos anuales destinados sobre todo a religiosos y religiosas.

Acerca del esfuerzo realizado hasta ahora, respecto a la Conferencia Episcopal Española, se señala que concretando el "Plan del Papa Juan XXIII" se enviaron hasta ahora, desde España a América Latina, unos 1,600 sacerdotes diocesanos, los cuales son asistidos por la "Obra de Cooperación Hispano-Americana."

La declaración final, emitida al término de la Semana, fue tomada de la tesis del Centro de Investigaciones Sociales de Chile, aprobada por la mayoría de los participantes.



Fiesta Panamericana

Una "Fiesta Panamericana" a beneficio de los trabajadores migratorios del Sur de la Florida tendrá lugar hoy, viernes 14, a las 8 p.m. en el Auditorium del Barry College.

Estudiantes del Barry College y miembros de otras organizaciones ofrecerán un animado programa del folklore latinoamericano, con trajes típicos de esos países. El elenco artístico representará numerosos países, pueblos y culturas.

ESTUDIANTES del Barry College y del Colegio Booker T. Washington, ensayan su participación en la fiesta panamericana que tendrá lugar hoy viernes en el Barry College.

El Año de la Fe

por LUIS ALESSIO

ROMA —(NA)— Durante la cuarta y última sesión del Concilio el Papa había anunciado el propósito de conmemorar el XIX centenario del martirio de los apóstoles Pedro y Pablo en el año 1967. El 22 de febrero de 1967 publica la Exhortación Apostólica "Petrum et Paulum" en la que exhorta a los obispos a promover una devota celebración de la memoria, 19 veces centenaria, del martirio de dichos apóstoles. En el mismo documento se afirma que la fecha de estos acontecimientos no puede ser fijada con seguridad en base a los documentos históricos que se poseen. Por eso el Papa, dejando a la discusión de los eruditos la determinación precisa de dicha fecha, elige el año presente, siguiendo el ejemplo de Pio IX que conmemoró el martirio de San Pedro en 1897.

Se une ahora la celebración del martirio de San Pablo, por quien el Papa actual profesa una singular devoción. "Hemos subido a la cátedra de Pedro con el nombre y, Dios quiera también, con algo del espíritu del Apóstol de las Gentes", había dicho en su primera encíclica. La invitación se dirige también a "todos los

hermanos que, si bien no aún en plena comunión con Nos, se honran sin embargo del nombre cristiano y son felices cultores de la memoria y del espíritu de los dos apóstoles".

Según el documento, el centro de la celebración debe consistir en una auténtica profesión de fe. Una profesión de fe "individual y colectiva, libre y consciente, interior y exterior, humilde y decidida". El acento puesto sobre la fe es la característica más notable del documento. El papa ya lo había expresado en su discurso de Navidad a los cardenales. Ahora afirma que el centenario debe ser "el año de la fe". La conmemoración es una feliz ocasión para que el pueblo de Dios retome "la exacta conciencia de su fe, para reavivarla, para confirmarla, para purificarla, para confesarla."

¿Cuales son los motivos que inducen a radicar la conmemoración en la profesión de la fe?

Sin duda hay una relación directa con la persona de los apóstoles conmemorados. La Exhortación invita a profesar "la misma fe que de ellos hemos heredado". Pero

el acento está puesto en que "la hora presente" acusa una gran necesidad de la fe. En un vigoroso párrafo se describe la inclinación del mundo moderno al olvido y a la negación de Dios y las lógicas consecuencias morales y sociales que trae consigo la decadencia religiosa. Y mientras "se disminuye el sentido religioso entre los hombres de nuestro tiempo privando a la fe de su fundamento natural—prosigue el documento— se han introducido, aquí y allá en el campo de la doctrina católica, opiniones exegéticas y teológicas nuevas, muchas veces tomadas de audaces pero ineptas doctrinas filosóficas".

En una de las afirmaciones más serenas de su Pontificado, Pablo VI expone las características de dichas opiniones: pretexto de adaptación al mundo moderno, desprecio del Magisterio de la Iglesia historicismo radical, abandono del carácter histórico de la Sagrada Escritura. Sin duda es una advertencia que ha de ser meditada. Pero que asume características de exhortación positiva: "Nos dirigimos una particular exhortación a los estudiosos de la Sagrada Escritura y de la Teología para que contribuyan con el magisterio jerárquico de la iglesia a preservar la verdadera fe de todo error, a penetrar

sus insondables profundidades, a explicar rectamente el contenido, a proponer los sanos criterios de estudio y de divulgación".

Sería inadecuado interpretar el documento como un freno a la investigación científica, ni menos como una prohibición en la búsqueda de nuevas formulaciones. Y es que el año de la fe viene a "diferenciar nuestra fe en su auténtico significado, a estimular el estudio de las doctrinas enunciadas por el reciente Concilio, y a apoyar el esfuerzo del pensamiento católico en la búsqueda de nuevas y originales expresiones fieles al 'depósito' doctrinal de la Iglesia."

Son dignos de notarse los acentos de profundidad y de interioridad que adquiere la celebración centenaria al consistir en la profesión de fe. El núcleo de la conmemoración lo constituirá un inmenso coro— la Iglesia esparcida a los cuatro vientos— que responde con su fe a la Palabra del Señor. El Credo de la asamblea litúrgica o de la familia cristiana, de las comunidades de Oriente o de Occidente, de la escuela o del hospital, será verdaderamente el Símbolo de la única fe del Pueblo de Dios. De una fe que es asentimiento, afirmación, donación y compromiso.

Palabra Eterna

Por Monolo Reyes

"El cielo y la tierra pasarán... pero mis palabras no pasarán".

Así dijo Jesucristo, el Hijo de Dios, en su efímero paso por la Tierra.

Hace dos mil años, estas palabras inmortales fueron pronunciadas. Y en ese largo periodo de tiempo, los hijos del mal han tratado por todos los medios imaginables de acabar con la palabra de Dios, y su sosten en el mundo, la Iglesia.

Pero en cada nuevo ataque el mal es derrotado y la Iglesia victoriosa, más fuerte que la vez anterior.

En las catacumbas romanas, los cristianos eran perseguidos por su fe, por su amor a Cristo. Tenían que esconderse y verse en esas cuevas bajo tierra, so pena de morir en medio de horribles tormentos si eran descubiertos. Pero poco pudieron hacer los hijos del mal, poco pudo hacer el imperio más poderoso de la época antigua contra la palabra de Dios.

Transitoriamente los ateos, los paganos, lograron opacar la verdad. Pero sólo por poco tiempo. Claro está que en ese periodo hubo sangre, odio, muerte entre hermanos. Familias enteras fueron divididas, otras aniquiladas en las arenas sangrantes del Circo Romano.

Familias enteras, padres, madres e hijos pequeños aún de brazos fueron llevados al medio del Circo Romano, con una plaza llena de público que aullaba pidiendo muerte.

Y los padres y las madres y los pequeños hijos, cantando gloria a Dios, dando Vivas a Cristo Rey... afrontaron la muerte horrorosa de ser destrozados por los afilados colmillos y las garras monstruosas de leones, tigres y panteras hambrientas.

Muchos creyeron que el Cristianismo había terminado. Todo lo contrario. Por cada Cristiano que moría, se levantaban miles. Y con la sangre de los mártires, que nunca se derrama en vano, la palabra de Dios, recibía un bautismo inmortal.

Al fin, el Cristianismo venció, sin más armas guerreras que la Palabra de Dios. Si más armas guerreras que el amor a Dios. Y con todo estrépito, el esplendor del más poderoso imperio de la antigüedad, el imperio romano de los Césares, se vino abajo. Porque la palabra puede más que la espada. Maxime si es la Palabra de Dios.

Hace pocos días acaba de darse un ejemplo único que la palabra de Dios, jamás morirá.

Desde el año 1917 en que ocurrió la Revolución Rusa, casi dos generaciones completas de soviéticos han crecido sin haber conocido el contenido de la Biblia.

En la Unión Soviética se ha estado imponiendo en las mentes nuevas, en las mentes de los hijos del pueblo ruso, el carácter ateo de la vida. O sea, vivir sin la creencia en Dios, vivir sin fe.

En la Unión Soviética no hay escuelas dominicales de Catecismo y las materias religiosas están terminantemente prohibidas en las escuelas...

Sin embargo, hace solo dos días, llegó una noticia desde Moscú, por el cable internacional que informaba, que por primera vez en 50 años desde la Revolución Rusa de 1917, la Unión Soviética ha permitido ahora la publicación de un libro titulado: "La Torre de Babel" todo en poesía. Dicho libro contendrá muchos de los pasajes del Antiguo Testamento tales como la inundación del mundo y el Arca de Noé, la Torre de Babel y la Historia de David y el Gigante Goliath.

El libro ha sido hecho por Kornei Chokovsky de 85 años que está reputado como el más famoso escritor-poeta para la niñez rusa.

Hace un año el Kremlin permitió la publicación de un libro para adultos, hecho por un escritor polaco que narra las historias bíblicas en prosa.

Pero al permitirse que la niñez soviética lea los pasajes del antiguo testamento se le está abriendo el mundo de la palabra de Dios a esta nueva generación.

Cincuenta años han tenido que pasar, cincuenta años de horror y negrura, en que los niños soviéticos no conocieron jamás, lo que nuestros hijos de América, saben desde que casi abren los ojos a la realidad de la vida. Es que Dios escribe sus rectos designios con líneas torcidas. Y solo El, en su maravillosa grandeza celestial, conoce todas las respuestas de la vida, y de la muerte.

Pero todo esto lleva a decirle al mundo que la palabra de Dios ha triunfado nuevamente.

Que la luz divina de la verdad ha rasgado el velo de oscuridad impuesto a través del silencio durante medio siglo en una nación.

Todo esto lleva a decirle a quienes se oponen a la verdad de Dios, que no triunfarán, que jamás podrán vencer: Porque ya lo dijo Cristo: "El cielo y la tierra pasarán, pero mis palabras no pasarán."



Los Líderes

El Concilio Vaticano II ha dado la voz de alerta y señalado nuevos derroteros al mundo cristiano. Y entre otros, uno de los problemas más urgentes que confronta ha dicho que es la falta de sacerdotes y de líderes o apóstoles seculares.

Sobre ambos temas ha lanzado dos documentos magníficos. Siguiendo sus luces, hemos escrito ya varios artículos al respecto; pero creemos que es necesario que la cristiandad los conozca mejor, para que todos podamos cumplir nuestros deberes con más responsabilidad en el momento presente que vivimos. Cada cual de nosotros carga con su parte correspondiente en la tarea de hacer de estemundo nuestro, de hoy, otro mejor, y preparar una nueva generación, quedé un paso adelante en la construcción de la ciudad terrenal, según los planes de Dios, que es la manera de llegar a la ciudad celestial, a la cual aspiramos como meta final, a través de nuestra colaboración con Dios durante nuestra corta existencia en la comunidad mundial.

Ya San Gregorio Magno decía que la obra de los obreros era trabajar por la salvación de los demás. La obra más sublime de la santidad es el apostolado por las almas. No puede haber santidad sin dedicación total y fervorosa a hacer que los demás conozcan la verdad que salva, el mensaje de amor de Dios, muerto en la cruz para la redención de los hombres. Y no puede haber apostolado sin santidad. Por eso, decíamos que, según el Concilio, el cristiano es, ipso facto, llamado al honor del derecho y obligación del apostolado, y, que, por tanto, o somos apóstoles o apóstatas de nuestra vocación de cristianos. En una palabra, no podemos ser cristianos sin ser apóstoles.

Antes de subir a los cielos Jesucristo dió el orden de evangelizar, ser testigos de El hasta los confines de mundo, no solo a los apóstoles, sino a todos los que estaban con El en el Huerto de los Olivos, y el Espíritu Santo descendió igualmente, como viento, lenguas de fuego y trueno sobre toda la asamblea de los primeros fieles, reunidos con la Virgen María y con los Once en el Cenáculo de Jerusalén. Y todos ellos se convirtieron

en testigos de las maravillas de Dios, cada uno, según el don que había recibido del Espíritu Santo, que los teólogos llaman gracias gratis dadas, siempre desde luego bajo la suprema dirección, como ahora, de la Iglesia docente de Pedro, los apóstoles y sus sucesores, que son los que Dios puso como autoridades magisteriales y gubernativas, porque toda la sociedad visible de hombres lo exige así por su propia naturaleza.

El apostolado puede y debe ser realizado por todos, de cualquiera condición y estado, cultura y posición social, porque no se trata solo de la palabra del orador, ni de la prensa del escritor y periodista, ni de la radio del locutor, ni del cine del artista, ni del libro del literato, sino que sobre todo y ante todo el apostolado eclesial es ejemplo y sacrificio. ES SANTIDAD IRRADIADA MEDIANTE EL TESTIMONIO DE UNA VIDA EJEMPLAR, de imitación de Cristo, en el puesto señalado por Dios en la sociedad. Y de manera especialísima en nuestros tiempos, que tienen sus signos característicos, de acuerdo con las exigencias de los mismos, expresadas por el Vaticano II, los líderes seculares, los apóstoles, los sacerdotes, los obispos, el Papa, la Iglesia en una palabra, que nació del costado de Cristo, del corazón de amor infinito de Cristo, que quedó abierto para todos los hombres, como lugar de refugio, paz y alimento en forma de sacramentos para las luchas contra el mal, tienen que serlo a base de humildad, de diálogo, de comprensión y de caridad.

La fe cristiana nació de un infinito amor y tiene como fin la comprensión infinita de Dios amor; y no puede ser conocida más que como Caridad Infinita para los hombres. Siempre será un verdadero apóstol y líder que arrastrará a los demás, si da testimonio de la verdad divina de la fe con la caridad de su vida expresada en las obras de misericordia espirituales y corporales.

Este es el lenguaje que entienden todos hoy más que nunca, y que atrae a todos y conquistará a todos. Y todos los falsos sistemas, todas las dictaduras de odio, todas las doctrinas fundadas

Extraño Pero Cierto



en la lucha de clases, en la metira y la violencia, caerán como ídolos falsos, sin vida e inútiles, ante la bondad y la caridad que es la verdadera vida de los hombres.

El líder docto puede ser envidiado, el líder rico puede ser odiado, el líder bueno será siempre amado, bendecido, buscado. Su sangre si llega a ser derramada, no lo será en vano: será la semilla más fructífera para engendrar nuevos cristianos.

Ni la elocuencia, ni el dinero, ni la posición social, ni la ciencia convierten. "Ni el que planta, ni el que riega, sino el que da incremento es Dios".

El éxito del apostolado está en la santidad, que es unión y vida de Cristo en nuestras almas. El único Maestro, camino, verdad, vida y luz es Cristo. Por eso El no necesita de nadie en particular, pero si necesita de todos, porque así lo quiso El; pero para realizar las obras de mayor importancia escoge los instrumentos más débiles e insignificantes, a fin de que resplandezca mejor su divino poder.

La fuerza de nuestro apostolado descansa, por tanto, en nuestra santidad o unión con Cristo. Porque la Santidad se resume en que "no soy yo quien vivo, sino que Cristo vive en mí".

Entre el propagandista de una idea social, comercial, política y el apóstol de Cristo media un abismo insondable, como el que existe entre lo natural y sobrenatural. Nuestro apostolado no se basa en el ingenio, en la dinamicidad, en la fuerza de los ejércitos, sino en Cristo y Cristo Crucificado, que resucita a los muertos y se resucitó a sí mismo, vivido hasta lo sumo, hasta el martirio de amor por todos, como El.

Necesitamos líderes. Necesitamos apóstoles. No solo cristianos simples, no solo sacerdotes simples, sino apóstoles. Y hoy como siempre; pero más hoy, en medio de un mundo pluralista que nos observa y busca al genuino Cristo, no a un Cristo roto o mutilado, debemos presentarnos los apóstoles como auténticos testimonios del Evangelio de Amor de un Dios Crucificado, teniendo presente siempre la regla de oro dada por los Concilios: "En las cosas opinables libertad; en las necesarias, unidad; pero en todo Caridad." Solo así será el mundo nuestro, es decir de Dios y nadie podrá rechazar este testimonio, porque no hay quien no se rinda ante el poder del verdadero amor.

Padre Angel Naberán

Radiotelevisión Sueca Transmite Mensajes del Papa. La riotelevisión sueca está transmitiendo una serie de programas sobre las religiones, dirigida por el productor católico Bengt Roslum. La serie incluye entre otras cosas, un discurso dirigido por Paulo VI a la juventud sueca, una entrevista con el Patriarca Athenágoras, y diversas intervenciones de hombres de cultura sobre el concilio Vaticano II y el Consejo Mundial de las Iglesias.

A Legal View Of Proposed Abortion Law

School Bus Plan Wins In Wis.

(Continued from Page 3)
necessities of the situation. It also depends on the power of the Government which is being exercised and on the purpose to be accomplished.

In the landmark constitutional case known as The Dartmouth College Case, Daniel Webster said that "by due process of law is meant 'a law which hears before it condemns; which proceeds upon inquiry, and renders judgment only after trial.'" Basically the essential elements of due process of law are: "notice and an opportunity to be heard and defend in an orderly proceeding adopted to the nature of the case before a tribunal having jurisdiction of the cause."

We have already seen that

the law regards the unborn as a person, yet we now have before us the anomaly of a Bill designed to take the life of an innocent, unborn child without the slightest regard for his constitutional right of due process of law.

The underlying theme in this whole deal is a total disregard for the right of the innocent, unborn child to life.

A person charged with a capital offense must first be indicted, be represented by counsel (his own or a public defender) to prepare his defense, have the opportunity to confront his accusers and cross examine them if desired, in an open court, and before being sentenced must be found guilty. Every protection of the law is af-

forded the accused.

The proposed statute here however permits the innocent unborn child to be sentenced to death without being charged with the crime, without the benefit of counsel, without being heard through his "next friend or guardian" and in a summary proceeding.

Home Masses In E. Germany

OSNABRUECK, Germany — (NC) — Bishop Helmut Hermann Wittler of Osnabrueck, in a pastoral letter, pointed out that in the 961 Catholic parishes in communist-ruled East Germany, 2,500 Sunday Masses must be said outside churches — in private homes and other buildings.

The quest of his right to appeal is extinguished with a summary and subjective decision to take his life.

Conclusion: This proposed statute substitutes our traditional and constitutional guarantee that we cannot be deprived of life, liberty and the pursuit of happiness except through due process of law, for a decree of a medical forum.

During the past few days we have seen in the daily press a considerable degree of compassion expressed for the welfare of those criminals convicted of a capital offense. The legislature is being asked to dispose of capital punishment in all cases unless each person serving on

the jury specifically recommends the death sentence. It is difficult to see how, except in the most unusual circumstances, a convicted felon will ever be required henceforth to pay for his crime with his life.

At the same time this session of the legislature is about to be asked to entertain legislation that would facilitate the taking of an innocent, unborn life without any judicial process.

The life of the innocent, unborn child must surely be regarded with at least the same compassion as that of the convicted criminal. He has not offended society, has taken no one else's life, has been convicted of no crime. Like you and me, he only wants to live.

MILWAUKEE (NC) — Wisconsin's voters have voted by a 100,000 - vote margin their approval of a constitutional amendment expressly permitting state subsidization of school bus rides for parochial school students.

The vote (461,354 to 355,782) just about reversed the margin by which a similar amendment was defeated at the polls in 1946.

This year's vote was immediately hailed by officials of Citizens for Educational Freedom, which had campaigned extensively for the amendment in the state, and criticized by Protestants.

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ASSETS	March 31, 1967	March 31, 1966
U.S. Government Insured or Guaranteed FHA & VA Loans	\$ 3,457,431.00	\$ 2,481,506.16
Other Loans and Discounts	31,453,804.39	32,258,815.39
Overdrafts	1,785.66	3,811.17
Bank Buildings and Parking Lots	1,815,677.55	1,808,595.04
Former Bank Building and Stores	141,105.56	161,503.23
Other Real Estate Owned	201,581.20	
Leasehold Improvements	43,544.19	46,414.39
Furniture and Fixtures	670,739.54	706,141.75
Accrued Interest & Income Receivable	330,634.96	244,375.63
Other Resources	153,932.76	185,020.00
U.S. Government Securities	\$ 13,365,723.23	\$ 12,640,879.68
Federal Corporation Bonds	500,646.26	150,029.81
Federal Reserve Bank Stock	163,200.00	160,750.00
State, County and Municipal Bonds	6,788,102.85	5,584,241.67
New York Stock Exchange Bonds	623,406.92	254,805.59
Other Bonds (State of Israel)	120,000.00	60,000.00
Cash and Due from Banks	21,770,935.79	34,419,875.72
	<u>\$81,602,251.86</u>	<u>\$72,316,058.48</u>

LIABILITIES	March 31, 1967	March 31, 1966
Capital Stock	\$ 3,535,000.00	\$ 3,535,000.00
Surplus	1,901,000.00	1,818,600.00
Undivided Profits	341,980.02	255,846.46
Reserve for Contingencies	88,667.50	79,549.04
Additional Reserves (Installment Loans)	133,176.91	75,168.98
Reserve for Taxes, Interest, etc.	642,328.40	442,220.72
Dividends Declared not yet Payable	45,450.00	10,950.00
Letters of Credit	4,200.00	
Deferred Income	1,350,565.79	1,061,080.91
DEPOSITS	70,473,821.60	65,037,642.37
Special Deposit	3,086,061.64	
TOTAL LIABILITIES	<u>\$81,602,251.86</u>	<u>\$72,316,058.48</u>

In Addition to Total Resources Shown Above, The Trust Department of Peoples First National Bank of Miami Shores hold assets in excess of \$7,000,000.00.

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Telephone 757-5511
ESTABLISHED FEBRUARY 27, 1950

PEOPLES AMERICAN NATIONAL BANK OF NORTH MIAMI
Northeast 125th Street at 10th Avenue
North Miami, Florida
Telephone 751-6611
ESTABLISHED MARCH 27, 1951

PEOPLES FIRST NATIONAL BANK OF NORTH MIAMI BEACH
West Dixie Highway at 162nd Street
North Miami Beach, Florida
Telephone 945-4311
ESTABLISHED MAY 16, 1956

PEOPLES NATIONAL BANK OF COMMERCE
Northwest 79th Street at 33rd Avenue
Miami, Florida
Telephone 696-0700
ESTABLISHED FEBRUARY 4, 1960

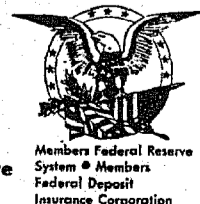
PEOPLES LIBERTY NATIONAL BANK OF NORTH MIAMI
Northwest 7th Avenue at 135th Street
North Miami, Florida
Telephone 685-2444
ESTABLISHED OCTOBER 21, 1963

PEOPLES NATIONAL BANK OF BAY HARBOR ISLANDS
9500 Bay Harbor Terrace
(Off Kane Concourse, Miami Beach)
Bay Harbor Islands, Florida
Telephone 866-6266
ESTABLISHED OCTOBER 28, 1964

SERVING NORTH DADE COUNTY, FLORIDA SINCE 1950
Under Original Management

PEOPLES GROUP OF NATIONAL BANKS

Leonard Usina — Agnes Barber — Frank Willer — Roland Stafford — Edna Bell — Matt Walsh — Carl Bowdre
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