

Legislators Hit Abortion Bill

As the tide of protest against liberalization of Florida's abortion law continues to rise among South Florida voters, growing numbers of members of the state legislature are indicating their opposition to the proposed legislation.

A revised bill to relax Florida's abortion law went to a committee of the State Senate this week which would

permit therapeutic abortions to preserve the mental or physical health of the mother; if the unborn child is threatened with serious mental or physical defects; or if pregnancy results from rape or incest.

In letters to The Voice state lawmakers expressed their opinions on the bills known in the Senate as Bill 210 and in the House of Rep-

resentatives as Bill 226.

State Senator Ralph R. Poston of the 46th District said, "It is my deep conviction, not only as a representative of the people of this great State of Florida, but as a Christian, that this bill is morally wrong; and I will try to prevent its passage."

Representative Bernie C. Papy, Jr., of District 114, which includes Collier,

Glades, Hendry, Lee and Monroe Counties, reiterated that he has "stated publicly that I am not in favor of liberalizing the abortion laws and will vote against the proposed bill on abortion."

Dade County Representative Carey Matthews stated that he sees "many problems inherent in the proposed bill and cannot in good conscience support it."

(Continued on Page 3)



FATHER HARTINGER



MSGR. NELAN



MSGR. O'DOWD



MSGR. O'DONOVAN



MSGR. FITZPATRICK



FATHER VANN



FATHER CHAVEZ



FATHER MURRAY



FATHER GONZALEZ

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MAY 12, 1967

Will Attend Shrine's 50th Anniversary

Pope Goes To Fatima Tomorrow

FATIMA, Portugal (NC) — On Saturday, May 13 a day of celebrations highlighted by the presence of Pope Paul VI will commemorate the 50th anniversary of the first apparition of Our

Lady here.

Vast crowds are expected for the celebrations, but the most prominent pilgrim will be the Pope, who has announced that he is making the pilgrimage for the cause

of peace and particularly for a peaceful solution to the war in Vietnam.

Fatima, a small village on an arid plain in central Portugal north of Lisbon, the nation's capital, has been

called the site of the most extraordinary and best attested of all the recorded apparitions of the Mother of God.

People are still living who were in the crowd of some 70,000 that witnessed the gyrations of the sun on Oct. 13, 1917, the day of the final apparition.

WERE TENDING SHEEP

On Sunday, May 13, 1917, when World War I was still in progress, three children, Lucia dos Santos, then aged 10, and her cousins, Francisco and Jacinta Matto, aged 9 and 7, were tending sheep in the remote Cova da Iria.

A blinding flash of lightning frightened the children. They would have run away, but a voice reassured them. A few feet away in the foliage of an evergreen oak, they saw a dazzling globe of light. In the center of the globe, they saw a woman described by Lucia as being "all of light."

The woman asked the children to return on the 13th day of each month until Oct. 13.

The children returned on the 13th of June, July, September and October. On Aug. 13, anticlerical civil authorities prevented them from going to the Cova da Iria. On Aug. 19, at nearby Valinhos, they had another vision.

On Oct. 13, the woman of the apparitions announced to the children that she was Our Lady of the Rosary.

The great crowd gathered on that day did not see the apparition but did see an extraordinary behavior of the sun.

The sun broke through clouds that had obscured it most of the day. The glowing orb began to shake and tremble, spun wildly and gave off multicolored rays. It seemed to spin for four minutes, pause, spin for another four minutes and repeat the process.

Then the sun seemed to break from its place in the sky and rush toward the throng. Suddenly it stopped, returned with a zig-zag motion to its place in the sky and became normal. People, wet by the rain that had fallen earlier, found themselves dry.

The messages of Fatima include the promise that Russia will be converted if men will do penance and the statement that "men must change their ways in order not to offend Our Lord, who is already greatly offended."

Francisco died April 4, 1919, and Jacinta died Feb. 23, 1920. Our Lady had predicted that they would die soon after the apparitions.

Lucia is now a Carmelite nun in the convent at Coimbra, Portugal.

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English In Canon Seen By Advent

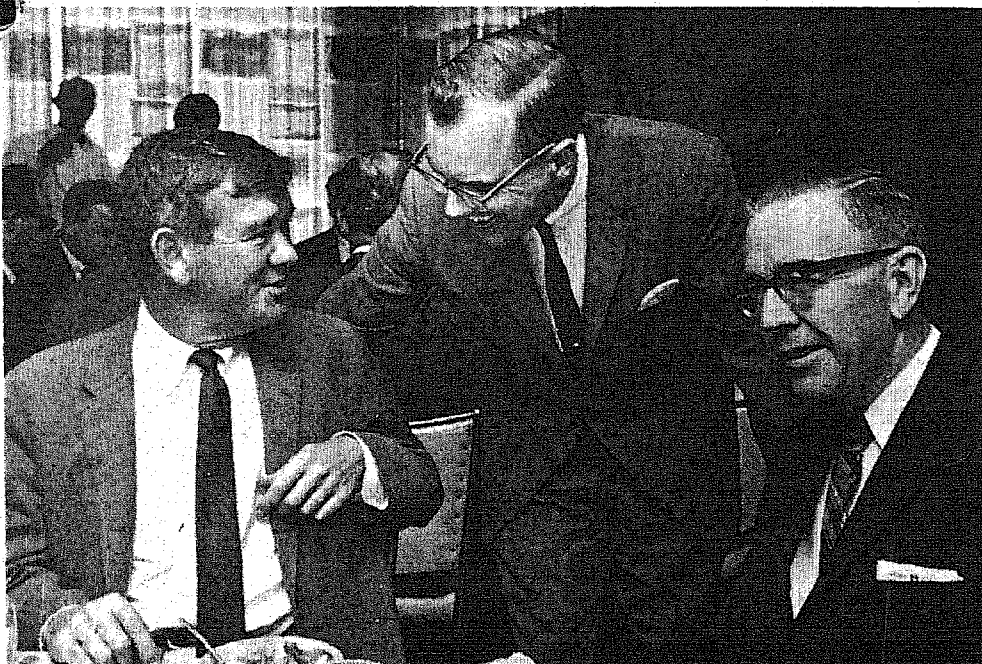
ATLANTA, Ga. — (NC) — New liturgical norms announced by the Vatican may mean that American Catholics will be participating in a Mass celebrated almost exclusively in the vernacular by the First Sunday of Advent.

This was the opinion of Archbishop Paul J. Hallinan of Atlanta, chairman of the U.S. bishops' liturgical commission. In an interview the archbishop outlined the steps that have to be taken before any translation can be used in the Canon of the Mass.

First, Archbishop Hallinan explained, there has to be a suitable text. Then, after this has been accepted by a vote of the nation's bishops, it has to be approved by the Holy See. If approved, it has to be printed and distributed. If all goes well and quickly, the archbishop added, the U.S. can have the vernacular Canon by the First Sunday of Advent.



CFM CONVENTION baby-sitters were Newman Club members from Miami-Dade Jr. College. JEANNE SZOEKE cares for a little one during day-long sessions. See story and pictures, Page 5.



"COMMUNICATIONS Luncheon" sponsored by Diocesan Bureau Of Information and the Radio and Television Commission Tuesday attracted local newspaper editors and television personalities. The Miami News editor, BILL BAGGS, left, is shown with REV. LUTHER PIERCE, moderator of CH. 2 Man-To-Man program; and GEORGE BEEBE, The Miami Herald senior managing editor. See story and additional pictures on Page 4.

Priests In Diocese To Mark Silver And Gold Anniversaries

A Mass of Concelebration at 11 a.m., Thursday, May 18 at St. Raphael Chapel at St. John Vianney Seminary will commemorate the golden and silver ordination anniversaries of priests in the Diocese of Miami.

Bishop Coleman F. Carroll will be the principal concelebrant of a Mass of Thanksgiving for golden jubiliarians, Msgr. Joseph B. Koncius, Fort Lauderdale; and Father Matthew Hartinger, O.S.B., Miami; and silver jubiliarians, Msgr. James F. Nelan, Key Biscayne; Msgr. John O'Dowd, V.F., South Miami; Msgr. Thomas F. O'Donovan, Pompano Beach; Msgr. John J. Fitzpatrick, Miami; Father John C. Vann, Boynton Beach; Father Julius Lang, Naples; Father Henry Chavez, S.J., Father Francis Kness, S.J., Miami; Father John T. Murray, S.J., West Palm Beach; Father Avelino Gonzalez, O.P., Miami.

A native of Lithuania where he was ordained to the priesthood on Jan. 16, 1917, Monsignor Koncius has a Ph. D. earned in the University of Breslau, Germany, 1919; a Master of Arts de-

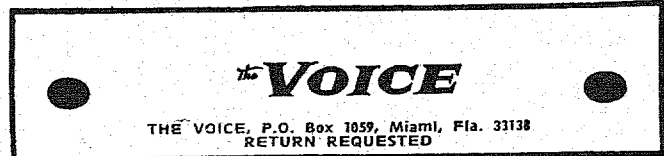
gree from Catholic University of America, 1926 and a Doctorate in Sacred Theology awarded him in 1930 at Catholic U.

During 1917-1918, Msgr. Koncius, who now resides in St. Gregory parish, Plantation, was chaplain for military captives in Germany and had headquarters in Berlin in charge of repatriation for more than 30,000 Lithuanian military captives. In 1921 for a period of six months he was sent by the Lithuanian government as Extraordinary Diplomatic Representative in Moscow and Leningrad, USSR, in repatriation of civil population from Soviet Russia.

The papal chamberlain, who has the title of Very Reverend Monsignor, came to this country in 1926 and served as pastor of parishes in Mt. Carmel, Pa., and as chaplain of religious in Yonkers, the Bronx and Nyack, N.Y. In 1961 and 1962 he assisted in parish work in Our Lady Queen of Martyrs parish, Fort Lauderdale.

Prefect at the Catholic University of America from 1926 to 1927, Monsignor Koncius was a member of

(Continued on Page 8)



Pope OK's U.S. Bishops For Synod

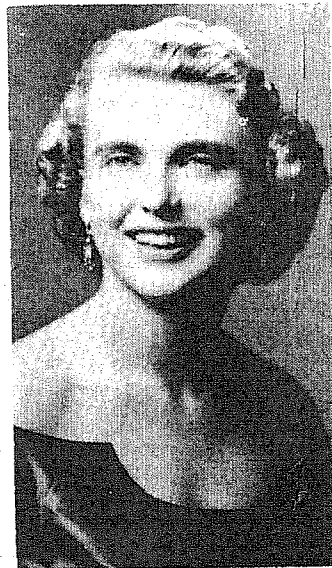
ROME — (NC) — Pope Paul VI ratified the list of prelates elected by the National Conference of Catholic Bishops in the United States as its official representatives at the Synod of Bishops here, beginning Sept. 29.

The Holy Father's action was announced by Bishop Ladislaus Rubin, general secretary of the Synod of Bishops, who made public the names of the U.S. representatives. They are:

Lawrence Cardinal Shehan of Baltimore, Archbishop John F. Dearden of Detroit, Archbishop John J. Krol of Philadelphia and Bishop John J. Wright of Pittsburgh.

Archbishop John P. Cody of Chicago and Archbishop Joseph T. McGucken of San Francisco were ratified as U.S. alternates.

It was announced last month that Archbishop Ambrose Senyshyn, O.S.B.M., has been invited to attend the synod as archbishop of the Ukrainian Catholic Archeparchy of Philadelphia.



MRS. WESSEL

Mrs. Wessel Heads Guild Of Teachers

Mrs. Marjorie Wessel, assistant principal at Hialeah Junior High School has been elected president of the Catholic Teachers Guild.

Other officers named during a recent luncheon meeting at Biscayne College are Carl Rhetta, president-elect; Amelia Rock and James J. Fitzgibbons, vice president; Virginia DiCristafaro, treasurer; and Mary Ann Fox, treasurer.

Father Donald F. X. Connolly was the guest speaker during the meeting, preceded by a Memorial Mass for deceased members celebrated in the college chapel by Msgr. William F. McKeever, diocesan superintendent of schools and Guild chaplain.

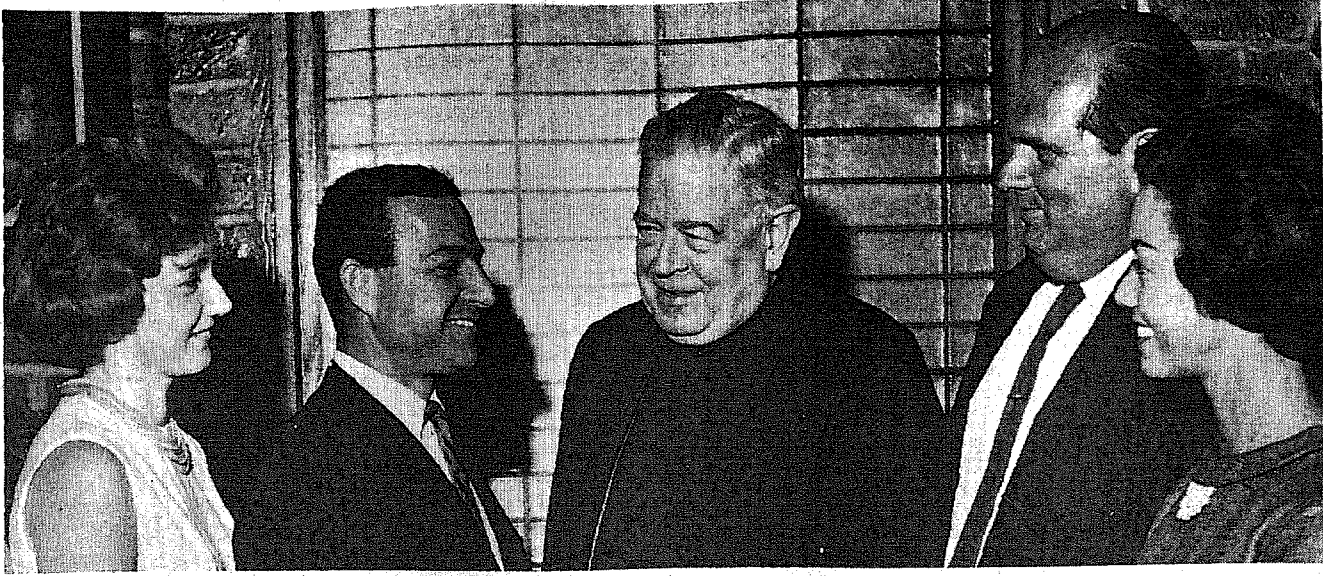
Directors-at-large of the Guild are Helen S. Donovan, Donald R. Pierce, William Wixted, Agnes Rickey and Verna Hedges.

During the business meeting members voted to apply for affiliation with the National Education Association.

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CATHOLIC ALUMNI Club's first officers talk with BISHOP COLEMAN F. CARROLL during dinner last Sunday at Candlelight Inn, Coconut Grove. Shown are WALDA BICKFORD, treasurer; DR. PAUL DE MIRZA, chairman; RICHARD RUST, social chairman; and VICKI MONTANA, secretary of the new organization.

Would Deprive Parochial Schools Of Federal Aid

GOP Defends Its Education Bill

By John R. Sullivan

WASHINGTON (NC) — As President Lyndon B. Johnson and his Democratic administration continued to attack Republican proposals to revise the federal Elementary and Secondary Education Act, GOP spokesmen charged Democrats with distorting the issues, and defended their bill's provisions for private school participation.

The day before President Johnson charged in a press conference that the GOP was taking a "meat axe" approach toward education, Rep. Charles E. Goodell of New York, a Republican member of the House Education and Labor Committee, accused the President of mounting a campaign of "half truths and deliberate misinformation" against the Republican measure.

In a speech on the House floor, Goodell charged that the President is obscuring the issues and indicated that the GOP proposals must be good if the administration is willing to attack them so strongly.

The same theme was repeated later in the day in an interview with the chief sponsor of the GOP proposal, Rep. Albert Quie of Minnesota, and two other Republicans on the Education and Labor Committee, Rep. William J. Scherle of Iowa and John N. Erlenborn of Illinois.

CITES 'ADVANTAGE'

Scherle and Erlenborn, both Catholics and both products of Catholic schools, claimed the GOP bill would give private and parochial schools "more to work with" than the administration bill.

"The last thing we would want to do would be to jeopardize the schools that educated us," said Scherle.

Quie said his bill — much amended to safeguard private school interests — would not have a significantly different effect on private schools than the administration bill.

But, he added, it would take primary responsibility for approval out of the hands of the U.S. Office of Education and place it in the hands of state school superintendents. These men, he claimed,

are better qualified to judge the necessity of programs in their states.

The method of planning and proposal of programs on the local level would not change, he said.

Quie's bill as it now stands would authorize \$3 billion in federal aid for fiscal 1969 to be handed over to states for education. The state school officials would then distribute the money.

Under the administration bill — which authorizes \$3.3

billion, but which, according to Quie, would slash that to less than \$3 billion under a complex formula — distribution is up to the U.S. Commissioner of Education.

Originally, Quie's bill gave the state officers wide discretion in using the money. But after private school representatives — chiefly the director of the education department of the U.S. Catholic Conference, Msgr. James C. Donohue, and officials of Citizens for Educational Freedom — complained, he added a number of restrictions.

OFFICIAL Diocese Of Miami

The Most Reverend Bishop has approved the nominations submitted by Reverend Ronald G. Connors, C.S.S.R., Provincial of the Redemptorist Fathers, assigning to Our Lady of Perpetual Help parish, Opa Locka:

THE REV. GERALD REILLY, C.S.S.R., pastor.

THE REV. SIMON GLASL, C.S.S.R., assistant pastor.

THE REV. WILLIAM O'MEARA, C.S.S.R., assistant pastor.

THE REV. JOHN RYAN, C.S.S.R., assistant pastor.

THE REV. EDWARD GRAY, C.S.S.R., assistant pastor.

TV Special On Pope's Trip

"The Pope in Fatima" will be the subject of an hour-long CBS News Special Report beginning at 8 a.m., Saturday, May 13 on television station WTVJ, CH. 4, Miami.

Franciscans Hold Meet

ASSISI, Italy (NC) — A general chapter of the Franciscan Order opened at the Portiuncula Shrine here to update the rules of the order according to the guidelines of the Second Vatican Council and to elect the 115th successor to St. Francis.

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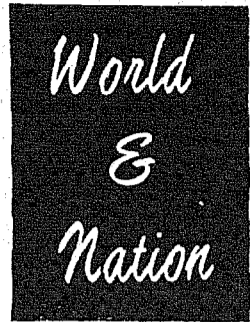
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Editor Raps 'State Of Happy Ignorance'

BRISBANE, Australia —(NC)— Those who are concerned that the Catholic press is scandalizing and shocking the "simple laity" by reporting imperfections in the Church were criticized by the president of the Australian Catholic Press Association, Brian Doyle.



Doyle, who is managing editor of the Brisbane Catholic Leader, doubts that there really are many "weak vessels" of the faith who will be scandalized and confused by reading about a priest is defecting or a former nun is marrying.

If there are, he said in a statement for World Communications Day, they must be made "stronger, better, more intelligent and dedicated." Catholic papers, he went on, must not "leave them in a state of happy ignorance, pathetic weakness and virtual self-deception."

Unhappily, Doyle said, Catholic editors should have qualms of conscience more about "what we do not publish," rather than about "what we do."

When, for example, the secular papers report the defection of a priest, he said, Catholics will be confronted by non-Catholics and asked:

"What has your Church got to say? What did your Catholic paper say about it? Did your Catholic paper cover up, conceal the truth, pretend in effect that it never happened?"

Urges Women As Priests

ZURICH, Switzerland —(NC)— Appeals to Catholics to help solve the vocations shortage are unrealistic unless they consider the possibility of ordaining women as priests, according to a feature article in the Swiss Catholic bi-weekly "Orientierung" by a German woman, Anita Roeper.

This issue has also come to the fore in a widely discussed recent study by Dr. Gertrud Heinzelmann, "The Separated Sisters." Dr. Heinzelmann, a Zurich attorney, argues that, as far as women are concerned, the Church's acclaimed renewal "has barely begun."

Dr. Heinzelmann says that few women so far have been accorded positions of real responsibility in the Church.

Pope Aids India Victims

NEW DELHI, India —(NC)— Pope Paul VI has again donated \$13,500 for relief of famine victims in Bihar state.

A check for the amount was presented here to Jaiprakash Narain, chairman of a Bihar famine relief committee, by Archbishop James R. Knox, Apostolic Internuncio to India, on behalf of the Pope.

Last November, Pope Paul sent a similar donation. Afterwards, Narain contrasted the Pope's gesture with the general failure of Hindu religious organizations and leaders in the country to respond to his appeal for funds.

China Raps Soviet Bible Stories

TOKYO —(NC)— Recent publication in the Soviet Union of children's books recounting stories from the Bible has been sharply criticized in communist China, according to radio broadcasts heard here.

An editorial in the Peking Peoples Daily, broadcast by the New China News Agency, terms the books "sugar coated poisonous pills" and a "kind of opium" and further evidence that the Soviet rulers are turning away from true communism.

Soviet announcements about the new books have stressed their non-religious point of view. It is said that they will help Russian children understand Biblical allusions in art and literature that they would not otherwise be familiar with.

Media Men Commended

Some 70 representatives from South Florida's newspapers, radio and television stations were offered words of "inspiration, encouragement, exhortation and guidance" by Bishop Coleman F. Carroll, Tuesday at a



MSGR. WALSH

luncheon held at the Dupont Plaza Hotel in observance of the World Communications Day sponsored by the Diocese of Miami.

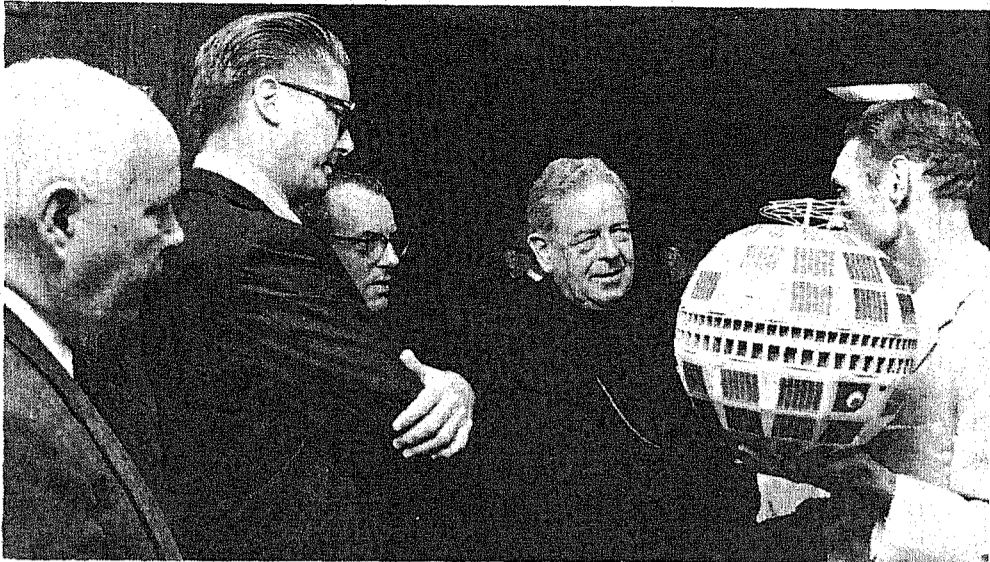
Msgr. James J. Walsh, director of the Diocesan Bureau of Information, pointed out that the Church has matured in her attitude toward the mass media compared to the opening days of the Ecumenical Council in 1962. He said that the Decree on the Instruments of Social Communications passed by the Vatican Council had rough sailing. Many bishops, he observed, felt the decree had not been given the effort it deserved. The writing of such a decree was also difficult, because it was the first time the Ecumenical Council had ever discussed the subject, he said. What is more, the many missionary bishops lacked interest in the subject since communications media were not highly developed in their countries.

Msgr. Walsh also indicated that the Decree on Communications came up before the Council when extremely important topics were being discussed, for example, the liturgy and Divine Revelation.

The bishops agreed that the marvels of Communications were gifts from God, and they urged all to use them in a moral way. Some bishops felt, though, said Msgr. Walsh, that emphasis should be put not only on the handling of news, but that the responsibility of news sources themselves should have been stressed more. The Council Fathers did not want to take up the problem of censorship, he pointed out.

Charles Reilly, executive director of the National Catholic Office for Radio and Television in New York, said that the goals of his office were not "restrictive or punitive; our office acts as counsel and assistant rather than judge and jury."

Reilly observed that "religious programming, on both the national and local levels, has tended to evolve stereotyped forms; moreover, these programs are usually on display in the early hours of Sunday morning — a time period known in the trade as the 'ghetto hours.'" More creativity is necessary in religious use of the media, he said.



It's Possible To Transmit Gospels By Satellite

Jack Shay, Ralph Renick, Luther Pierce, Bishop Carroll and Art Sadlow



A Call For Creative Religious Programming

Charles Reilly Addresses Communications Personnel

Legislators Hit Abortion Bill

(Continued from Page 1)

Meanwhile, Voice readers have also received numerous answers to their letters of protest sent during the past few weeks to Tallahassee.

Representative Elton J. Gissendanner of the 107th District, noted that "as a public official under the Constitution, I cannot let religious issues affect public decisions," but added, "I have, however, examined House Bill 226 (Abortion Bill) and feel that it is a very bad bill as written. While it has laudable goals, its method of accomplishment would create an intolerable and immoral situation."

Representative Maurice A. Ferre announced that he will work "diligently to defeat passage of this bill. I am opposed to any liberalization of the existing abortion

laws," he said.

Senator Richard B. Stone of the 48th District also declared his intent to "oppose" the legislation, pointing out that he "will vote against the present proposed bill to legalize abortion."

Palm Beach County Representative Donald H. Reed, Jr. gave his "unconditional pledge" to oppose the bills, as did 35th District Senator Jerry Thomas of Riviera Beach.

"I assure you my stand on this would have to be that I would note 'no' on liberalizing the abortion laws, as I do feel that it is not our prerogative to take the life of an unborn child," Robert C. DeYoung, Palm Beach County Representative, declared, adding that, "I feel this matter rests in the hands of Al-

mighty God and I intend to leave it that way."

Emphasizing that he will do everything in his power "to prevent the passage of this bill," Robert C. Hartnett, Dade County Representative, said, "I have strong indication from many of my constituents and I feel that others within the legislature have also, and this will convince them that the majority of the people of this state are not interested in this type of legislation."

Broward County Representative Arthur H. Rude said he opposes the passage of any such law in principle "on religious and moral grounds and feel there is minimal medical justification and no possibility of proper legal safeguards or penalties for abuse in such legislation."

"I am aware," he continued, "several states have enacted laws similar to the one which has been presented to this legislature but I find I personally am unalterably opposed to any such legislation and from the volume of correspondence I have received on this matter and the indications of agreement of those corresponding, please be assured that I shall do all in my power to defeat such legislation."

State Senator Robert M. Haverfield of Miami said he has "many reservations with regards to this bill; and therefore will oppose the bill."

Two senators, Warren S. Henderson of Venice; and David C. Lane, Fort Lauderdale; and two representatives, Vernon C. Holloway and Kenneth M. Myers, both of Miami, expressed opposition to the bill in its present form.

Cardinal Has Anniversary

ST. LOUIS — (NC) — Joseph Cardinal Ritter of St. Louis observed the 50th anniversary of his priesthood here by celebrating Mass with more than 3,000 priests, Religious and laity of the archdiocese.

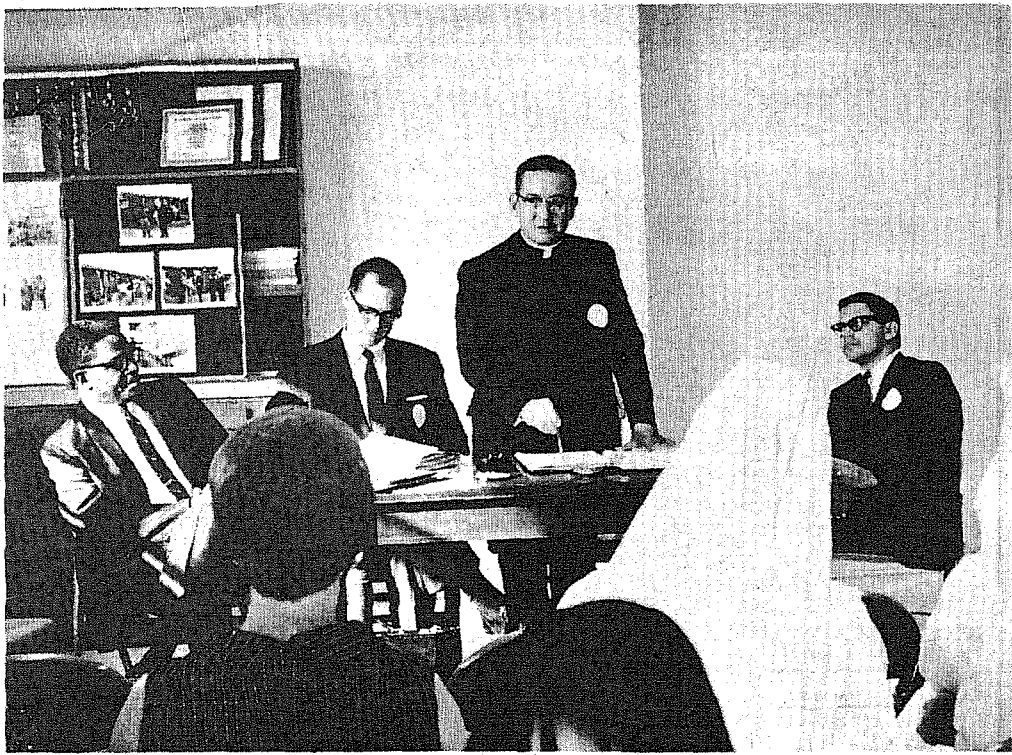
Cardinal Ritter, who had stressed that he wanted a simple, pastoral celebration with his people, presided at a low Mass and preached the homily.

He told the congregation gathered in the St. Louis cathedral, "You have come here not so much to honor me, but to honor Christ and to honor His priesthood."



MIAMI SERRA Club officers shown with MSGR. JAMES J. WALSH, chaplain, left; and MSGR. DAVID BUSHEY, assistant chaplain, right; are front row, JOSEPH MYRTEUS, president; GEORGE MCKIEVER, retiring president; DAVID

LOCOCCO, third vice president; and back row JOSEPH WALKER, treasurer; PAUL SCHAEFER, vice president; JOSE M. MORALES, trustee; and GEORGE BAUMGARTNER secretary.



Workshop Highlighted Social Institute

Msgr. David Bushey Led Discussion On Migrant Problems



Religious Leaders Analyzed Social Problems

Father Martin Walsh, Rev. Edward Graham, Rabbi Herbert Baumgard

Religious Leaders Confront Social Issues

More than 200 delegates to the first regional institute on religion and social issues ever conducted in Florida urged members of churches and synagogues here Monday night to impose a virtual economic boycott on businesses which are discriminatory in their employment practices.

Adoption of a local version of Project Equality, the program adopted by national religious leaders, was one of a series of recommendations made during a day of workshop sessions at the University of Miami.

The institute, co-sponsored by the Inter-Faith Agency for Social Justice and the Florida Region of the National Conference of

Christians and Jews, was rated "a complete success" by key spokesmen for the two organizations.

EXPECTATION EXCEEDED

Federal Judge C. Clyde Atkins, co-chairman of the NCCJ for the state, and the Father Martin A. Walsh, outgoing chairman of the Inter-Faith Agency, said both the attendance and participation of lay and clerical delegates exceeded their expectations.

Dr. Herbert Baumgard, chairman-elect of the Inter-Faith Agency — which was organized by the Diocese of Miami, the Rabbinical Association of Greater Miami and the Greater Miami Council of Churches — summarized results of five major workshops at the concluding banquet.

Automation was viewed by the workshop participants as a steadily increasing factor in adding to the problem of migratory farm workers.

The committee went on record asking that the problems of migrant workers be handled by Dade County, rather than Homestead, officials as is the current practice.

Former Congressman

Brooks Hays, a special assistant to the late President John F. Kennedy, made a keynote address which called for increasing activity by the church in matters of social justice.

"Religious motivation is essential to social justice. It is better for the church to be wrong than to say it has no message for our times," Hays, now a professor of government at the University of Massachusetts, said. He said the principle of separation of church and state must not be misconstrued to mean that religious groups and leaders cannot and should not speak out on political issues.

He said religion has much to offer government, and that churches and synagogues must step up their campaigns to interest young people in social service.

190 AT BANQUET

Hays, a former national chairman of Brotherhood Week for the NCCJ, quipped his way through an address attended by 190 persons at the concluding banquet in the University's new student union building.

He fielded questions and

answers from the audience, and called the current debate on the abortion bill before the Florida legislature "healthy, and by no means a violation of the separation of church and state."

The Rev. Edward T. Graham, pastor of Mount Zion Baptist Church, opened the six-hour institute by warning that "there is trouble ahead for this community if it fails to face up to its social justice obligations and problems, both actual and potential."

Hays, a former president of the Southern Baptists, said the current resurgence of extremism and racism in the South will soon fade away, "because the South's responsible business, educational and religious leaders are taking positive steps to end provincialism at all levels."

He said the NCCJ's program of education and persuasion will accomplish more in the field of civil rights and human relations than overt action groups, which now tend to negate their "probably good intentions."

"No right-thinking American could object to the his-

toric march on Washington, not to the march to Selma, led by leaders of all faiths, as proper in the role of achieving equality among men. But riots in the streets are not in the same category," Hays asserted.

Minority groups in South Florida, one workshop concluded, need encouragement to seek and obtain employment in general manufacturing, construction, insurance, banking and real estate.

Welfare programs in Florida, broadly speaking, the institute concluded "are a public disgrace." One of the major problems is the lack of clear responsibility between county and state governmental agencies, dele-

gates argued.

The Dade School Board needs additional minority group representation and should accelerate its program of providing teachers to instruct disadvantaged children.

Frank J. Magrath, regional director of the NCCJ, and Father Walsh coordinated the one-day institute with the cooperation of representatives from numerous other local and state organizations.

Add Chaplains

FAIRFIELD, Conn. — (NC) — Two Protestant ministers and a Jewish rabbi have been named as chaplains at Fairfield University, a Jesuit institution here.

Meeting Set On Workshop

WASHINGTON (NC) — A meeting of experts on worship traditions of the major Christian religions in this country is scheduled for Aug. 21 in Kansas City, Mo., it was announced at the Catholic Liturgical Conference headquarters here.

The first National Ecumenical Conference on Christian Worship (NECCW) will explore current needs and trends, and focus on such concerns as the social implication of worship; pastoral ministry; Christian education; art and architecture.

The ad hoc ecumenical committee is composed of representatives of nine denominations — Baptist, Disciples of Christ, Episcopal, Lutheran, Methodist, Orthodox, Presbyterian, Catholic and United Church of Christ.

The conference will take place immediately prior to the 28th annual Liturgical Week, sponsored by the Liturgical Conference, which is serving as coordinator of the NECCW on behalf of the interdenominational program committee.

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Fátima

THE WAY TO FAITH

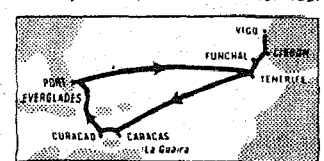
In Portugal's atmosphere of simplicity and truth, this famous Sanctuary dedicated to the Virgin Mary is visited yearly by millions who seek comfort and hope. Great religious manifestations are on the 13th of the month, especially the 13th of May and October. Candlelight Processions are the night of the 12th, and Solemn Mass, with the Blessing of the Sick, on the 13th. Overland routes from Lisbon are enriched with historical and religious landmarks.

TV SANTA MARIA

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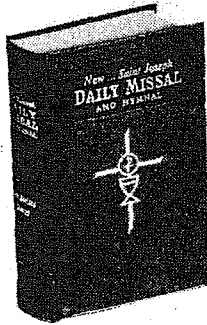
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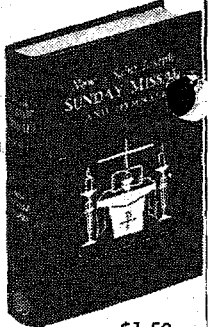
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Study Of Ideas By CFM Members

Boystown In South Dade Was Scene Of One-Day Meeting



Papal Encyclical On Development Of Peoples

Msgr. John Fitzpatrick, Episcopal Vicar, Was Speaker

Christian Family Ideas Exchanged

About 150 men and women who actively participate in the Christian Family Movement in Dade, Broward and Palm Beach Counties spent last Sunday in an exchange and study of ideas during their first diocesan convention held at Boystown.

As Newman Club members from the South campus of Miami-Dade Junior College served as babysitters for the many children of CFM members, adults heard a program of speakers which included Diocese of Miami Episcopal Vicar, Msgr. John J. Fitzpatrick, who discussed the most recent encyclical of the Holy Father on the Development of Peoples; Father David G. Russell, Bishop's Representative to The Voice, who spoke on Christian Involvement; Dr. and Mrs. Raymond Healy, Holy Family parish, North Miami, diocesan president

couple, who outlined an examination of sex education of children, and Mr. and Mrs. Edward Glynn of St. Louis parish, diocesan CFM secretary couple, who emphasized ways of improving the effectiveness of the Christian Family Movement.

Among guests of honor during the one-day sessions were Mr. and Mrs. William Finnorn, Mobile, Ala., who serve as the president couple in the southern region. They discussed with diocesan members plans for the Southern Regional CFM Convention which will be held during the summer of 1968 at Biscayne College in North Dade County.

Mass celebrated at 5:30 p.m. by Msgr. Robert W. Schiefen, V.G., Miami diocesan chaplain of the Christian Family Movement and pastor, Holy Family parish, concluded the convention.



Southern Region President Couple

The William Finnorns With Father David Russell



Some 150 South Florida CFM Members Enjoyed Picnic Lunch

Father James X. Henry, Boystown Assistant Director, Served



Diocesan Christian Family Movement Convention Attracted Many

Groups Of Members Formed To Discuss Speakers' Remarks

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EDITOR'S COMMENT

Pope's Fatima Trip A New Peace Quest

The visit of Pope Paul to Portugal and the Shrine of Our Lady of Fatima has emphasized publicly again the quest for peace. The Holy Father took both the hard-headed, practical approach, which the vast majority approve, and the spiritual approach, which the majority condemn as impractical and idealistic.

On the one hand, the Holy Father refuses to be discouraged by the failures at the bargaining table. He asks: "Is the world condemned to despair of itself? Will skeptical fatalism guide the destinies of mankind and renounce the great impelling duty of averting in time the immense disaster of 'scientific' war, that is to say, a war which will be horribly deadly for all?" Refusing to go along with this despairing attitude, he praises the efforts of those responsible men who are seeking now in every way to consolidate and to promote peace.

On the other hand, however, while their efforts appear fruitless at the present, the Holy Father asks: "What is to be done in the meantime?" Then he turned attention to the "sovereign remedies" of prayer and penance which Our Lady 50 years ago tomorrow urged the world to pursue in order to find peace.

The visit to Fatima by the Pope is certain to revive interest in the famed shrine, "the site of the most extraordinary and best attested of all the recorded apparitions of the Mother of God." Unfortunately the valid message of Mary of Fatima given to the children 50 years ago — the need of prayer and penance among all men — has been somewhat lost sight of over the years.

Reasons for this can be traced to a growing spirit of materialism and secularism, to a disregard of authentic apparitions because of a rash of false claims in the recent past, to a naive and stubborn conviction that somehow men eventually will "work things out" at a peace table.

If Pope Paul's visit to Fatima turns the minds of men once again to spiritual remedies and gives them a new appreciation of the value of fervent prayer and regular penance in order to win the blessing of God on this troubled world his unique pilgrimage will go down as immensely successful.

Faiths' Cooperation On Institute Lauded

We wish to congratulate the Inter-Faith Agency for Social Justice and the Florida region of the National Conference of Christians and Jews for the Institute on Religion and Social Issues which they sponsored on May 8.

In the first place the institute was a concrete manifestation of secular cooperation called for by the Decree on Ecumenism of Vatican II. It was indeed encouraging to see clerics and laymen of various churches and synagogues united in common action for the sake of social justice and the common good.

Secondly, there can be no substitute for common action in nurturing unity and understanding. The fact is that the shared concern for social justice cannot but act as a bond of unity, imperfect as it is, on which all can build.

Thirdly, united witness of the religious and lay leaders participating in the institute reminded the world that religion is very much alive and relevant to the needs of our day. The world will never take religion seriously until religion takes the world seriously. The institute clearly testified to the valuable word of healing and of justice which organized religion has to offer.

Legislature Should Approve Medicaid

There are poor people in the Diocese of Miami who cannot afford to have their teeth fixed, who are going without glasses because there is no paycheck, and who lack other medical care which is taken for granted in America today.

The State Legislature is presently considering participating in the Federally sponsored Medicaid program. Adoption of the Medicaid program would benefit the indigent, that is, those families with income too low to provide adequate health care.

Up to now, the greater share of the public responsibility of caring for these people has been shouldered by the counties. The burden is becoming unbearable, especially in view of the fact that our federal taxes are available to us to meet this very obligation. Participation in Medicaid would allow us to spend our own money.

We hope that Tallahassee will vote for the poor of Florida and for equitable distribution of this tax burden by voting for Medicaid.

Blooper Mars Vatican Stamp

VATICAN CITY (NC) — Spelling bloopers — sometimes referred to as typographical errors — are the plague of all journalists.

It seemed only fatefully fitting then that the Vatican postmark commemorating World Communications Day should contain a spelling mistake.

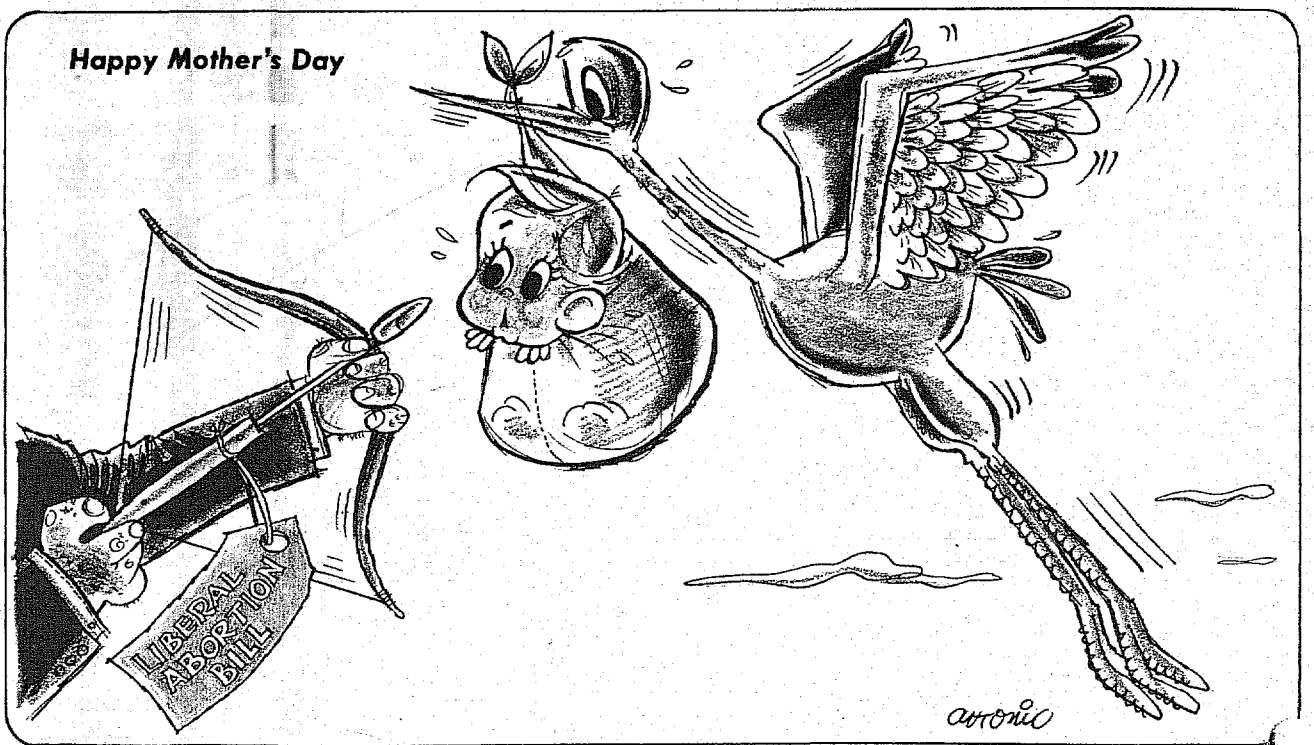
The first use of the special postmark by the Vatican post office coincided with Pope Paul VI's radio message in which he outlined the significance of the World Communications Day he

had proclaimed for the following Sunday, (May 7).

The inscription on the design, symbolically representing soundwaves emerging from a cross, reads in Latin: "Day Dedicated to Instruments of Social Communication (which Is Being Celebrated for the First Time Throughout World.)"

One "M" is omitted from the latin word for "Communication."

To avoid creating a philatelic rarity, officials decided to continue using the postmark without a correction.



Letters To The Editor

Father Kelly's Parents Grateful For Sympathy

Dear Editor:

I would be grateful if you would allow me space in your paper to voice my appreciation and that of my wife and family for the sympathy and affection shown by the people of the Diocese of Miami for my beloved son, the late Father Leopold Kelly.

His illness and death was a great shock that has sorely grieved us all but we must accept God's will as Father Leopold himself did. He died characteristically, fighting hard while he thought there was hope of recovery, but accepting God's will when he realized that there wasn't. One of his last thoughts was for other people; he prayed that no one would have the pain that he suffered.

I would like to thank specifically The Most Reverend Coleman F. Carroll for his kindness and interest; Monsignor Enright for his fatherly interest and care and for undertaking two most fatiguing journeys on my son's be-

half; Father Gerald Grace for his loyalty and comradeship; Monsignor O'Donovan for his kindness also; the priests of the Diocese; the Dominican Sisters; Missionary Sisters; the faculty and Sisters of St. Rose of Lima School and St. Coleman's School, Pompano Beach. The school children who wrote to him and prayed for him and who always had a special place in his heart, the people of Pompano Beach and St. Rose of Lima parish who made him love them and his work there.

His heart was in Florida and he talked even in his final week of returning to continue with God's work.

Finally I would like to thank you, sir, for the coverage given to my son's death in your paper.

Yours faithfully,
JAMES KELLY
Athy County
Kildare, Ireland

THIS IS ACTUAL SIZE OF UNBORN!

EDWARD J. LAUTH JR., M.D.
2121 Biscayne Boulevard
Miami, Florida 33137

Abortion would be done under the present proposal up to four months (16 weeks). Please look at these actual sized pictures — especially E through I. This is when abortions would actually be done. Are these just "a mass of cells"?

There is no known test in medicine which would show us which ones would be abnormal and finally the law itself recognizes the unborn from the moment of conception as a person and as such this person has an inalienable right to life!

Photocopy -- page 101
Arey, Developmental Anatomy
7th Edition -- 1965
W. B. Saunders Co.

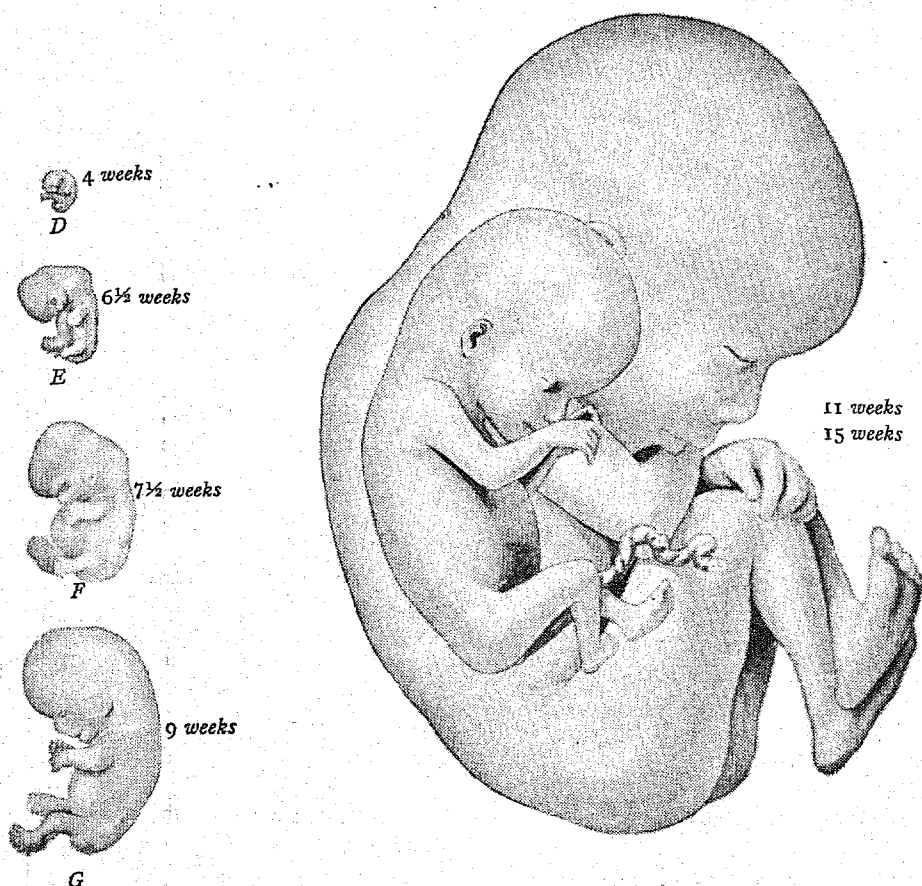


Fig. 80. A graded series of human embryos, at natural size.

Calls Celibacy Gift Of God To Priests

By JOSEPH A. BREIG
Continuing our discussion of celibacy: France's Bishop Alfred Ancel, whom we quoted last week, observes that there are two senses in which a person may voluntarily choose priestly celibacy:

1 "One can freely, and with the greatest awareness, want the priesthood, and only resign one's self to celibacy as a necessary condition of being a priest."

2 "Or one can want, with the sameliberty and the same eagerness, celibacy and the priesthood."

Bishop Ancel admits that for a long time he thought that all priestly vocations were of the second sort. Now he realizes that some few priests have merely accepted celibacy with resignation, and endured it, for the sake of being priests.

What is needed, therefore, is a restudy of the meaning of the commitment.

No one, Bishop Ancel notes, has the right to demand ordination. The liberty of the Church in this matter is not, however, arbitrary. Everything must be seen in the light of what best contributes to Christ's work in the world through the Church. This is the basis on which Pope Paul will decide whether, alongside the celibate clergy, there ought also to be ordinations of some married men.

If the decision is for a celibate priesthood only, then, writes Bishop Ancel married men wishing priestly work should be oriented toward the lay apostolate and the married diaconate.

Meanwhile, it is important for priests to help one another, to discuss motivations, to bring out the great meanings of celibacy, and to attain to happiness as celibates, so that "the joy of the priest will be a witness to Christ."

To this end, "bishops and priests must realize the absolute necessity of our mission, which is the very mission of Christ, not only to assure the eternal salvation of men, but also to assure the earthly salvation of humanity."

Bishop Ancel goes on: "The priest must feel that his priesthood is universal. With his brothers of the diocesan clergy, united with the bishop in a single presbyterium (the assembly of the clergy of a diocese) he participates in the episcopal collegiality, and feels weighing upon him responsibility for the whole world."

At this point Bishop Ancel pauses to emphasize that realization of the grandeur of the priesthood does not in any way diminish the role of the laity. To the contrary, "the more the priest awakes to his priesthood, the more he will put himself at the service of the people of God. And Bishop Ancel adds:

"It is very clear that what the laity want are priests who are truly priests, and who help them to accomplish fully their role as laity . . .

"It is the whole people of God which is on a mission to save the world."

Bishop Ancel sees celibacy as "a gift that God has made to His priests and to His Church."

But if there is not to be a married clergy alongside the celibate clergy, will there be enough priests for the Church's mission?

Bishop Ancel notes that the decision is not his to make, but personally he feels that if the celibate clergy will set the shining example of which it is capable, youngsters will be attracted — and they are "capable of a total gift of self to Christ in order to save their brothers."

TRUTH OF THE MATTER

Self-Appointed Prophets See Church Taking Weird Steps

By MSGR. JAMES J. WALSH

You may have noticed in the newspapers that Father Gregory Baum has been prophesying again — this time on a rather broad scale.

In an interview last week (if he was quoted correctly, and I can't help but believe he was) he proved again he is way ahead of us all. For him the debate on contraception is finished. He has the Church of course changing her mind. But he has also leaped ahead and finds the Church also changing her attitude towards divorce, mixed marriages and the natural law. He predicts the Church will promote them as good — in certain circumstances of course.

I mention this so that you won't take Father Baum too seriously. So many Catholics and non-Catholics today are confused mostly because they identify a single theologian's ideas with the teachings of the Church. Now I admit it is hard not to listen to Father Baum. He sounds so sure, even when you remember without looking in your file that he has a remarkably impressive record of having been wrong all through the Council in his predictions of what Pope Paul would do. Father Baum is one of the very few theologians today who speaks as if his confirmation name was "ex cathedra."

He is a convert from Judaism, an Augustinian and is a theologian at St. Michael's College in Toronto. We remember him from Rome very well and found him very interesting and friendly, a man with a facile mind. At the daily press panels he used to sit often with Robert Kaiser, a former seminarian, who was then Time correspondent in Rome and whose writings on the Church since are not very complimentary. Father Baum and Kaiser usually voiced together their derision of any conservative idea or project. No one ever thought of Father Baum in those days as a shrinking violet or a Council wallflower. He was in every discussion — always with an air of authority — from the need of priests to wear sport shirts or ties to the best means of retiring the entire Curia as soon as possible.

Quotes from his recent interview sound just like Father Baum: "Now I think it is my personal conviction the Pope Pius XI made a mistake" on contraception, and he predicts the Church "will accept the teaching of the Anglican Bishops in 1930". And here is another: "It seems quite obvious to me that in modern life . . . the Church again will accept or permit the innocent party who has been deserted by her husband. . . to remarry."

Jeanne Dixon is getting competition from Father Baum. But I believe so far her accuracy rate is much higher.

By contrast another theologian expressed views last week in the United States which were far less sensational and much more scholarly. He is English Bishop Christopher Butler, O.S.B., who was the abbot of famed Downside for 20 years

before being made a bishop a few months ago.

Bishop Butler admitted that "the Council brought about a creative upheaval in the Church. It was certain there would be strains, stresses and tragedies of individuals, but the motion is in the right direction. I think the key to the thing may be in a speech Pope Paul made at the end of the first session — as Cardinal Montini. He spoke then of the Council as the 'Council of Christ'. We are getting back to the Gospel and liberating ourselves from many structures built up over two thousand years."

This is a meaty thought to apply to the changes that we have been experiencing. Pope John at the beginning of the Council said very much the same thing, stating that the aims of Bishops would be to restore simplicity to the Church, the pure and simple lines of the Gospel. In the latest changes of the Liturgy just announced we notice this marked trend to simplify the medieval complex nature of the Mass by fewer genuflections, signs of the cross, bows and so on.

Bishop Butler commented that the relevancy of the Church to youth today poses one of our greatest problems. He commented: "But this is not a phenomenon limited to the Church. Youth throughout the whole world is going through a different phase — right over to Peking and the Red Guards. It's pure anarchy . . . the young people have a tremendous demand for absolute sincerity. This is difficult for us — we have so much inherited from the past, expressing ourselves in antiquated language which applied to obsolete situations. . . I think it is important that we develop dialogue and apply it in the Church as well as across ecumenical lines. We must build up a common mind".

And like many liberals today Bishop Butler is critical of extreme liberalism. When asked about laymen in theology today he said: "This is rapidly becoming the age of the lay theologians. The trouble is, they are tremendously keen on theological thinking but almost completely theologically uneducated. I'm afraid that makes me sound like a conservative, and I count myself a liberal."

In the statement issued by the California Bishops on abortion there are several thoughts worth reflecting on: "The proposed law for therapeutic abortion professes to have elaborate protections to guarantee that abortions will not be conducted indiscriminately. If the unborn is not a person, no protections are needed and abortion should be permitted on demand. If it is a person, no safeguards are adequate which permit the taking of an innocent human life without even a show of due process." . . . Some proclaim that a human embryo at certain stages is not a human life. Who can say this without grave uncertainty — an uncertainty which does not justify the act of taking a human life. The burden of proof lies with those who act, and such an action is immoral. They are denying innocent human life the protection the moral law demands and our constitution guarantees."

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SUM AND SUBSTANCE

Papal Primacy: New Viewpoint Possible?

By FATHER JOHN B. SHEERIN

Pope Paul spoke to members of the Secretariat for Christian Unity on April 28. He remarked that the papacy is "without doubt the gravest obstacle on the road of ecumenism."

Eugene Carson Blake, World Council of Churches' leader, was asked to comment on the Pope's remark and responded by admitting that the papacy was a "very difficult problem" but recommended that ecumenists develop a new approach to the old controversy. "Unless this issue can be put in some kind of new framework rather than in the traditional arguments of the past, it will remain an obstacle to the ultimate unity. . ."

Where will we find a new approach? For centuries we have been arguing with Protestants over the proper interpretation of "Thou art Peter and upon this rock I will build my church" but we don't seem to be getting any closer to agreement on its meaning.

For centuries we have discussed the meaning of pronouncements of the Council of Constance that seem to say that a General Council has authority superior to that of the Pope. For almost a century we have engaged in relatively futile debate over the meaning of parts of Vatican I's definition of papal primacy and infallibility, especially the words referring to "the consent of the Church."

A POSSIBLE APPROACH?
Father Edmund Hill, O.P., has outlined what seems to me to be the elements of a new approach to the old question. In September, 1965 he published in The Clergy Review an article entitled "Authority in the Church: Development of Institutions."

Whereas the traditional Catholic approach has been to regard the papacy as an institution created by Christ Himself, Father Hill suggests that we might think of the papacy as having been created by St. Peter as an institution. He draws a distinction between juridical authority and juridical institution, saying that Christ Himself conferred the supreme authority on Peter but that Peter exercised the authority through the appropriate institution he created at Rome.

The institution, according to Father Hill, has taken long years to reach its present form. At first, the popes

did not evince any clear distinction between their episcopal, patriarchal and papal powers. They acted "as president of an ecumenical federation of local churches" but in the Middle Ages they took on a ruling role similar to that of the feudal chieftains; later on their ruling authority tended to resemble the centralized authority of the absolute monarchs.

This trend reached its peak in 1870 when Vatican I endowed the Pope with absolute powers, and the Anglicans and Orthodox felt that the Roman Catholic Church had thereby radically reduced the prestige and power of Roman Catholic bishops.

PROTESTANT VIEWS
Today there is no uniform Protestant viewpoint in regard to the papacy. Some Protestant ecumenists say they have no objection to the concept of the papacy but object to the manner in which Popes of the past have exercised their authority. "We would have no objection if all popes were like Pope John."

Others say that the papacy was not divinely instituted but was a natural and praiseworthy historical development that was divinely guided, and that today Christian Unity demands a central symbol and conservator of unity. All however insist that an absolutist, Byzantine concept of the papacy is out of line with the idea of the Church as servant of the modern world.

The working group composed of representatives of the Roman Catholic Church and the World Council of Churches will meet outside of Rome in the latter part of May (May 15-19) to discuss ecclesiastical authority. Pope Paul's remarks on the papacy as an ecumenical obstacle will probably come in for extensive comment on that occasion.

Much more important than any discussion, however, will be Pope Paul's own manner or style at the Synod of Bishops which begins in Rome in September. The Second Vatican Council proclaimed the doctrine that bishops share along with the Pope in the universal government of the Church.

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The Diocese of Miami Weekly Publication

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Churches Aim For Unity

TORONTO, Ont. — (NC) — The general commission on Anglican-United Church union has encouraged local and regional meetings of the two churches for study and dialogue aimed at unity.

The commission, composed of 20 representatives of each denomination, also will ask that information about both churches and the possibility of ultimate union be included in the church school curriculum.

The commission met for the first time since the United Church general council approved the Principles of Union last September. The Anglican Church gave its approval at its General Synod in 1965.

Priests To Mark Silver, Golden Jubilees

(Continued from Page 1)

the staff of the Immigration Dept. of the National Catholic Welfare Conference and of CARE. He lectured at Fordham University, N. Y. for three years on Apologetics, Religious Instruction for Adult Students and History of Russia.

FATHER MATTHEW HARTINGER

Father Matthew Hartinger was ordained to the priesthood for the Benedictine Fathers on July 26, 1917 in St. Leo Abbey, St. Leo after completing theology studies at St. Vincent College, Latrobe, Pa.

A native Bavarian, who speaks French, Spanish and Italian, he was stationed at St. Leo Abbey until 1960 when he came to the Diocese of Miami and served in St. Paul parish, Arcadia.

He is now in residence at Mercy Hospital

MSGR. JAMES F. NELAN

A native of Elmira, N. Y. who studied in local schools there and at St. Andrew Seminary, Rochester, and Our Lady of Angels Seminary, Niagara, N. Y., Monsignor James F. Nelan was ordained May 30, 1942 in St. Joseph Cathedral, Buffalo, N. Y., and is pastor, St. Agnes parish.

His first assignment after ordination was assistant pastor in Holy Rosary parish, Jacksonville from 1942 to 1943, and he subsequently was assistant pastor in the parishes of St. James, Orlando; St. Patrick, Miami Beach; Assumption, Jacksonville, Corpus Christi, Miami; St. Paul, St. Petersburg and as administrator of St. Patrick parish, Gainesville and St. John the Apostle parish, Hialeah.

On Jan. 21, 1953, Monsignor Nelan, was appointed pastor of Blessed Trinity parish, Miami Springs, and later in the year was directed to establish new parishes in North Hialeah and Opa Locka.

Under his direction as founding pastor of the now Immaculate Conception parish, a temporary church was erected to serve some 2,000 families then in the parish. The parish school in its first phase was completed early in 1955.

Meanwhile Msgr. Nelan also served as first pastor of Our Lady of Perpetual Help parish then known as St. Mel parish in Opa Locka. The first parish Mass was offered in a small room above a laundry and devotions continued there until construction and dedication of the parish school in Jan. 1955.

In October, 1956 Msgr. Nelan was appointed pastor of the new parish of St. Mary Magdalen, Sunny Isles, and supervised the erection of the parish church in 1957.

From 1953 to 1959, he was president of Notre Dame Academy, first central Catholic high school for girls in the State of Florida.

Msgr. Nelan became pastor of St. Stephen Protomartyr parish, West Hollywood in November, 1960

and served in that position until 1964 when he was named pastor of St. Agnes parish, Key Biscayne.

During his pastorate in St. Stephen parish, Msgr. Nelan directed the building of a modern convent.

Shortly after the Diocese of Miami was erected in August, 1958, Msgr. Nelan was appointed diocesan director of cemeteries, a position which he formerly held in the Diocese of St. Augustine. Two diocesan cemeteries in Miami and Fort Lauderdale, Our Lady of Mercy and Our Lady Queen of Heaven, were completed under his supervision.

Elevated to the rank of a papal chamberlain with the title of Very Rev. Msgr. by Pope Pius XII, Msgr. Nelan is a member of the Diocese of Miami building commission and board of administration

MSGR. JOHN O'DOWD

Born in Castlemaine County, Kerry, Ireland, Msgr. John O'Dowd, Vicar Forane of the South Dade Deanery and pastor of Epiphany parish, South Miami, was ordained June 7, 1942 at St. Patrick's College, Carlow, Eire.

His first assignment after ordination was in the parish of St. Paul, St. Petersburg, and in 1945 he was appointed administrator pro tempore of St. Edward parish, Starke.

From 1948 to 1952, Msgr. O'Dowd, who was elevated to the rank of a papal chamberlain with the title of Very Reverend Monsignor by Pope John XXIII in 1962, was pastor of St. Paul parish, Arcadia. In the Fall of 1952 he assumed his duties as pastor, Sacred Heart parish, Homestead, and was named administrator of Epiphany parish in 1957 and subsequently pastor two years later.

In 1958 he supervised the construction of additional school facilities in the parish and a new convent

Since 1958 Msgr. O'Dowd has been the spiritual moderator of the South Dade Deanery of the Miami Diocesan Council Catholic Women; a member of the diocesan building commission, a Pro-Synodal Judge. He is also a member of the Catholic Welfare Miami Regional Board, diocesan director of the National Organization for Decent Literature and former chaplain of K. of C. Council 4800.

MSGR.

THOMAS O'DONOVAN
Irish-born Msgr. Thomas O'Donovan, pastor, Our Lady of the Assumption parish, Pompano Beach, was ordained June 14, 1942, at the Thurles Cathedral, Eire, after completing his studies for the priesthood at St. Patrick College, Thurles.

His first parochial assignment was as assistant pastor of the Cathedral in St. Augustine and he later served as assistant pastor, St. Martha parish, Sarasota; Vicarius Substitutus in St. Monica parish, Palatka and administrator and then pastor of

St. Ambrose parish, Elkton. From 1943 to 1945 he took studies at Catholic University of America.

In November, 1953, Msgr. Donovan was appointed to establish a new parish in South Dade County and less than a year later was named first pastor of St. Brendan Church.

Prior to coming to South Florida he was vice-officialis in charge of the Diocese of St. Augustine Matrimonial Tribunal from 1945 to 1953. He was vice-chancellor of the Diocese of St. Augustine from 1949 to 1953, and has a Licentiate in Canon Law.

Msgr. O'Donovan served as Officialis in the Diocese of Miami from October, 1958 until August, 1965.

While pastor of St. Brendan parish, Msgr. O'Donovan supervised the construction of a parish church and school, a convent for the Sisters of the Holy Family of Nazareth who staff the school, and a rectory. Additional school facilities were built as needed.

Late in 1960, Msgr. O'Donovan was assigned to establish a new mission in West Miami known as St. Timothy. In December 1962 he was elevated to the rank of a papal chamberlain with the title of Very Reverend Monsignor by Pope John XXIII.

Msgr. O'Donovan was appointed pastor of Our Lady of the Assumption parish in June, 1964.

MSGR. JOHN J. FITZPATRICK

A native of Trenton, Ontario, Canada, who was ordained on Dec. 13, 1942 in Buffalo, N. Y., Msgr. John J. Fitzpatrick was recently appointed Episcopal Vicar for Implementation of the Council Decrees.

Chancellor of the Diocese of Miami from 1963 until April of this year, he served as assistant pastor in parishes of the Diocese of Buffalo before coming to Florida in the 1940's.

His first parochial assignment in Florida was as assistant pastor in St. James parish, Orlando, in 1948. On Oct. 16, 1951, he was named executive editor of The Florida Catholic, weekly publication of the Diocese of St. Augustine, and during the same month assumed his duties as director of the Mission of Nombre De Dios and Shrine of Our Lady of La Leche in St. Augustine.

Pope Pius XII elevated Monsignor Fitzpatrick to the rank of a Papal Chamberlain in June, 1955. Early in 1958 he was appointed pastor of St. Joseph parish, Stuart, and was in charge of the then new parish at Jupiter and St. Christopher parish, Hobe Sound.

Early in March, 1959, Bishop Coleman F. Carroll appointed Monsignor Fitzpatrick first pastor of the newly erected parish of St.

Sebastian in Fort Lauderdale. He also was named executive editor of The Voice which published its first edition on March 20, 1959.

On Nov. 10, 1960, he was appointed pastor of Little Flower parish, Hollywood, and early in 1962 was named assistant chancellor of the Diocese of Miami in charge of the Latin-American Chancery.

During the first influx of Cuban refugees five years ago, Monsignor Fitzpatrick directed the diocesan program of aid for the exiles as director of the Spanish-Speaking Apostolate and of Centro Hispano Catolico.

On May 30, 1963 he was appointed pastor, Corpus Christi parish, and in January 1966 was elevated to the rank of a domestic prelate with the title of Right Reverend Monsignor.

FATHER JOHN C. VANN

A native of the Netherlands where he completed his studies for the priesthood, Father John C. Vann, administrator, St. Mark parish, Boynton Beach, was ordained Dec. 19, 1942 in his homeland.

After serving at St. Hubert parish, Netherlands, he taught classical languages at the Flemish S.S.S. Minor Seminary, Lommel, Belgium and in 1945 was recalled to teach at the Minor Seminary in Stevensbeek, Holland and to instruct and direct the seminary symphony orchestra. In 1950 Father Vann was named treasurer and procurator of the Major Seminary in Nijmegen until 1953.

He served as assistant pastor and administrator in parishes of Alberta, Canada, before coming to Florida in 1957, where he was stationed at St. Martha Church, Sarasota and from 1958 to 1960 assistant pastor at St. Rose of Lima parish, Miami Shores.

As administrator of San Pablo Church, Marathon, Father Vann attracted national attention following Hurricane Donna in September, 1960 when the priest tied himself to pipes in a sacristy closet to protect the Blessed Sacrament while tornadic winds ripped the roof from the church, twisted aluminum window frames, and tore lumber, bolts and fittings from the concrete structure.

In November of that year Father Vann was appointed administrator of St. Catherine parish, Sebring, where he also served St. James Mission in Lake Placid until he assumed his present duties in Boynton Beach in June, 1965.

FATHER JULIUS LANG

Ordained to the priesthood on May 30, 1942, in Fargo, N.D., Father Julius Lang completed his philosophy and theology studies

at St. John Seminary, Collegeville, Minn.

He served as assistant pastor for five years and as pastor for 10 years in the Diocese of Fargo and came to South Florida in 1957 for reasons of health.

Since that time Father Lang has assisted in St. Ann parish, Naples, with the exception of a brief period when he was in St. Francis Xavier parish, Fort Myers.

FATHER HENRY CHAVEZ, S.J.

Born in Albuquerque, New Mexico, Jesuit Father Henry Chavez, assistant pastor at Gesu, was ordained June 17, 1942 at St. Mary's, Kan., after being awarded a Bachelor of Arts degree from the University of St. Louis.

He has been serving at the Gesu parish in downtown Miami for the past two years.

FATHER JOHN T. MURRAY, S.J.

Father John T. Murray, a member of the Society of Jesus, is a native of New York City who was ordained June 17, 1942 at St. Marys, Kansas, after completing studies at St. Louis University which awarded him a Bachelor of Arts degree.

He served as assistant pastor of Sacred Heart parish, Tampa, from 1944 to 1945 when he was assigned to the faculty of Jesuit

High School, Dallas, Tex. In 1947 he was named assistant pastor, St. John parish, Shreveport, La., and two years later joined the staff at the Jesuit High School, New Orleans.

Before coming to St. Ann parish, West Palm Beach, in 1954 he served as an assistant at Immaculate Conception Church, New Orleans, La.

Spanish-born Dominican Father Avelino Gonzalez completed his studies for the priesthood at San Esteban de Salamanca and was ordained in Avila, Spain on July 5, 1942.

He taught philosophy in high schools and colleges in Spain, Central America and the Dominican Republic before coming to Texas in 1959.

Father Gonzalez was chaplain at Centro Hispano Hispano Catolico, diocesan Spanish center, from 1962 to 1965 and also assisted in the Cursillo de Cristiandad movement. From 1965 to 1966 he was assistant pastor at St. Francis de Sales parish, Miami Beach. For a period of three years he was supervisor of the St. Martin de Porres Monastery of the Dominican Fathers in Miami.

Father Gonzalez is presently assistant pastor in St. Dominic parish.



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POOR CLARE nuns who recently professed vows in Christ the King Monastery, Delray Beach are SISTER MARY JOHN, daughter of LT. COL. and MRS. JOHN J. HILL, St. Petersburg, first religious to make solemn vows in the local community; and SISTER MARY IGNATIUS, formerly of Palm Beach, who professed temporary vows and is an Extern Sister.

College Song Groups Will Give Concert

Annual Spring concert of the Barry College Tara and Madrigal Singers will be presented at 8:15 p.m., Sunday, May 14 in the college auditorium.

For the first time the Tara Singers will be joined by the newly formed Biscayne College Glee Club for two selections by Copland and Cousins. The Glee Club under the direction of Thomas Spacht, a member of the faculty at both colleges, will also sing a group of American selections.

A variety of compositions ranging from Handel's "Sing Unto God" to Stravinsky's "Four Russian Folk Songs" will be sung by the Tara Singers and works of Renaissance composers will be presented by the Madrigal Singers who will be accompanied under the direction of Arnold Grayson, by several members of the Miami Recorder Society and Barry students.

Sister Alma Christa, O.P. directs the Barry College choral groups. Accompanists for the concert will be Celene Dembrocki, Delray Beach; Carol Fraim, North Miami; and Silvia Velasco, Coral Gables.

Hospital Junior Aids Install New Officers

Miss Betty Awad was recently installed as president of Mercy Hospital Junior Auxiliary during ceremonies in the hospital chapel.

Other young women also installed by Mrs. Anthony Fleming, Mercy Auxiliary president, were Joanne Snowman, vice president; Timi Brock, treasurer; and Valerie Fisher, secretary.

Service bars for volunteer hours ranging from 200 to 500 hours were presented by Mrs. Frances O'Sullivan, as-

'Fisherman' Statue Given

PLANTATION KEY—A life-size statue of St. Peter, the Fisherman, has been donated and erected in front of San Pedro Church, which bears his name here.

Carved from white Italian carrara marble, the statue, a gift from Edward A. Consentino, president of Archiological Marble Co., Fort Lauderdale, depicts St. Peter in the bow of a boat with his left hand in a net and his right hand raised heavenward.

Father Luis Altonaga, pastor, said he feels the statue is an appropriate one for all Keys residents since that area is often referred to as the "fisherman's paradise."

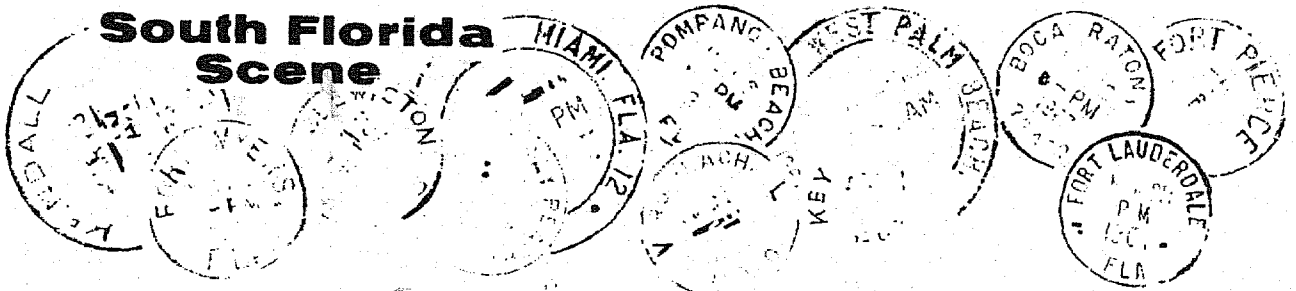
Plan Mother's Day Breakfast

CORAL GABLES — Their annual Mother's Day breakfast will be sponsored by the Holy Name Society of Little Flower parish following the 8 a.m. Mass, Sunday, May 14.

Father Frederick Easterly, C.M., a member of the faculty at St. John Vianney Seminary, will speak during the breakfast in the school cafeteria. Wives, mothers, and children of members are invited to attend.

assistant director of nursing service to the following:

Cecelia Arahill, Betty Awad, Rosalyn Becker, Naomi Bell, Linda Bigelow, Vicki Bonomo, Timi Brock, Sandra Cabel, Mary Doherty, Colleen Dooley, Maria Eckert, Jean Fenello, Valerie Fisher, Linda Glass, Janet Glenn, Fair Higginbottom, Dorothy Jones, Barbara Kimball, Michael Lally, Becky Lewis, Kathy McCann, Claudia Meek, Toni Migliore, Julie Nixon, Rosalie Palermo, Kate Reilly, Kathy Rinehart, Mardina Saco, Ramona Saco, Sandra Sarazen, Kathy Sheeran, Joanne Snowman, Anne Tarantino, Debbie Wall, Lisa Warholak, Pam Wiley, Kathy White, and Dorothy Durdin.



Youth Given Social Work Scholarship

FORT LAUDERDALE—Thomas A. Tagye of Blessed Sacrament parish, is the recipient of a full two-year scholarship to the Graduate School of Social Work at Barry College given by St. Anthony Catholic Women's Club.

Known as the Msgr. John J. O'Looney Scholarship, the award is the second made by the women's club since Barry College announced plans for the new school open last September.

A graduate of St. Clement parochial school and Cardinal Gibbons High School, Tagye attended Biscayne College and is now completing his studies for a Bachelor of Arts degree at Florida Atlantic University, Boca Raton which he will be awarded in August.

Upon completion of his studies at Barry College, Tagye plans to work in Broward County.

Theologian To Address K-C

ORLANDO — Dr. Elmer J. F. Arndt, theologian of the United Church of Christ, will be the principal speaker during the state breakfast of the Florida State Council of the Knights of Columbus, Sunday, May 21 at the Robert Meyer Motor Inn.

Registration for the three-day convention begins at 10 a.m., Saturday, May 20.

Members of the Father Andrew Brown General Assembly will be dinner guests at Boystown on Thursday, May 18.

Calendar Of Events

Election of officers for the Palm Beach Guild of Catholic Police and Firemen will highlight a meeting at 7 p.m., Saturday, May 13, at Our Lady of Florida Retreat House, North Palm Beach.

NORTH MIAMI — Instructions in square dancing will be conducted in St. James parish hall, N.W. Fifth Ave. and 131st St. beginning Monday, May 15. Further information may be obtained by calling 681-2431.

\$8,350 Grant To College

JENSEN BEACH — A federal grant of \$8,350 under the Economic Opportunity Act has been awarded to St. Joseph College conducted here by the Sisters of St. Joseph of St. Augustine.

Funds, according to Sister Mary Jerome, S. S. J., college president, will be used to assist needy students and \$4,000 has already been designated for the use of underprivileged Negro men and women.

Sister Jerome who has just returned from a 2,000 mile recruitment trip with Sister Mary Dismas, S.S.J. speaking to public and Catholic high school students in Washington, D.C. and New York and New Jersey, is now visiting Florida high schools.

College Grant

Caridad Limonta Ravenet, Spanish major at Barry College, is the recipient of a graduate study assistantship in the Modern Languages department of Villanova University, Villanova, Pa.

The daughter of Mr. and Mrs. Louis Ravenet of St. Joseph parish, Surfside and of Huntsville, Ala., will receive a \$2,000 living stipend and a waiver of tuition and fees for the academic year, 1967-68.

Adult Counseling Session Is Set

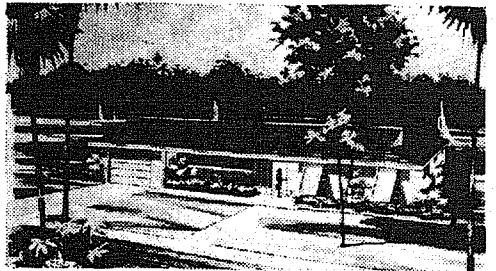
BOCA RATON—An evening of adult academic counseling to provide a general orientation of the possibilities for adults to return to college and obtain a degree will be held at Marymount

College from seven to 10 p.m. Monday May 15.

Individual counseling is planned with faculty members available to confer with each adult on particular academic problems.

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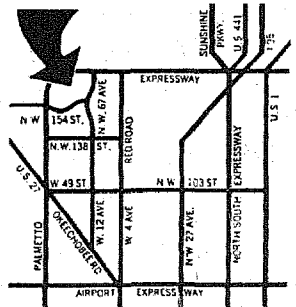


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Pastor 40 Years Given A Surprise

FORT PIERCE—"What beats me is that you could keep this a complete secret from me. I guess I will have

Offers New Way To Pick A Pastor

STUEBENVILLE, Ohio (NC) — Bishop John King Mussio of Steubenville has expressed hope of arranging a system for filling a vacant pastorate "in such a way that everyone vitally involved in the change can be given a voice in the matter."

In a letter to his clergy the bishop proposed a tentative plan and said it will be employed to select a pastor for St. Lawrence church in Ironton. The bishop explained:

"1. We ask all priests, considering their maturity, seniority and availability, to apply for the position should they be so inclined.

"2. When the names of the candidates are listed, we shall present them to the diocesan consultors that they might choose out of the list of applicants five priests they consider most fitted for the particular work of the particular parish involved.

"3. These five names shall then be presented to the people of the parish where a pastor is to be appointed. The people shall choose of the five names presented. They may, should they so wish, present the name of another priest of the diocese not listed among the five presented. The bishop shall then choose the pastor from the priests whose names are so presented. Should the bishop judge that for very serious reasons it would be in the best interests of the diocese and of the parish that another priest of the Steubenville clergy, not mentioned in any of the lists, be named, he shall do so. Ordinarily, the procedure given above shall be followed."

Applications of priests interested in becoming pastor of St. Lawrence, Ironton, now are being forwarded to the bishop. Announcement of the appointment is expected by June 10.

Humphrey Will Address Grads

ST. PAUL—(NC)—Vice President Hubert H. Humphrey will deliver the commencement address at the graduation exercises of the College of St. Thomas here May 27.

Honor Mary And All Mothers On Sunday

By JOHN J. WARD

"A day appointed for honoring motherhood and the loving remembrance of one's mother."

That is how Webster defines Mother's Day, which will be observed next Sunday, May 14.

To Catholics, however, the day means more than that, for it is regarded as an occasion not only to pay tribute to one's own mother but also to express veneration for the Mother of all

mankind, the Blessed Virgin Mary.

It is due to Christianity, in fact, that motherhood holds the exalted position it does in the world of today.

The glory that was ancient Greece and the grandeur that was ancient Rome failed to recognize women as much more than mere chattels or slaves. But the early Christians raised all womanhood to a position of dignity through their devotion to Mary.

"You are all beautiful, beloved, and there is not a

stain in thee." With these words from the Canticle of Canticles, the Old Testament author depicted literally the exquisite soul of the holy Mother of God.

It was in 1854 that Pope Pius IX declared as revealed doctrine the ancient belief of Catholics that from "the first instant of her conception, by a singular grace and privilege granted by Almighty God... the most Blessed Virgin Mary was preserved free from all stain of original sin."

Two years later the Bishops of the United States dedicated our country to Mary Immaculate and asked our lady to take America as her special jewel.

On December 8, 1959, Bishop Coleman F. Carroll consecrated the newly-created Diocese of Miami to Our Lady of the Immaculate Conception so that everyone living here might have a special relationship with the Mother of God.

One of the finest tributes to motherhood is an ancient Jewish proverb. It reads: "God could not be everywhere and therefore he made mothers."

A reading in the Old Testament, (Proverbs, 28) says: "Her children arise and call her blessed."

Appropriate to Mother's

Day, too, is a poem written 52 years ago in 1915 by Edward A. Woods, a cousin of this writer's father. Cherished these many years, it has never before been published. Entitled "'To Mary, Our Mother," it follows:

"I would carve it on stone and write it in book, This name that looks sweet as none other can look; Aye! Write it high up in letters of gold, For its meaning is Love that will never grow old. In this world there is none so honored by God, And peasant and prince alike will it laud. The name on this earth that shines as no other In sorrow and joy, is the dear one of Mother.

"To name is to bless as gift from above, Oh! beautiful flower most fragrant with love, Thy beauty on earth is the reflex that's given From the brightest jewel that earth has in heaven The untarnished one of the whole human race. Whom the angel saluted with 'Hail! Full of Grace!' The masterpiece of the Maker above every other, Oh! Mary our queen, Aye! sweeter: Our Mother."

New Archbishop's 54-Word Program

LOUISVILLE—(NC)—Archbishop Thomas J. McDonough of Louisville, already termed a "Vatican II bishop," lived up to his advance billing at his installation as Archbishop of Louisville here.

The new spiritual leader of some 200,000 Catholics used just 54 words to plot the course of his administration.

"Usually a new bishop announces his program. The only program that I present to you is the love of God and souls and the implementation of the decrees of the Second Vatican Council. If we accomplish these goals, God will be pleased with our efforts and the Church in Louisville will continue to flourish," he said.

The installation ceremonies in the Cathedral of the Assumption were televised.

LOOK AHEAD

The colorful ceremonies are rooted in the Church's beginnings, but the talks looked to the future.

Archbishop Paul J. Hallinan of Atlanta departed from the prepared text of his sermon to comment on the ecumenical council's Constitution on the Church.

"There can be no light if we are afraid of new ideas," he stressed.

With occasional comparisons between the situation of the new archbishop and that of such pioneers as Kentucky's first priest, Father Badin, the first bishop, Bishop Benedict J. Plaget, S.S., Archbishop Hallinan told the people of Louisville they can expect their new leader to be a man of "warm familiarity, easy approach and excellent humor."

A man who "will cover every part and every road and every hill in the archdiocese of Louisville; every parish, school, Religious house and institution will know his presence; he will listen to every priest and will

be a familiar figure to every layman," he said.

Archbishop Hallinan described Archbishop McDonough, formerly bishop of Savannah, as a man "who took leadership in matters of racial justice" in an area of states "whose political leaders were either filled with hatred of filled with fear." Schools of the Savannah diocese were integrated without incident, Archbishop Hallinan said.

Archbishop Hallinan left no doubt that he considers Archbishop McDonough a man of new ideas, one of those numbered among "the truest men of the Vatican council, the most effective apostles of the 1960's."

Archbishop Egidio Vagnozzi, apostolic delegate in the United States, in remarks delivered before the bestowal of the papal blessing, stressed the continuity of the Church and said that a period of "renewal in love" is here.

This renewal will come with "loyalty to the Church, loyalty to the faith of the Church, loyalty to the shepherd of this archdiocese," Archbishop Vagnozzi said.

"It is not easy to succeed an Archbishop Floersher", Archbishop Vagnozzi stated, paying tribute to Archbishop McDonough's predecessor, Archbishop John A. Floersher, who has retired at the age of 80 after 44 years of service here.

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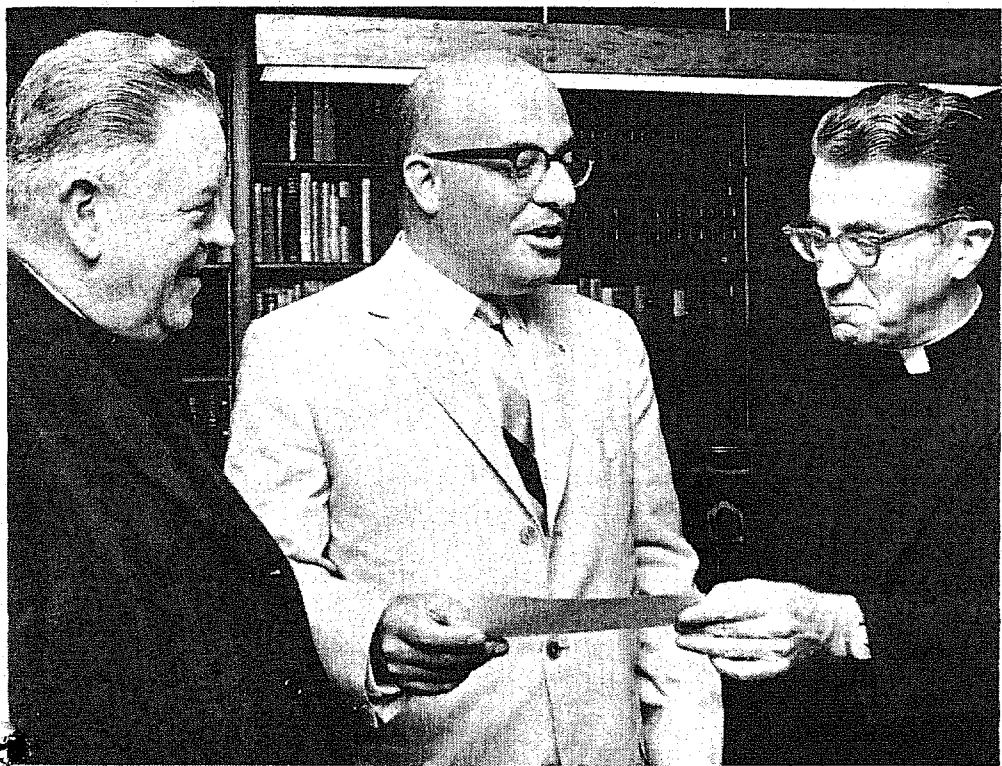


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Anti-Abortion Resolution Set For Fla. K-C Convention

CORAL GABLES — The Florida State Council of the Knights of Columbus will be urged by local Council No. 3274 to adopt a resolution opposing the liberalization of the state's abortion law during the 1967 convention scheduled to be held May 20-21 at Orlando.

Members of the local council recently passed a resolution unanimously expressing its complete opposition to the proposed relaxed abortion bill as did members of the Holy Name Society in Little Flower parish.

K. of C. members emphasized that "this proposed bill directly infringes on the inalienable right to life, liberty and the pursuit of happiness of the unborn child, and deprives the unborn child of his constitutional rights and of due process of the law under both the United States Constitution and Florida Constitution.

"The passage of this bill," the Council said, "would so greatly evidence to the youth of this country the propriety and morality of abortions, and would lessen the high regard presently held for human life in this country, and would thereby cause and bring about a serious lowering of the moral tone of our people," and added that "throughout history, nations such as the Roman Empire, have fallen as a result of moral decay, the lack of respect for human dignity and life, and of a basic dis-

regard for those inalienable rights which have been described in our Declaration of Independence."

Proposed liberalized abortion bills in the words of Holy Name Society members are medically, legally and morally repulsive.

"They are medically repulsive," Holy Name members said in their resolution, "since they encourage the destruction of life rather than the preservation of life and they are legally repulsive in that they fail to recognize that the rights of the individual to live are the same for all human beings whether they be adult, child or fetus and that protection of human life is a public concern and not the private right of an individual to determine who will be

born.

"They are morally repulsive," the society continued, "particularly as the passage of these laws will affect many adolescent mothers who, after undergoing abortion, often accuse themselves of being murderers, then experience depressive reactions and suffer great loss of personal morality."

Copies of the resolution which referred to Florida House of Representatives Bill No. 226 and Senate Bill No. 210 were forwarded by members of the Holy Name Society executive committee to Dade County State Senators and members of the House of Representatives urging them to use "every possible means to defeat" the proposed legislation.

It's How You Do It, Teachers Are Told

By WILLIAM RYAN

WASHINGTON (NC) — The U. S. Commissioner of Education told a group of Catholic teachers that what they teach may not be as important as how they go about teaching it.

In some instances, explained Harold Howe II, the relationships developed with students may be more important than anything else.

This is especially true when the relationship helps to break down the "isolated existence" of neglected children, he stated.

Commissioner Howe addressed 40 teachers selected to participate in the National Catholic Educational Association's "impact teacher" program here. The purpose of the program is to get the thoughts of practicing professional educators on what makes a teacher outstanding.

Dr. Howe said that over the past 10 years public and private education has concentrated on doing a better job for the better pupils.

Those who have benefited educators have increasingly turned to the task of making successes of the potential

school failures.

Now in both public and private schools there are a variety of programs for the losers and the disadvantaged, Dr. Howe said.

In dealing with such youngsters, educators must ask themselves how they can form the personal relationships which serve as the prelude to student progress, he noted.

Dr. Howe said that teachers who want to enhance their professional status should bring a greater variety of services to their students. Professional persons such as doctors rely on a hierarchy of services including nurses and laboratory technicians, but teachers too often treat the classrooms as their private preserve, he stated.

Instead they should open their doors to fellow teachers, teacher aides, and other assistants. In the long run this will give their work greater "impact," he suggested.

Dr. Howe predicted that future classrooms will be served by a number of persons rather than by a single teacher.

Marist Award To Norris

James L. Norris, assistant to the executive director of the Catholic Relief Services will be the first recipient of the Marist Award of the Marist Secretariat of America.

On the occasion of the 150th anniversary of the founding of the Marists, the award will be conferred during a Sesquicentennial banquet Saturday, May 13 at the Hotel Americana, New York City.

Seminary Students Win Essay Honors

KEY WEST—Top honors by national state, and private agencies. Arthur Bendixen received second prize for his historical character study of Florida's first Spanish Adelantado, "The Man, Pedro Menendez."

"Cubans In Miami" was the subject of an essay in contemporary history which won first prize for Cesar Guzman. The seminarian's papers emphasized the contribution of Cuban refugees to life in the Miami area; the opportunities provided by the Diocese of Miami and

Honorable mentions were presented to Terrance Wolfe for his essay, "The Life of John D. MacArthur" and to Edward Meigs, whose paper discussed "Coral Gables: The Landmarks."

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Top Labor Leaders Softening? Writer Says Definitely Not

By MSGR. GEORGE G. HIGGINS

The Wall Street Journal reports that labor leaders are worried about the "generational gap" between themselves and their rank-and-file members. According to the Journal, they are jolted to discover that their younger members "don't remember the Depression or the days when unions weren't around."

In trying to explain this "generational gap," many commentators are taking the easy way out by blaming it all on the labor movement's top leadership, which is said to be getting soft, ideologically as well as physically, and to have given up the fight. This, it seems to me, is a gross exaggeration.

On the other hand, there is a danger that the labor movement, as it grows in numbers and in economic and political influence, may unconsciously tend to lose sight of the fact that its basic reason for existence is to protect the rights and advance the welfare of the individual worker. This is another way of saying that if the rank-and-file have an obligation to the labor movement, by the same token the labor movement and its elected and appointed representatives have an obligation to the rank-and-file. The labor movement belongs to them, not to a handful of top officials.



Msgr. Higgins

Majority Dedicated Men

I am not suggesting that labor leaders as a group are out of touch with their rank-and-file members, or that they are selfishly using the power and prestige of their office for their own material advantage, or that they are getting soft. Some are, but the majority are not. The majority, in my opinion, are dedicated men who deserve well of American society, to whose security and welfare they are making such an important contribution.

The problem is more subtle and more complicated than that of ordinary human selfishness or greed or lack of vision on the part of a handful of unfaithful labor leaders. I am referring to the danger that big unions — simply because they are big, and even when their leaders are honest and unselfish men of vision — may unconsciously lose sight of the importance of the individual worker.

Who is this individual worker, this member of the rank-and-file? Here is the way he is described in a recent survey of a number of local unions:

"The rank-and-file union member goes through life at a humble level, seeking in his own way the livelihood, the security, the necessities, and small comforts that our civilization makes possible. He is caught up, as all of us are, in the mass society that technology has fashioned. Usually he lives in an urban community near the job that is his economic base, in a small town or metropolitan center created by forces beyond his control.

"A less-advantaged member of the community, he has had limited education and enjoys little prestige; he has a relatively small income and seldom gets to own property more substantial than his modest home or car; he never makes a speech or gets his name in the paper; he rarely makes important decisions, except in his own little world. He becomes an unskilled, semi-skilled, or, if he is fortunate, a skilled worker, gets a job and holds on to it, joins a union, and eventually dies as anonymously as he has lived. . . Yet this rank-and-file worker, anonymous and unimportant though he may seem, is at the base of American society and unless one knows what he is like one cannot fully understand the society."

This is the man, the average man, the so-called rank-and-file worker, whom the labor movement was established to serve and to represent. One of Labor's principal functions is to create conditions of employment which will make it possible for him to take pride and to find satisfaction in his job, and to look upon it as something more than a means of earning a livelihood for himself and his family.

Favors Union Shop

Speaking of the importance and the dignity of the individual worker, may I hurriedly insert a rather controversial footnote on the subject of the union shop and the related subject of right-to-work legislation.

There is no question in my mind that the pros — the arguments in favor of the union shop — far outweigh the cons or the arguments against it. It is only fair to note, however, that there are some fairly persuasive reasons why the labor movement ought to re-examine the question of the union shop periodically. One of these reasons is the possibility that in some cases the union shop, in addition to making things a little too easy for a minority of dishonest and undemocratic labor leaders, may also have the result, over the long haul, of weakening rather than strengthening the labor movement.

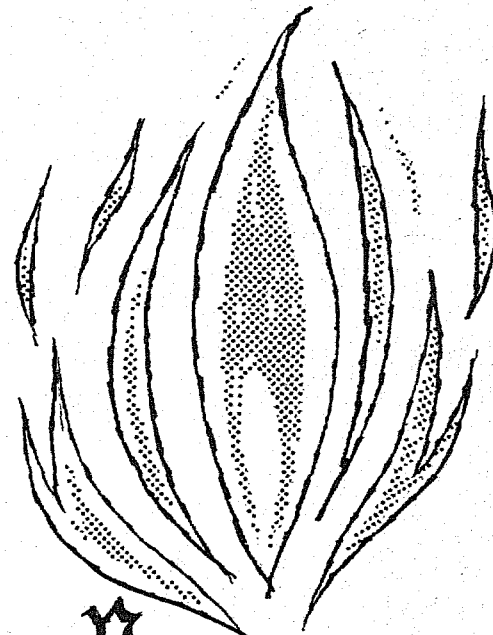
There is no secret about the fact that many members of the rank-and-file are not really sold on the importance, much less the necessity, of unions. To use the popular slang expression of the day, they couldn't care less about who runs the union or how he runs it, so long as he continues to get them progressively better and better wages and working conditions.

There are undoubtedly a number of complicated causes for this spirit of apathy and indifference on the part of so many union members, but to some extent at least it may be due to the fact that a good number of workers in recent years have joined unions very reluctantly, not out of a sense of conviction and for reasons of social justice, but simply because they had to join under the terms of union shop provisions.

This is not an argument in favor of right-to-work legislation — but it is something for the labor movement to think about. Surely this much is true, that, while it is important for the labor movement to organize the unorganized, it is equally important and equally necessary for the labor movement to look for new ways of "unionizing" the organized — of transmitting to those who already belong to unions some understanding of what trade unionism is all about and of instilling in them of the idealism and spirit of sacrifice to which the labor movement owes its very existence.

FEATURE

I have come to cast fire upon the earth



Persecution 1967

Spirit Of Thomas More Declared Needed In United States Today

By JOHN COGLEY

There is a striking coincidence in the fact that "A Man for All Seasons" is showing all over the nation at a time when conscientious protests against the war in Vietnam have reached a high point. The story of Saint Thomas More, who was the King's Good Servant but lost his head because he put conscience first, dramatizes some of the moral issues at stake.

One may disagree with the war protesters' reasoning, as good men disagreed with Thomas More. But it is difficult to see how anyone can admire More and the principle for which he gave his life and still hold that the opponents of the Administration's war policies are disloyal and unpatriotic.

The peace marchers are behaving as Saint Thomas did. They are saying to our "king" that he is involving the nation in immoral conduct and they simply will not go along with him, however the opinion polls read.

Thomas More did not live in a democracy. The Englishmen of his day did not look upon themselves as self-governing. If anything, then, the contemporary American's obligation to protest against what he deems governmental immorality may be greater.

Most of King Henry's subjects were content to let the Monarch decide on what was at stake between him and the Papacy. They were wrong, but their failing was more understandable than that of 20th century American citizens who simply go along mindlessly with whatever their leaders decide, even though it may involve killing, the maiming of innocents, and wholesale destruction.

The usual criticism of the present dissent is that it represents a kind of disloyalty and lack of patriotism. We have even heard, and from a high ecclesiastical source, echoes of "My country, wrong or right," and very idol-



JOHN COGLEY

atry that the once Lord Chancellor England refused to countenance.

No man loved his country more than Thomas More. No Englishman of his time was more patriotic. But for this very reason he stood up to the King, refused to conform, and, when all else failed, accepted death, while yet blessing the King's name.

Patriotism comes in many forms. Who was the true German patriot during the Nazi period — the conforming citizens who cheered Hitler, or the pitifully few who held out against the moral madness that had overcome the nation?

In theory, almost everyone will say the latter. Nor will most people withhold their admiration from Thomas More and the martyred bishop, John Fisher, who held out against not only the King but his fellow members in the English hierarchy. Yet, the present dissenters, though they are persuaded that their country is sinking deeper and deeper into a moral morass, are expected to hold their tongues or keep their scruples to themselves because at a time of war, the nation needs unity. Perhaps the nation needs dissent more than unity, as Germany did in the 1930s and '40s.

There are men in Government who feel the way the peace marchers do. But, unlike Thomas More, none of them has yet

seen fit to resign from high office to make his opposition clear.

If you suggest they should, they begin to talk like Mistress More. The film makes clear that she simply could not understand why her husband, a layman, did not leave ecclesiastical matters to the bishops of his day, keep his opinions to himself, and do what he could in other areas.

The bishops after all, were the experts, trained in theology. Supposedly they knew what the struggle was all about better than a layman. Why, oh, why didn't Sir Thomas entrust his conscience to their care? Why, oh why, don't young Americans today entrust their conscience to the Administration's care? Why, indeed.

When Dr. Robert McAfee Brown publicly complained recently about the absence of the Catholic hierarchy's voice in the chorus of moral protest, he was told that that particular "style of protest" is "simply not the style of the Catholic bishops."

What the bishops' style of protest is was never made clear, nor has it yet been made evident. But we know Thomas More's and John Fisher's style of protest. Most of us lack the courage to emulate it, if called upon to do so. But at a time when all over the nation the voice of dissent is being raised, it is good to remember that the protest of the two Saints was unmistakable. It is remembered centuries after the English bishops and politicians who swam with the tide have been forgotten.

One day we may be as proud of the few who do not go along now, as generations of Christians have been of these two men, who held out against the popular opinion of their day in serving the King not the way he wanted but the way he should have been served. In an age of creeping statism, it might be a good idea to name Thomas More the patron of patriots, John Fisher the patron of bishops.

The Sister Today

... Quo Vadis?



emerging as a vital, moving force.

Many questions have been and are being raised by religious in their attempts to reach modern man. What is the role of religious women in contemporary society? Do the vows of poverty, chastity, and obedience as they are being lived today, bear witness to what they really mean? Of what significance is the rule in the life of a religious? Are new forms of community life and the apostolate needed?

In seeking "aggiornamento", religious have placed the emphasis, first, on self-renewal and then on evaluating the work in which they are involved. Each religious group lives by a rule.

and obedience are living symbols of the Church's faith in the life to come. Virginity is recognized as a feature of religious life which is apparent to everyone. A sister's response to renounce the human joys of marriage and a family is a witness to the Church's belief that man's ultimate happiness lies beyond the merely human.

The vow of chastity is not a negative "going against" nature, but rather implies the integrating of a woman's instinctive feminine warmth, tuition, com-

and responsibility. The superior's role is to direct, to challenge, to encourage, and to serve.

President Johnson has declared war on the type of poverty which is destitution. The vow of poverty does not mean destitution. Religious are growing more aware that what it really means is an absolute giving of themselves in common life. Real poverty lies in the total sharing of all things, intellectual gifts, abilities, energies, and gifts of heart.

In order to identify more fully with those among whom they work, some religious live in apartments in slum areas sharing in the everyday life of the suffering poor. Others are turning over the administration, and even ownership, of large institutions to the laity so that they may be free to do the work they feel they should be doing.

Also it is a corporate witness to poverty since the ownership of large buildings often identifies them with wealth, a mistaken notion on the part of many people. All of this is in response to the Council's invitation for new expressions of the vow of poverty and only two of the many ways in which religious women are endeavoring to make the vow of poverty relevant to the times.

The apostolate of every Christian is to be dedicated to the revelation in Christ in the Church. The religious differs from the layman in this task in that she is called to witness with others in community. She is to teach men how to build community, to bring about unity in Christ. Attempts are being made to break down artificial structures in her own life which are barriers to unity with others. An isolated group cannot fulfill its role.

(Continued on Page 32)

The Emerging Nun

By SISTER SIMONE, R.S.H.M.

In this age of Christian renewal when dynamic changes are taking place in the Church, religious sisters have begun a quiet revolution to bring about change in their own lives. The revolution was sparked by Vatican Council II's statement that religious who are to work with modern men, must be modern in every aspect of their consecrated lives. Their manner of living, praying and working must be suitably adapted to today's physical and psychological conditions.

If religious should be living signs of the Church's concern for the great problems of our times, then they must necessarily be involved in a world which is struggling to find God in the everyday happen-

'The vows of poverty, chastity and obedience are living symbols of the church's faith in the life to come.'

ings of family life, business life, academic life, suffering and war. Each of these needs calls for a response and sisters are responding by experimentation in new ways of living and new forms in working for the service of their neighbor. In the history of the Church, religious women have been generally a conservative element, but today, they are

Many rules contain outmoded customs which are no longer applicable to contemporary life.

While respecting these customs as suitable to the time and place in which they were first formulated, religious have updated or are in the process of updating some, and discarding others which are no longer meaningful.

A return to the gospel as a rule and standard of life is taking precedence. Human laws, unless they are in harmony with the Gospel are obstacles to Christian living. Love is the Christian life, love for the living Christ in our neighbor. Hence, communities are undertaking a serious review of all presently existing structures which hinder contact with Christian people and with persons of every conviction. . . One can only witness to those who are present.

The vows of poverty, chastity

and devotion to a life of prayer and apostolic service. Her non-involvement in exclusive love for one person in marriage provides for an expansive inclusive love for all mankind. Her virginity has special value in declaring the freedom, independence and wholeness of the person.

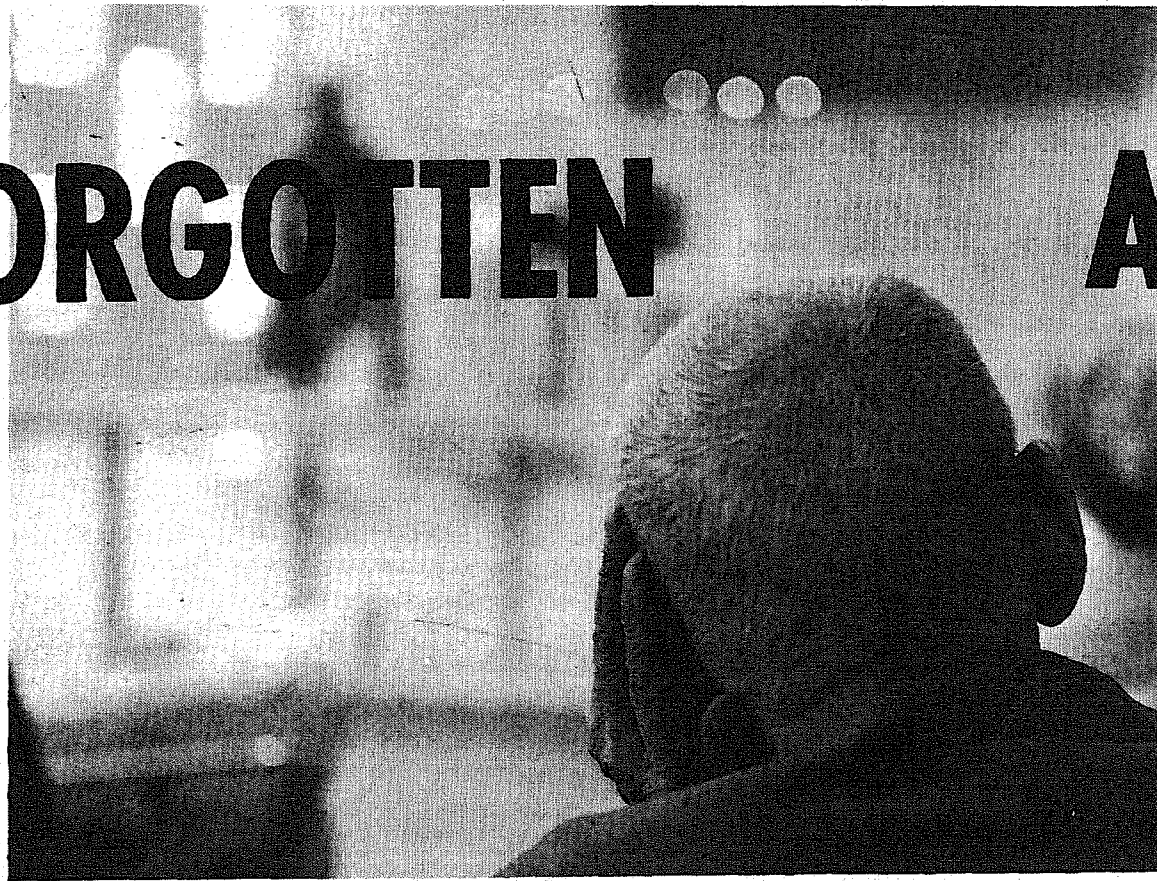
To submit to another's will for the sake of submission does not constitute the vow of obedience. The Church has dramatically underscored the freedom of the adult person. Religious obedience is a means of achieving a common apostolic purpose. Co-responsibility is a term frequently used in interpreting the vow of obedience.

Buried forever, it is hoped, is the Hollywood version of the dominating "Mother Superior!" Decisions in community life today, involve dialogue in an atmosphere of openness, freedom,

OUR FORGOTTEN AGED

By PAUL RANDALL

"A basic goal of an enlightened society must be to provide opportunities which enable older people to keep and strengthen their independence and dignity. For too many Americans, the later years mean loneliness, idleness, lack of purpose and meaning. Today we have the tools to change this. We have the power to enrich the lives of older Americans and to benefit from their skills, their wisdom and their experience."
President Lyndon B. Johnson



Warm weather and sunshine is a strong drawing point to older persons such as our arthritics and cardiacs.

In view of the large number of elderly persons presently living in Florida, and the projected increase for the future, it is apparent that much needs to be done to meet the problems of this segment of our population.

Federal, State, and County governmental agencies must examine the needs of these people and make an all-out effort to help them live an independent, dignified life.

Aid in the areas of health, housing, employment and welfare assistance, must be continued and expanded. The physical, financial, and psychological needs of the elderly must be met by a responsible society to these people who have contributed so much during their working years.

Many older Americans are finding the increased cost of living eroding their fixed monthly income, whether it is a retirement pension or welfare assistance. Their heaviest dollar outlays are for housing and household operations; food purchases, and transportation. Older people spend proportionately more than younger people on housing, household operations, health care and food purchased for preparation at home.

(Continued on Page 32)

In our nation today the elderly are a fast-growing group. There are today more than 18 million American over 65 years of age. Some 12,000 of them have passed their 100th birthday. Because of the advent of new medicines and procedures, life expectancy has increased greatly and will continue to do so.

This group includes the well, the ill, the independent and the dependent, the well-to-do and the poor, the educated and the uneducated, the talented and the average, the rural and the urban.

There are several distinct groups of older Americans; the young-elderly, 65-75; and the old-elderly, 75-85-90 and above. Their problems, abilities, and activities are quite different. It is usually beyond age 75 that the greatest onset of frailty and incapacity occurs.

There are two additional groups which must be considered when speaking of the number of elderly.

Many church and non-profit organizations are becoming engaged in or expanding their present programs for assisting our elderly citizens. The various Catholic hospitals and other institutions are expanding their facilities to care for these people.

Housing for senior citizens in the diocese is being developed. The first project, Saint Elizabeth Gardens, will be located in the Greater Pompano Beach area, and will be ready for occupancy by March, 1968. Additional housing projects will be developed on the West Coast and an-

other on the East Coast.

Saint Elizabeth Gardens will offer independent living in a gracious atmosphere providing modern housing facilities to persons 62 or over. These facilities are especially designed to meet the physical and social needs of the residents, and contribute to their health, security and happiness.

The first group, which number 17 million men and women aged 55-64, who will be tomorrow's older American.

The second group, which number 22 million now in the middle years, 45-54, who already old in the labor market.

PROBLEMS CREATED

The conflict of the lengthen-

ing of life and the shortening of work careers because of earlier retirement ages, creates many problems. Planning and preparation for retirement are necessary long before the actual day of retirement is reached.

Members of all these groups have skills, experience, and wisdom which they need to use and which the nation needs.

Florida has an unusually high proportion of older persons (12-3). In mid-1965, there were 713,000 with a projected increase to 1,381,000 in mid-1985. This percentage is second only to Iowa (12-5). Florida's high proportion of older persons is attributed to the immigration of older people from outside the state.

Crusading During Bitter Years

All Of Which I Saw, Part Of Which I Was, The Autobiography of George K. Hunton, as told to Gary MacEoin, Doubleday and Company. 283 p. \$4.95.

George Hunton was an associate of the late Father John LaFarge, S.J. in the Catholic interracial movement in New York. The autobiography, in fact, covers in detail this period of his involvement beginning in 1931, when he was 43 years old, and ending in 1962 with his retirement from active participation at the age of 74.

It is, then, more a history of the growth of the Catholic Interracial Councils than the account of a man's life. The book details the endless successions of trials, persecutions, frustrations, obstructions and set-backs common to all who battled with racial injustice and attempted to awaken the sleeping consciences of most Catholics in America.

As editor of the Interracial Review, Mr. Hunton was well exposed to the bigotry, intolerance and indifference found in the multitude of places within the structure of the Church, and known to everyone who engaged in the struggle for justice and equality. In another age, Elizabeth C. Stanton fighting for women's suffrage, and Dorothea Lynde Dix crusading for proper care of the mentally afflicted suffered from similar bigotry, intolerance and indifference. This is the common lot of the crusader, no matter what the cause.

STORY OF CRUSADE

For Mr. Hunton, however, it existed in a greater and more scandalous magnitude because it was often espoused by men and institutions committed to the very cause of justice. The book is less the story of a crusader for social justice than the story of part of the crusade itself.

In a series of reminiscences, anecdotes and recollections Mr. Hunton gives us a picture of the times, events and persons during the 30 year period preceding the passage of Civil Rights Legislation.

Of necessity these events and persons must be restricted to their relationship with Mr. Hunton, since the scope of the book is autobiographical. He speaks of that part of the movement which he saw, particularly with reference to conditions as they existed in the presumed liberal north.

If they differed at all from conditions in the south, the difference was only in degree, and often only in a very small degree at that.

Mr. Hunton has extensive and thorough knowledge of the infamous degradation which has been made the daily lot of the Negro in America, and his anger with those who cooperated by malice or indifference or ignorance does him honor.

His knowledge of the broad sweep of the whole movement within the Catholic Church is not always quite as extensive or thorough. In reading the book

BOOKS

IDEAS IN PRINT

one cannot escape the feeling that among the indifferent must be numbered all who did not actively cooperate with the Catholic Interracial Council in word or in deed.

Strangely enough, some of those pictured by the author as supporting the cause for social justice were

damned by many others engaged in a parallel struggle for the same social justice and human dignity. There was often a great disparity between the lip service given the cause in New York and the total absence of any active support, interest or concern for the same cause at

home. Some thus named make curiously strange companions for those living the daily battle for justice and equality in the ghetto. One man's meat can be another man's poison.

RAKING OVER COALS

In the days when the cause of Racial Justice is enjoying a degree of respectability, it is good to be reminded of the other sad days of suspicion, prejudice and even hatred. To this end it is good to be reminded of one's enemies as well as one's allies.

But against this particular, limited benefit must be weighed the opening of old wounds by useless and needless recriminations. Converts have been made to the cause of Racial Justice, even from the ranks of its enemies. But I am certain that progress in the early Church was furthered more by the welcome extended St. Paul by the Christian Community than by reminding him that he did participate in the stoning of Stephen. A righteous cause can be badly served by any semblance of self-righteousness.

In the story of every Crusade the protagonists are always all-good or all-bad, events are always quite simple and uncomplicated. Life,

Sexual Love Viewed In Christain Aura

The Freedom Of Sexual Love. by Joseph W. Bird and Lois F. Bird. Doubleday and Company, Inc., Garden City, New York.

"This is a love story. It is the story of sexual love. The love of men and women united in the mystery of a sacrament which joins them in one flesh." "The Freedom Of Sexual Love," by Joseph W. Bird and his wife Lois F. Bird, is a Christian concept of sexuality in marriage.

The foreword, by Msgr., J. D. Conway, and the introduction, by the authors, trace the attitude and the teachings of the Church from the Promise of Eden, through the Pauline Teachings, to Vatican II.

A concise understanding of the puritanical approach of previous days about the marriage is discussed. Unlike the majority of books and teachings on marriage by doctors, clergy, theologians, and laymen, who either avoid a full discussion of sex in marriage, or treat the subject from a purely physical or moral aspect, The Birds present the subject as a physical, emotional and spiritual experience. The authors continually emphasize the fact that these elements cannot be compartmentalized; all aspects of marriage are sexual; all relationships are interwoven around the fact that male and female are not opposite, but according to the Divine Plan, are the complement of each other.

The Birds raise the book from a text on techniques and theories to a story of learning and loving. They speak candidly of their marital experiences, reinforced by clinical, theological and medical facts.

Joseph W. Bird, Ph. D., is a clinical psychologist and psychotherapist, who, together with his wife, Lois, is well qualified to cover subjects which range from the sexual attitudes and anatomy of man and woman, to their application to the problems and techniques of the "art" of love making. The subjects are beautifully interwoven in chapters that cover love-making as a spiritual experience and a guide toward constant growth in sexual love. The frank use of biological and psychological terms in the analysis of the art of making love treats married love, the Gift of God, as mutually pleasurable and spiritual act. Intercourse is an act through which husband and wife find God. but, for those who are constantly searching for the fulfillment of their "religious vocations" as husband and wife and father and mother.

The chapters dealing with sexual attitudes are invaluable for the man and woman who are striving to discover a better understanding of themselves so that they may transmit healthy attitudes to their children. The deep devotion that Joseph and Lois Bird apparently have for each other and God shines throughout each page. Those of us that are married are left with an intensive desire to be like them, to have our marriage bear witness to a living Christ.

The time is now ripe for a book such as "The Freedom Of Sexual Love." The lay apostle active in Pre-Cana and Cana conferences, will find examples as well as solutions to such problems as sexual adjustment, domineering wives, and selfish husbands. All instructors should be able to see the place that marriage has in the plan of God as a sacrament.

Mr. and Mrs. Bird "flatly deny that any couple may have a satisfactory sexual relationship, one that is all it should be, unless the whole marriage is "good". The freedom of sexual love is realized only when the lover and the beloved are free from all inhibitions, be they physical, emotional or spiritual. Freedom is necessary which provides communication and the solving of problems.

The authors believe that "love is giving," that freedom in sexual love is a reflection of God's love.

James M. and Carolyn M. Bennett
Holy Family Parish
C. F. M.

Inside The World Of TV

Due to Circumstances Beyond Our Control, by Fred W. Friendly, Random House. \$6.95. (I)

This is an autobiographical chapter from the history of CBS News. It is also a running commentary on the virtues and problems of television news broadcasters, as well as a plea for the public support of noncommercial television.

The book falls into three parts of unequal length. The first and possibly most inter-

esting section, details the work of the author and Ed Murrow in setting up and producing the famous See It Now series and its successor CBS Reports. Here is the story of the broadcasts which helped bring down Senator

Joseph McCarthy and which exposed bookie joints in Boston.

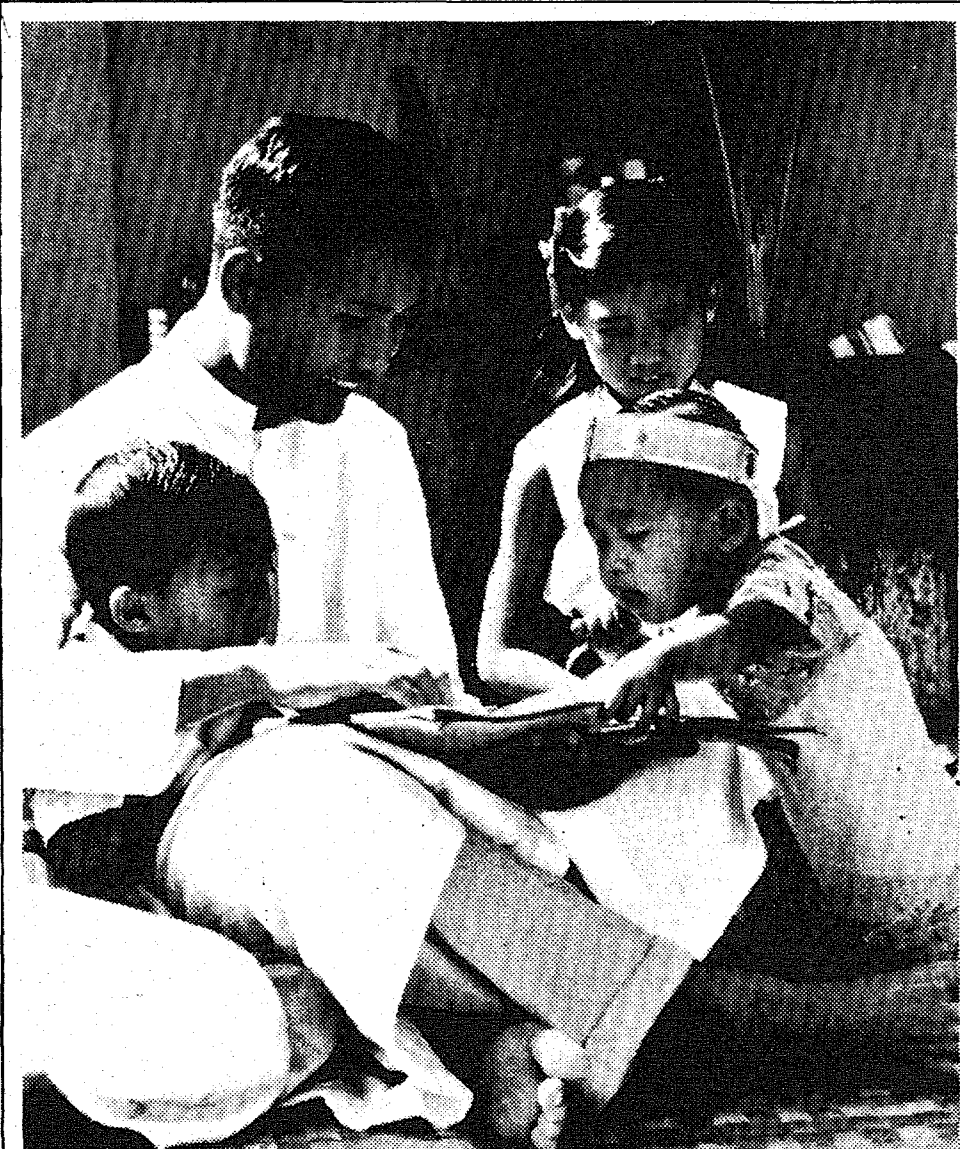
The second part covers the two years of Mr. Friendly's presidency of CBS News and ends with his resignation over the question of televis-

ing crucial testimony before a Senate Committee.

The final section is the author's analysis of the problems of commercial television and a brief for the Ford Foundation's proposal to finance educational television through revenue from satellites.

Mr. Friendly, now a professor of broadcast journalism at Columbia and television consultant to the Ford Foundation, helped prepare the proposal.

Thomas M. Garrett, S. J.



YOUR SON?

This Sunday is Mother's Day in the United States. It will be celebrated by 55,000 women who are the mothers of priests. YOU COULD BE ONE OF THEM! It is only necessary to have charity.

Last year in the Missions 10,000 hopeful young men could not become priests because there were no funds. If today

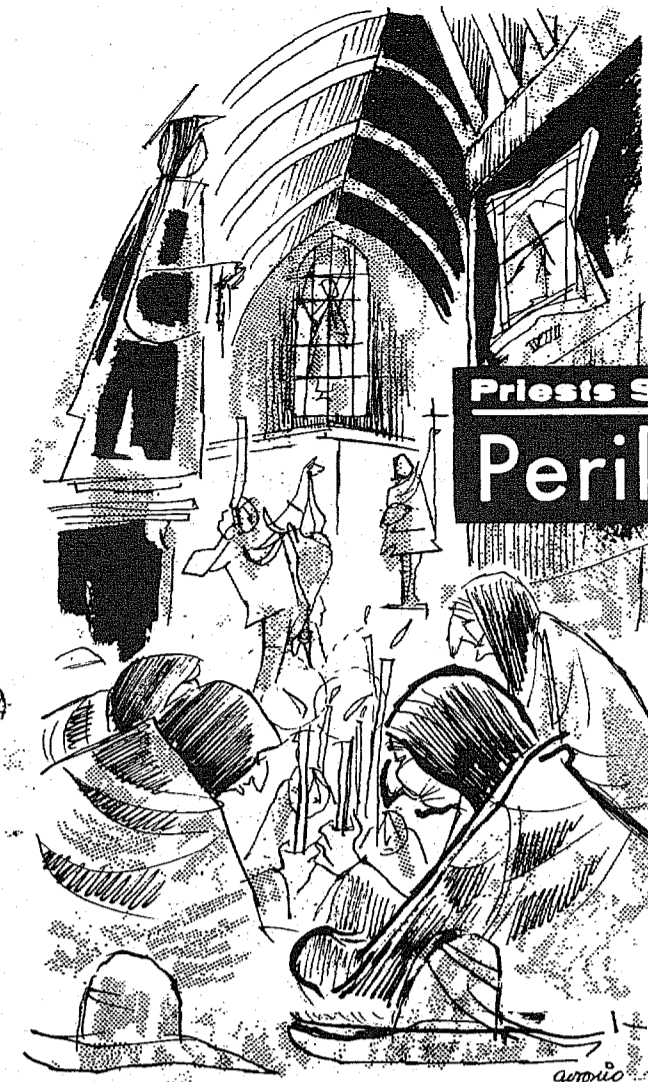
you spare something to help educate a native priest (\$250 will pay for one year's training; \$1,500 his entire education), you will share in his lifetime of conversions, Masses and prayers. Once he is a priest your charity will multiply. Dear Monsignor O'Meara, I have always wanted to have a son a priest. Please send the enclosed \$_____ to educate a native seminarian. I know that even a little will help him.

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Priests Seeks To End Ancient Hostility

Perilous Task Among Indians

1912 when, at the same time as the Mexican Revolution, there was internal strife in the region of the Chamula and all the Christians were banished. Their survivors are said to still live in a far section of Chiapas state and have retained their religion. For the vast majority of the 50,000 Chamula, however, there has been no change from the traditional witchcraft.

ahead toward his two goals of converting the people to Christianity and improving their material lives. "I must work quietly, surreptitiously. I can't forbid them anything. As they accept the new ideas, they will leave the old," he said. He chooses, instead of attempting to force the people to change, to show them by example and by teaching what he is trying to do.

But he does not always move forward and the way is not always easy or safe. A few months ago, Father Hernandez was awakened at 4 a.m. by a volley of gunshot in the courtyard beneath his room. In the morning, he found his rabbits killed, some holes in the wall of the old convent and a number of spent rifle casings lying about. "The next time I went

the tribal structure of the Chamula, and Father Hernandez is fearful that some may be killed. Murder is commonplace among the Chamula. Mexican law is practically non-existent among the tribe. The police of Chamula are Chamula, selected by the elders to carry out tribal law.

Even within the church, it is by Chamula rules that affairs are run. Each year, a striking silver necklace, made of 365 coins — some dating from Spanish days — is taken from around the neck of the statue of St. John where it is placed each Sunday. (It is kept through the week by men especially selected for trust.)

On this one day, the townspeople carry the necklace in a large pot filled with salt water to a gulch far up in the hills — a sacred spot.

There, in pagan ceremonies, St. John is honored. At the end of the ceremonies, the salt water in which the necklace has been soaking is poured into cups and each person there swallows a little of it. The procession then winds its way back to the village and the necklace is returned to the statue.

But now, once again, the Chamula are threatened. The threat comes in the person of the first resident priest in 300 years.

Bishop Samuele Ruiz Garcia of San Cristobal de Las Casas in Chiapas state, in which the Chamula live, was the moving force in re-establishing a priest in the church. He had the cooperation of the Mexican government, which persuaded the elders to allow such a move.

It was on March 13, 1966, that Father Hernandez came to San Juan Chamula to stay.

TERMS MADE CLEAR

He was greeted by a mass meeting with all the elders and perhaps 500 or 600 other persons. They made the terms clear to the priest:

What he did was what he would be allowed to do. The church itself belonged to the elders and he would be permitted to say Mass only in the very front at the altar. If he attempted to use more of the church or if he said Mass anywhere outside of the church, he would be killed.

The elders reminded him grimly of the killing of the last priest who had tried to work among them in 1865. The treat was clear.

Father Hernandez told the elders and the people that he understood.

For the past 13 months, Father Hernandez has been slowly, very slowly inching

to town, I returned carrying a .30 caliber rifle. I didn't make a big show of it," the priest explained, "but I didn't hide it. Then I went to the elders and told them that I would shoot at anything that moved in the courtyard after sundown. I don't know if it will work or not. It has so far. But I really wouldn't shoot at a person. I just want to leave the impression that I would."

Danger is not limited to the priest. He has made about 75 converts during the past year — many of whom are still taking instruction — and these people have been threatened with death. None of the Christians have been killed, but there have been attempts on their lives. As their number grows, so will the threat to

NO WINDOWS ALLOWED He would like to put some windows in his room, but the elders have refused this request.

The steps he takes in the church itself and in general work with the Chamula are small ones: an arm put around the shoulders of a small boy, a shot of penicillin for an ailing child, a book loaned to a girl who is learning to read.

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WINDJAMMER CRUISES

By VERN K. RICHEY
CHAMULA, MEX. (NC) — Their faces illuminated by dozens of flickering candles, each stuck on the floor in a bit of tallow, the 20 or so Indians worship.

Far in the front of 400-year-old San Juan Chamula church, Father Leopoldo Hernandez celebrated Mass. Then a machete flashed through the air and sliced down on the neck of a chicken in sacrifice.

The Indians who had gathered beside their candles and the priest at the front of the church were praying to different gods.

The scene did not take place centuries ago. It happened on a Sunday in April, 1967. The story of this scene, and all that it holds, is the story of how the Catholic Church through the work of a slender, keen-eyed Mexican priest, is trying to come to grips with a people who are hostile to his very effort.

It was in 1542 that the church was built by Dominican friars, using the labor of the Chamula Indians. The religion and the labor which built the church were forced. The Chamula today point to a large stone with a strange crack and say that the stone cracked itself with a scream rather than become part of the church.

BEGAN TO PROTEST

The Dominicans stayed at the church, with its accompanying convent, until the mid-17th century. Then, in an attempt at change that is being echoed today, the priests began to protest the way in which their church was failing to come to grips with the problems of the Indians.

In particular, Father Bartholomew Las Casas, in his book "History of the Things of the Indies," protested against the Spaniards who had been given title to the land by the King of Spain with the supposed proviso that the needs of the Indians be met with education and help.

The friars continued to raise their voices in protest, but in the end the powerful land owners won. The priests were told to leave and take their ideas with them.

Thus, in the middle of the 17th century, the last priest turned his back on the little church and made his way down out of the hills.

Slowly, over the years, the teachings of the Catholic Church and native witchcraft fused in the lives of the Indians. The church building

became a center for a distinctive blend of Christianity and paganism.

The sun became the chief god and was considered both a symbol of Christ and a male figure. The moon became a secondary god and represented both the Virgin Mary and the female symbol.

Each of the plaster statues of the saints which had been left behind by the priests was regarded as a separate god — not a symbol of a separate god, but as a physical god to whom one prayed.

St. John the Baptist became a particularly significant god since Chamula legend — which grew up at an unknown time — said that St. John gave to the Chamula people their sacred animal, the sheep, from which clothing was woven.

Some statues were regarded as "talking gods." Each would have a keeper or interpreter. This would be an Indian who was able to sit beside the statue and listen to the problems brought by other Indians. Then the keeper would "listen" to what the god said of the problem and relay the answer.

Determining all of these things was the body of tribal elders, a group of 80 or so men who were selected because of their devotion to the Chamula people and their determination to keep things as they were, allowing no deviation, no change.

So it was down through the decades and centuries. Occasionally a priest would come to the church and the elders would allow him to say Mass — for himself.

In 1865, the Chamula killed one of these men.

BOY CRUCIFIED

It was also about 100 years ago that the Chamula elders, perhaps bothered by the example of Christ's dying on the cross to save his people, staged a crucifixion of their own. A cross was built and erected on a sacred hill and from hundreds of volunteers, a young boy was selected to die. In a re-enactment of the scene as they understood it, the boy was nailed to the cross.

The location of that cross today is a secret. It has never been seen by an outsider. The cross, the site and especially the boy who died are worshipped as very sacred by the Chamula.

The only short-lived resurgence of Christianity came in the early part of this century when a group of French nuns started to make visits to the village.

This rebirth ended in

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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!

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3860 Leavenworth Street, Omaha, Nebraska 68105



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Only a few
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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 accident 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 out 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 any 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. 5750230

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: _____
Month Day Year

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

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 and 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

Is A Mother Ever Justified In Giving Up On Son?

Clergymen Back Farm Unionists

THE FAMILY CLINIC

Our older boy has been a problem for years. He has been expelled from a number of schools, seems bored, refuses to study and has no chance of going to college because of a lack of interest and low grades. Recently he gave his younger teenage brother a marijuana cigarette. To me this was the end. I can no longer tolerate him. Can you recommend anything hopeful?

By JOHN J. KANE

So often I receive letters from men and women who tell me of a problem of years standing. It is by no means unusual to discover that a wife is writing about a difficulty that has persisted for perhaps 15 or even twenty years. Sometimes it is a husband. Yours is a case which also has been going on for a very long period of time. This is why I so frequently try to add a note of urgency to my suggestions.

From certain details in your letter, which I cannot include, it is true that you have made some effort to get at the bottom of your son's problem. At the risk of sounding critical, your efforts have not been wholehearted. No doubt, you have done what you thought to be best. But all of us must realize that there are certain sources of professional help for this type of case and we have to take our courage in hand and go to them.

It may be one of the priests of the parish, it may be the family physician, a social worker or a psychiatrist. I am convinced that many of the problems about which persons write to me could have been solved a long time ago if they were willing to accept some type of professional guidance.

Must Seek Help

There is an understandable reluctance to bring a family problem to a third party, even a professional person. It seems to reflect on the inability of parents to rear their children without assistance. But in this day and age, we must seek help.

At the present time you are very discouraged, and I certainly sympathize with you. You have reached a crisis point because your older son gave his brother a marijuana cigarette. In one way I am glad this has happened. Because it is going to force you to take action, the type of action that should have been taken years ago.

The smoking or even eating, of marijuana seems to be more widespread than many persons believe. We do not have actual statistics to prove or disprove this but the Federal Bureau of Narcotics is considerably concerned. Recently government authorities found it necessary to write to the presidents and deans of colleges to warn them about the apparent increase in the use of marijuana.

Surprising as this may appear to you, marijuana smoking is somewhat less dangerous than most persons have been led to believe from popular accounts of it. First, it is not an addictive drug such as morphine or heroin. This means that it is possible for the individual to give it up without suffering the so-called withdrawal syndrome associated with narcotics. But while it is not addictive, it is still a dangerous drug.

If the person obtains real marijuana and knows how to smoke it properly, it does have certain physiological and psychological effects on him. It distorts spatial distance, it causes certain physiological changes in the body. It is not, however, a sex stimulant, contrary to what is claimed. One of the great dangers in the use of marijuana is that it often brings people into contact with those who are using narcotics. It may be, although I do not say it must be, a stepping stone to the use of narcotics or other types of drugs.

Typical Tactics

Frankly, I do not think you should have been surprised to learn that your older son was probably using marijuana. The way you describe his personality characteristics, this was more or less to be expected. Furthermore, he is behaving as many marijuana users behave, that is, trying to persuade others to smoke it. But I cannot agree with you in your statement that you can no longer tolerate him. He is your son and you continue to have a moral obligation toward him.

I am by no means certain of the causes of your son's behavior. But there are persons qualified to determine this and perhaps the best one in this case is a psychiatrist. Your son is still young enough to profit considerably from this type of treatment. I urge you to see that he obtains it at once. Since he is the type of individual you describe, I have no doubt that such a suggestion will immediately be rejected.

However, you do have a very strong lever in your hands. The fact that he was in possession of marijuana means that he has broken the law. If you point this out to him, it is possible that he will be willing to see a psychiatrist. There is also the possibility, I must admit, that he may simply flee home. You will have to approach the matter with great delicacy. As a matter of fact, it may be wiser for you to see a psychiatrist first, explain in great detail the history of your son's life and take the advice that is given to you.

Personally, I believe you are likely to follow this suggestion because now you have confronted what you consider to be, and is indeed, a serious crisis in the young man's life. Don't delay, don't try to persuade yourself that all will be well. Take action, and take it today.



WASHINGTON (NC) — Protestant, Catholic and Jewish clergymen joined farm labor leader Cesar Chavez in asking Congress to protect the rights of farm laborers to organize unions by bringing them under the National Labor Relations Board or a similar agency. They testified before a House Special Subcommittee on Labor.

Msgr. William J. Quinn, director of the Chicago office of the National Bishops' Committee for the Spanish-speaking, told the subcommittee that the U.S. is the only country in the world where the exclusion of farm laborers from laws protecting other workers has been "deliberate and calculated."

"In an era of enlightenment and concern for the poor," he added, "it seems indefensible that such an exclusion should continue."

He also noted that field workers in Hawaii have been organized for 20 years and that the situation has not caused the problems farmers feel farm labor unions would bring.

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THE VOICE

Miami, Florida

May 12, 1967



WOMEN

ON THE MOVE

SUNNY GOINGS ON

Hawaii Style Feast Scheduled In Gables

PRELUDE TO SUMMER... Dessert card party by Christ the King Women's Club, Wednesday, May 17, Catholic Home for Children, Perrine... "Round-Up" dance of St. Juliana Home and School Association, 9 p.m., Saturday, May 13, American Legion Hall, West Palm Beach... Pot Luck supper under auspices of St. Jude Christian Mothers slated for May 17 in the parish hall, Jupiter... Little Flower Junior Women's Club in Coral Gables will sponsor a Luau, 8 p.m., Saturday, May 27 at Tahiti Beach, Coconut Grove... Newly formed Catholic Alumni Club will host a "get-acquainted" party, 8 p.m. today, Crandon Park, Pit No. Five... 16th annual "Spring Swing" of St. Michael Home and School Assn., Saturday, May 13, Elks Club, Coral Gables... Fourth annual Chicken Barbecue of Our Lady's Guild in St. Vincent parish, Margate, set for Sunday, May 21.

THIS 'N' THAT... Nine volume history of the Catholic Church was recently presented to the public library in Belle Glade, by members of St. Philip Altar Society... Wives of Consular Corps members in Miami will observe weekend retreat this weekend at Dominican Retreat House, Kendall... Reception and profession of Dominican Tertiaries scheduled for Tuesday, May 16 at 8 p.m. in the Barry College chapel, Miami Shores... Tertiaries will observe retreat at Dominican Retreat House, May 19-21... Mrs. Mildred Scully of Oak Park, Ill. arrived Friday to visit her son, Father Raymond Scully, pastor, Nativity parish, Hollywood... Among Miamians attending recent installation of Archbishop Thomas J. McDonough of Louisville were Mr. and Mrs. Denis V. Renuart, Little Flower parish, Coral Gables; Mrs. Pauline Unser, St. Brendan parish; Miss Marie Boyle, Gesu parish; Mrs. Marjorie L. Fillyaw, John H. McGeary, both of St. Rose of Lima parish... Officers and committee chairman of the East Coast Deanery of the DCCW will observe a weekend retreat, May 26-28 at the Cenacle Retreat House, Lantana.

Dances Will Raise Funds For Dependent Children

Dependent children in Palm Beach and Dade Counties will benefit from dances which will be held Saturday, May 13 in Palm Beach and Miami Springs.

Delburn, members of the board of directors, are in charge of arrangements.

Reservations may be made by calling 833-9794.

Members of the Palm Beach Catholic Welfare Bureau Auxiliary will be hostesses during the dance scheduled to begin at 9 p.m. at the Palm Beach Towers Hotel.

Harold J. Klaine, Mrs. Edward D. Lewis and Henry

The Miami Catholic Welfare Bureau Auxiliary will sponsor their annual dinner and dance at 8 p.m. in Miami Springs Villas.

Mrs. John J. Larkin and Mrs. George Mix are co-chairmen of arrangements.

Reservations may be made by calling 758-1064 or CA 1-7213.



DCCW DEANERY presidents are left to right MRS. JOHN CUNNINGHAM, Broward Deanery; MRS. JOHN EGERT, Southwest Coast Deanery; MRS. NORMAN GERHOLD, South Dade Deanery; and MRS. SAMUELLEAVE, East Coast Deanery. MRS. WILLIAM TERHEYDEN, North Dade Deanery president, was not present for the picture.

Installations Of Officers Highlight Club Activities

Elections and installations of officers in affiliations of the Miami Diocesan Council of Catholic Women continue to highlight women's activities before summer adjournment.

JUPITER— Mrs. Roland Rainville has been installed as president of St. Jude Confraternity of Christian Mothers.

Other officers are Mrs. Gerry Vashardt, vice president; Mrs. Eugene Wehage, secretary; and Mrs. Bernard Cooper, treasurer.

MIAMI BEACH— Mrs. Albert Harris was recently installed as president of the Patrician Club in St. Patrick parish.

Other officers are Mrs. George Fengash, Mrs. Edward J. McKenny and Mrs. William Alder, vice president; Mrs. Ralph Estrada, treasurer; Mrs. John Negri, recording secretary; and Mrs. Alexander Lowy, corresponding secretary.

NORTH MIAMI— Mrs. Paul Wilkerson is the new president of Holy Family Catholic Woman's Club.

Other officers are Mrs. John Mayer and Mrs. Edwin Sweet, Vice Presidents; Mrs. Joseph Frasca, treasurer; and Mrs. Eli Workman, secretary.

St. Vincent de Paul Altar and Rosary Society has welcomed Mrs. Sylvester Pelham as its new president.

Other officers are Mrs. Andrew Kelly, Mrs. James Willbanks, and Mrs. Joseph Chagnon, vice pres-

idents; Mrs. Frank Couture, recording secretary; Mrs. Sesto Gavagni, treasurer; and Mrs. Alex Wiecek, corresponding secretary.

FORT LAUDERDALE— Mrs. Joseph Corriveau will be installed Saturday, May 13, as president of Blessed Sacrament Women's Club before 9:30 a.m. Mass in the parish church.

Other officers who will be installed are Mrs. John Tagy, Mrs. Emma Lupas, vice president; Miss Vera Devine, recording secretary; and Mrs. Anthony Bossetti, treasurer.

Mrs. James Craig is the new grand regent of Court Miami 262, Catholic Daughters of America.

Other officers elected Wednesday are Mrs. D. A. Otis, vice-regent; Mrs. John J. Fitzpatrick, prophetess; Mrs. Edmond Nash, lecturer; Mrs. Harley Richards, financial secretary; Mrs. Norval Shoop, treasurer; Mrs. Virgil Fisher, historian; Mrs. M. M. Lafabre, monitor; Mrs. Walter Sklark, sentinel; Miss Annette LaFond, organist; Mrs. Bert Crawford, Mrs. John J. McCabe, Mrs. James Reagan, Mrs. Emil Coppejans, Mrs. John J. Howell and Mrs. A. V. Chetty, trustees.

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Auxiliary Donates To Cancer Clinic

A donation of \$11,000 toward the Cancer clinic at Miami's Mercy Hospital will be made by members of Mercy Hospital Auxiliary during their annual luncheon at noon, Thursday, May 18 at the Coral Reef Yacht Club.

Mrs. Anthony A. Fleming will be re-installed for a third term as president of the women's organization, and will present the donation and an additional payment of \$5,000 on the hospital building fund pledge to Sister Mary Emmanuel, S.S.J., hospital administrator.

Other officers who will also be installed by Mrs. Thomas F. Palmer, NCCW Provincial Director for the Province of Atlanta, are Mrs. Joseph Galluccio, Mrs. Louis Prine and Mrs. Sey-

mour Solomon, vice presidents; Mrs. Vincent Parlato, recording secretary; Mrs. Owen Pittman, corresponding secretary; Mrs. George McMullen, treasurer; Mrs. E. F. Anthony, historian and Mrs. Winton Beck, parliamentarian.

Service pins will be awarded to volunteers who have donated more than 55,000 hours at the hospital operated by the Sisters of St. Joseph of St. Augustine.

Other guests at the luncheon will be Father Patrick Slevin, Bishop's Representative to Catholic Hospitals in South Florida.

Reservations for the luncheon may be made by calling Miss Loretta McTiernan, luncheon chairman.

Couple Will Celebrate 50th Yr. Of Marriage

The 50th anniversary of their marriage will be observed by Mr. and Mrs. Edwin W. Rowland during Monday evening Mass, May 15 in their parish Church of St. Timothy.

Wed in Chicago, the couple will renew their marriage vows during a Mass of Thanksgiving on Saturday, June 17 in St. Killian Church where they were married.

Residents of Miami since 1956, the Rowlands are active in parochial activities in St. Timothy's where Mr. Rowland is a member of the Holy Name Society and Mrs. Rowland is a member of the Christian Mothers Club.

They are the parents of eight children, including Mrs. James T. Farmer, Mrs. Paul F. Gendron and Thomas D. Rowland, all of

Miami; John L. Rowland, Indianapolis; and Mrs. John Zander, Mrs. Richard Dunn, Mrs. Orville Graf, and Mrs. William Cullina, all of Chicago. In addition they have 50 grandchildren and eight great-grand children.

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MARIAN CENTER Auxiliary officers for the coming year are left to right: MRS. THOMAS WELSTEAD, treasurer; MRS. LEE LOCKHART, corresponding secretary; MRS. HUGHES F. MILLER and MRS. JAMES LLEWELLYN, vice presidents; and MRS. RICHARD MCINTYRE, president. Not present for the picture were MRS. FRED PIOWATY, recording secretary; and MRS. MAYTAG MCCAHERN, parliamentarian.

Miamians Help Govern Notre Dame

NOTRE DAME, IND. — (NC) Notre Dame University has reorganized its government to give laymen a more active and responsible role in the administration of its affairs through a predominantly lay board of trustees, which includes two Miamians.

Ignatius A. O'Shaughnessy of St. Paul, Minnesota, and Golden Beach, Fla., and Frank E. Mackle, Miami Beach, are both members of the board of trustees, which includes 30 laymen and seven priests and will have virtually all powers for governing the university.

Father Theodore M. Hesburgh, C. S. C., university president since 1952, at a news conference announced the following developments:

-1) Creation of the Fel-

lows of the University, a group of six Holy Cross priests and six laymen exercising certain powers and functions granted by the university charter to the founders of Notre Dame, and formerly restricted to six clerical trustees.

-2) Election by the Fellows of a predominantly lay board of trustees — laymen and seven priests — and delegation to it of virtually all powers for governance of Notre Dame.

-3) Adoption of new university statutes and new by-laws of the board of trustees.

-4) Election of Edmund A. Stephan, Chicago attorney, as chairman of the board of trustees, and of Boston attorney Paul F. Hellmuth as secretary of the board.

-5) Confirmation in office (by the trustees) of Father Hesburgh and other university officers, and creation of the post of vice president for research and sponsored program.

-6) Approval by the trustees of a new faculty manual.

While Notre Dame has passed for exclusively clerical to pre-dominantly lay control, Father Hesburgh stressed that one of the Fellows' major responsibilities is to maintain the "essential character of the university as a Catholic university of higher learning." Notre Dame's newly adopted statutes, he said, provide that "the university shall retain in perpetuity its identity as such an institution."

It was further noted that the bylaws specify the board

of trustees shall elect the president of Notre Dame from among priests of the Indiana province of the Congregation of the Holy Cross.

The new conference was held at the close of the first formal meetings of the Fellows and Trustees on the Notre Dame campus.

Polish Priests Form Council

BONN, Germany—(NC) — The first diocesan priests' council to be formed in Poland in accordance with the Second Vatican Council has been established by Bishop Jan Jaroszewicz, apostolic administrator of Kielce.

The council of 15 members includes representatives of diocesan and Religious priests.

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OUR BAKER WORKS HARDER
When we wrote about our DANISH PASTRY we never thought it could be made any better. BUT, yes, it has been made even BETTER! The other morning one of our customers after finishing a regular breakfast of eggs, potatoes, HOT BISCUITS and honey with coffee, ordered another cup of coffee and a DANISH ROLL. For some folks that would be a second breakfast but the man was waiting for an appointment to show up at the Breakfast Hour here at HARVEY'S. After tasting the Danish he began eating it ravenously like he was hungry for it. We found out that he liked it because it was warm, brittle and tender and the cherry in the middle had flavored the whole roll. Actually, the Danish contained the same high quality ingredients but the baker worked the dough longer to get the butter worked into it and had not used as much yeast and taking a little more time in the oven did the trick. Taking more time and care must have meant that our baker desired to stay the "Number One Danish Roll Baker". For seventeen years, every Wednesday morning a group of business men have met at HARVEY'S for breakfast. This has become their Celebrity Breakfast Hour at Harvey's where V.I.P.'s of the business world meet—and they have not missed a meeting in 17 years. Make your breakfast a Celebrity Hour where you meet the V.I.P.'s at
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TO "MOM" ON MOTHER'S DAY — MAY 14, 1967
SET THIS DAY ASIDE TO HONOR THY MOTHER,
FOR IN YOUR HEART, YOU KNOW THERE IS NO OTHER,
NO ONE IN THIS WORLD COULD EVER TAKE HER PLACE,
I LOST HER YEARS AGO - YET I CAN STILL SEE HER SMILING FACE,
I WILL SPEND THIS MOTHER'S DAY, DWELLING IN THE PAST,
WHEN SHE STOOD ALWAYS AT MY SIDE - WHY COULDN'T THIS
HAPPINESS LAST?
TO THOSE OF YOU WHO CAN ACTUALLY LOOK INTO HER SMILING FACE,
YOU WILL KNOW THAT YOU STILL POSSESS GOD'S GREATEST GRACE
OF ALL THE TREASURES HE HAS BESTOWED UPON THE HUMAN RACE.
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Do We Try To 'Con' God?

By

Father DAVID RUSSELL
"Lift up your hearts."
"We have them lifted up to the Lord," everyone respond to the priest. And yet there is perhaps nothing so heavy in the entire world to lift as the heart of man.

Prayer is essentially the lifting up of the spirit of man, his mind and will, everything that he is, to the throne of God. This is the heart to which the liturgy refers.

Jesus tells us that our heartfelt prayer is to be made in His name. He challenges our belief by saying that anything we ask the Father for in His name will be granted. "Ask and you will receive, knock and it will be opened to you." Yet, how many of us feel that we have prayed, and our prayer has not been answered?

Perhaps we should take a close look at those unanswered prayers. I wonder if it is not possible that some of us use prayer as a sort of spiritual blackmail: "God, you better give this to me or else." Do we not on occasion attempt to con God by prayer, to bring Him around to seeing things the way we do. Deep down we are not certain that God is as wise as we are.

Some might even pray

MISSAL GUIDE

- May 14 - Mass of Pentecost Sunday, Gloria, Sequence, Creed, Preface and Canon of the Holy Spirit.
- May 15 - Mass of Pentecost Monday, Gloria, Sequence, Creed, Preface and Canon of the Holy Spirit.
- May 16 - Mass of Pentecost Tuesday, Gloria, Sequence, Creed, Preface and Canon of the Holy Spirit.
- May 17 - Mass of Ember Wednesday of Pentecost, Gloria, Sequence, Creed, Preface and Canon of the Holy Spirit.
- May 18 - Mass of Pentecost Thursday, Gloria, Sequence, Creed, Preface and Canon of the Holy Spirit.
- May 19 - Mass of Ember Friday of Pentecost, Gloria, Sequence, Creed, Preface and Canon of the Holy Spirit.
- May 20 - Mass of Ember Saturday of Pentecost, Gloria after the Fifth Lesson, Tract, Sequence without alleluia, Creed, Preface and Canon of the Holy Spirit.
- May 21 - Mass of the Most Holy Trinity, First Sunday after Pentecost, Gloria, Creed, Preface of the Trinity.

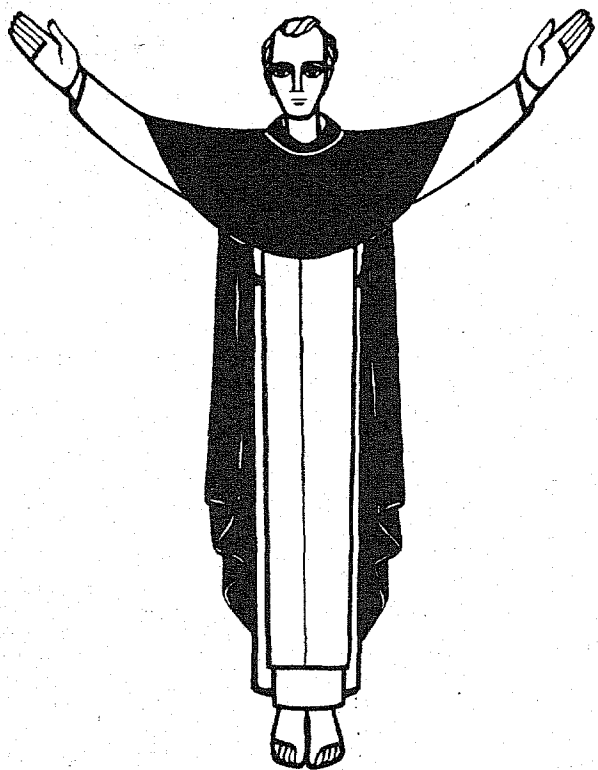
Forty Hours Devotion

- Week Of May 14
St. Bernadette, Fort Lauderdale.
- St. Ann, West Palm Beach
- Week Of May 21
Assumption, Pompano Beach.
- St. Hugh, Coconut Grove
- St. Monica, Carol City
- Week Of May 28
St. Ann Mission, Naranja.
- St. Anthony, Fort Lauderdale.

Layman Heads Offices Of See

SANTA FE, N. M. — (RNS) — For the first time in history a layman has been placed in charge of the offices of the Archdiocese of Santa Fe.
He is George Castoria of Albuquerque, who was previously executive secretary of the archdiocesan Councils of Catholic Men and Catholic Women.

NOW -- Christianity



with the idea in the back of their minds that prayer is man's way of talking God into something. Behind such a spirit of prayer lurks the conviction that God does not really know what is best for man until we tell Him, and that we have to tell God over and over until He gets the message. Such a prayer is not addressed to a God who knows our needs better than we know ourselves, a God who is above all a loving Father.

Those who pray in the name of Jesus do not have such problems. For to pray in the name of Jesus is to pray in His person (name in Bible and liturgy means the entire person), and therefore with His mind. To pray in the name of Jesus is to pray the prayer of Jesus, and mean it.

What prayer of Jesus gives us a perfect example of His prayer? In the Garden of Agony, Jesus prayed the night before He was to die a hideous death, before He was to undergo apparent defeat, before He was to suffer unbelievable humiliation. He prayed that it might all pass from Him, that He

might be spared the pain and shame of death by crucifixion. He addressed God as Father, for He knew that the answer to His prayer would come from One who loved Him as a Father loves his son, and One Who is all wise. For this reason Jesus finished His prayer by saying, "Not My will but Yours be done."

REAL PRAYER

What does it mean to pray in the name of Jesus? It means to choose the will of

God over our own will. Such a prayer will never go unanswered. Prayer in the person of Jesus means placing one's self in the obedience of Jesus, the Son who was obedient unto death, even the death on the cross.

In prayer, then, we do not try to change the mind of God, to talk God into something we want because God does not know what is really best for us. It is not God who changes because we pray, but it is ourselves, if we pray in the name of Jesus.

The real test of faith comes not in asking, but in receiving. The spirit of our acceptance tells us if we have prayed the prayer of Christ: "Not my will, God, but Yours must prevail, because You know me, my strength, my needs, and You love me more than I love myself."

Jesus asked His followers if a parent would give his child a stone when his child asks for bread. God is a more loving parent than any parent on the face of the earth. Do we believe this? In the Old Testament God compares Himself to a mother who has given birth to a child. He points out that a mother will not forget the child of her womb, and even if she does, He will never forget for a moment those who are His sons. Jesus prayed as Son, and those who are in Jesus must as Sons pray in His name. We must approach God with that confidence which a son has in a loving father.

In one way prayer is a terrible risk. For the person takes the chance that God will answer. Our problem is to be open to the response of God, who may see things differently than we do.

Prayer Of The Faithful

Pentecost Sunday

MAY 14, 1967

- CELEBRANT: The Lord be with you.
- PEOPLE: And with you spirit.
- CELEBRANT: Let us pray. Trusting in the guidance of the Holy Spirit we petition the Father for our needs and the needs of all men.
- 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 the leaders of North Vietnam, that they may be inspired to seek to negotiate an end to the Vietnam war, we pray to the Lord.
- PEOPLE: Lord, have mercy.
- LECTOR: (4) For the leaders in the Viet Cong that they may be inspired by the Spirit to seek the negotiate a settlement to the Vietnam War, we pray to the Lord.
- PEOPLE: Lord have mercy.
- LECTOR: (5) For all elected officials in our State and local Community that they may promote peace by the just enactment and administration of laws, we pray to the Lord.
- PEOPLE: Lord, have mercy.
- LECTOR: (6) For all of us in this assembly of the People of God, that under the guidance of the Holy Spirit we may seek to promote peace and social justice within our community, we pray to the Lord.
- PEOPLE: Lord, have mercy.
- CELEBRANT: Oh God, Who sent the Holy Spirit to Your Apostles, answer the prayer of Your people. Just as You have given us faith, bestow peace upon us. 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.



YOUR BROTHER IS A REFUGEE

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He speaks Arabic, not English, and he's probably not yet a Christian. Still, he lives in the Holy Land, in a refugee camp worse than a slum. . . . Why is he a refugee? He lost Palestine (his birthplace), his farm, his job, everything he owned, as a result of the Arab-Israeli war 19 years ago. Like most of the Arab refugees today (they number more than 1.2 million), he has been cooped up since then with his wife and children in a United Nations one-room hut. . . . He is your brother, this refugee? The answer is Yes if you take to heart the words of Jesus Christ. We are our brother's keeper. . . . This week the Holy Father asks you to help the refugees help themselves through his Pontifical Mission for Palestine. Thanks to your gifts, large and small, refugee boys become self-supporting plumbers and electricians in the Salesian Fathers' school in Bethlehem. Teenage girls can marry well because they learn cooking, home-making, baby-care in our Sisters' schools. Blind boys and girls in Gaza learn Braille and rug-weaving, and in Lebanon Father Roberts is teaching deaf-mute boys to talk! . . . Won't you mail your gift right now? Thanking you promptly, Monsignor Nolan will send you his recent refugee article for priests. It gives the inside story.

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 - \$120 (\$10 a month) gives one year's training to a blind boy or girl or a deaf-mute child.
 - \$10 feeds a refugee family for a month. We'll send you an Olive Wood Rosary from Jerusalem, in thanks.
 - \$8, \$5, \$3, \$1 gifts feed, clothe, educate orphans, buy medicines for lepers.

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ALMOST \$300 was donated recently to Variety Children's Hospital from a folk-singing concert sponsored jointly by student councils of Christopher Columbus High and Coral Park High Schools. STEVE ROBITAILLE, left, president Columbus High Council; and KEN DULANEY, right Coral Park Council, are shown with young patient, GEORGE ALLEN, and nurse, WENDY PRESTON, after donation ceremonies.

Why Teeners Get Cranky

By FATHER DONALD F. X. CONNOLLY

When your parents get angry with you because you feel a bit grouchy at times, or because you are unkind and impatient with a younger brother or sister, they probably are forgetting that they were the same way at your age. You don't expect the people living with you to put up with all of your poutings, of course, but there are undoubtedly times when you wish everyone would get "off your back."

Actually, you are probably just as confused and irritated as others are when you find yourself being cranky. You may even wonder why it is that these irritable feelings come on you almost like a spell.

There can be many reasons. Perhaps you are overly tired without realizing it. Today's teenager has a great deal of schoolwork to do. Adding your social and athletic life, and other extra-curricular activities, you wind up needing a lot more sleep than you are probably getting. Watching that extra half hour of TV before going to bed doesn't help the situation any.

It may be that mere chemical reactions in your body

Under 21

explain some of the irritability. "Getting out on the wrong side of the bed" often is nothing else than the problem of not resting long enough to allow body poisons to be eliminated from your muscles and blood stream.

There are a lot of psychological and emotional pressures on you during your teenage years, which will contribute to your having a very short fuse on your temper.

So, when these feelings come on you, realize that they are there and must be coped with. Without sulking, try to spend these times away from people who bother you.

If you can't do that, then make up your mind to be courteous and respectful even if you don't feel like it. Remember always that maybe the other person feels about as bad as you do, and doesn't regard you as the best person in the world to live with all the time. Controlling your feelings with discipline is one of the need-

ed means to reach real maturity.

QUESTIONS

Q. — What do you think of parents who compare their teenager out loud with a brother or sister in the matter of intelligence?

A. — This is one of the most embarrassing things some teenagers have to put up with, the parents should not do it. God obliges you only to do the best that you can; he does not compare you to others. Why not tell your parents some quiet evening about how you feel? Maybe they don't realize how sensitive you are on this issue.

Q. — Do you think it is all right for me to live in my own apartment after graduation from high school, so long as I am working and if I share the apartment with another girl who is working?

A. — Well, it's not as much fun as it's cracked up to be. Loneliness becomes a day-to-day reality for those who don't have a home to call their own. If there's some flaw now in your personality that makes living with your family unbearable, what makes you think you won't take that flaw with you when you move out? And the



same goes for your roommate. In some circumstances, it may be worth a chance, but you should live near your real home in case you have to push the panic button. In some cities, it can be dangerous to live away from home!

Q. — What do you think of modern music that teenagers listen to all the time?

A. — Some of it sounds great. Some of it scares me half to death.

Young People's Books

Author	Title and Classification
Alderman, C. L.	"The Devil's Shadow" (I)
Alexander, Lloyd	"Tarzan Wanderer" (I)
Amstead & McNutt	"Engineering as a Career Today" (I)
Archer, Jules	"Battlefield President" (I)
Butler, Hal	"There's Nothing New in Sports" (I)
Cartey, Wilfred	"The West Indies" (I)
de Trevino, E. B.	"Casilda of the Rising Moon" (I)
Dowedell, D. & J.	"Your Career in Teaching" (I)
Evanson, V. B.	"Sierra Summit" (I)
Faber, Harold	"From Sea to Sea" (I)
Fedder, Ruth	"A Girl Grows Up" (I)**
Forman, James	"Horses of Anger" (I)
Gustaitis, Rasa	"Melissa Hayden" (I)
Harrington, Lyn	"The Luck of the La Verendryes" (I)
Harris, Janet	"The Long Freedom Road" (I)*
Haughey, Betty E.	"Stephanie Lane" (I)
Hirschfeld, Burt	"A Cloud Over Hiroshima" (I)
Holmes, David C.	"Search for Life on Other Worlds" (I)
Hutto, Nelson	"Victory Volley" (I)
Komroff, M. & O.	"Marie Antoinette" (I)
Lambert, Janet	"Love to Spare" (I)
Levine, I. E.	"Spokesman for the Free World" (I)
Malkus, Alida	"The Beloved Island" (I)
Mattison & Alvarez	"Man and His Resources" (I)
Ogilvie, Elisabeth	"The Pigeon Pair" (I)
Roberts, Suzanne	"Holly Andrews, Nurse in Alaska" (I)
Rollins, Charlemagne	"Famous Negro Entertainers" (I)
Seidner, Diane	"Young Nurse in New York" (I)
Shapiro, Milton J.	"Heroes of the Bulpen" (I)
Simon, Charles May	"Dag Hammarskjold" (I)*
Smith, Howard K.	"Washington, D.C." (I)
Southall, Ivan	"To the Wild Sky" (I)
Streetfield, Noel	"The Magic Summer" (I)
Townsend, John R.	"Good-bye to the Jungle" (I)
Widder, Arthur	"Action in Submarines" (I)
Willard, Barbara	"The r ichleighs of Tantamount" (I)
I - Suitable For General Reading	
List furnished by University of Scranton.	

Scholarship To Curley Senior

Raymond Almonte, a senior at Archbishop Curley

High School, is the recipient of a four-year college scholarship from the Seagram Co.

Invested Into Junior Class

Two young women from South Florida have been invested as members of the junior class at Dunbarton College of Hoy Cross, Washington, D. C.

Almonte was awarded the scholarship after competing with children of Seagram employes on a basis of academic and extra curricular excellence.

Miss Anne Beuttenmuller is the daughter of Mr. and Mrs. Donald J. Beuttenmuller, West Palm Beach. Miss Linda Geddes is the daughter of Major and Mrs. William L. Geddes, Vero Beach.

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In addition to the 'regulars' such as swimming (we have a pool, lake, river and spring for this), riflery, handicraft, archery, Good Counsel Camp offers special training in boating and canoeing. Long trips up to 20 to 50 miles are offered to the advanced boater. Special 'safaris' via jeep through the great forests and game preserves — exploration trips on the mysterious Withlacoochee River — overnight trips to Tomahawk lodge on Rainbow Springs are a few of the 'Specials'.

GOOD COUNSEL CAMP PROVIDES TWO SEPARATE SESSIONS EACH SUMMER

WOODCRAFT SESSION — This session consists of four weeks of real outdoor life with the special emphasis placed on woodcraft, water sports, riflery, handicrafts, hiking and nature study. This session is open **only to boys** between the ages of 8-15.

CATECHETICAL SESSION — This session consists of two weeks of wonderful camp life with the special emphasis placed on catechetical instruction. The program includes three classes each morning conducted by the Sisters. The afternoons are devoted to water sports, handicrafts, hiking and games. This session is open **to both boys and girls** between the ages of 8 and 15.

CAMP DATES & RATES-1967

SUMMER SESSION

WOODCRAFT SESSION: Sunday, June 11, to Friday, July 7.

CATECHETICAL SESSION: South Florida Section Sunday, July 9, to Friday, July 21. North Florida Section Sunday, July 23 to Friday, August 4.

CAMP RATES

WOODCRAFT SESSION: Four weeks \$200. (\$25 discount if application is received and accepted before June 1st. Special rates also apply if more than one from a family attends camp.) Good Counsel Camp follows the practice of using an All Inclusive rate. That is to say, the above sum includes EVERYTHING — laundry, candy and ice cream allowance, stamps, letters, complete health and accident insurance, awards, badges, ammunition and fishing equipment. No other spending money is necessary, nor are there any additional fees.

CATECHETICAL SESSION: Two week period \$75. (\$10 discount if application is received and accepted before June 1st. Special rates also apply if more than one from a family attends.) The above rates include health and accident insurance, candy and ice cream allowance, stamps and letters. No additional money required.

CAMP STAFF

Rt. Rev. Msgr. Geo. W. Cummings, M.Sc., M.A. Camp Director

Gail M. Osterhout, M.D. Camp Physician

Cecile Berkly, R.N. Camp Nurse

Francis Meyer Camp Dietitian

Bernard Schneider, B.A. Robert Traupman, B.A.

Jack Rollins, B.A. Jaime Santos, B.A.

William Dumas David Banks

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Note: Camp may be reached by way of the Sunshine State Parkway. Turn off at the Wildwood exit. Camp is only 20 miles west of Wildwood. The Seaboard Railroad train "The Silver Meteor" comes through all southeast towns and stops at Wildwood. We will arrange pickup and transportation to all campers coming by train.

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CITY ZONE STATE

THE VOICE OF Sports

JACK HOUGHTLING
Sports Editor

Lid Is Going Down On School Sports

Diocese high schools wrap up their sports programs this weekend in state championship meets — with most attention focused on track stars Jim Jones of Miami's Archbishop Curley High and versatile Jimmy Nester of Hollywood Chaminade.

The interest will be in individual performers as the last prospects for a school title fell by the wayside last weekend when Cardinal Gibbons of Fort Lauderdale was eliminated from the state's Class B baseball race by losing the regional championship game to Melbourne Central Catholic.

MCC, from the adjoining Diocese of St. Augustine, shut out the Redskins, 2-0, as Gibbons finished its season with a 12-8 record.

Jones and Nester are considered the diocese's best prospects for individual titles. Jones will be in the Class AA 100, 220 and 440 events, while Nester is in the Class A long jump, both championship meets being held at the U. of Florida track in Gainesville.

Jones won the AA-4 regional crown in the 100 with a 10.2 (his best for the event is 9.8) and the 220 in 22.2 and finished second in the 440 with a 49.5, after earlier in the season clocking 48.1.

Nester, who has already starred for Chaminade in football, basketball and track, took the 7-A crown for the long jump with a leap of 20-9 3/4.

Joining Jones in the state's AA finals will be Christopher Columbus' sophomore star, Mike Sweeney. The 10th grader finished fourth and qualified for the state's two-mile run with a 10:02.5 clocking, almost five seconds better than his best previous time for the event and only seven seconds behind the first place finisher.

In the Class A meet, Nester will also have teammate Cook, third in the 7-A 120-yard high hurdles; Cardinal Newman's Moser, second in the shot put; Oenbrink, third in the mile; Dyett, second in the 440; and Debene, second in the high hurdles and third in the low hurdles; while Miami LaSalle qualified Matus, second in the discus; and Fuentes, third in the high jump.

In the state swim meet, Columbus qualified a trio in the AA finals with Poulas second in diving; Cheek third in the 100-yard freestyle (52.7); and Figueroa second in the 100 breast (1:07.8) at the 8-AA championships.

The Class A meet does not have preliminary meets, and Cardinal Newman will be among the favorites battling for the third spot. Two prep school powerhouses, Pine Crest and St. Andrew's, are favored in the boys competition.

Newman took second to Pine Crest in the South Atlantic Conference with Andy Downey establishing himself as a top contender for an individual first by winning the 100 back in 1:03.2, the only event not won by a Pine Crest swimmer.

Getting seconds were Dave Beutenmuller and Rich Jones, Beutenmuller in the 50 free and Jones in the 200 individual medley.

Cardinal Gibbons fell to Melbourne Central Catholic in the Class B regional championships when pitcher Dick Premeza limited the Redskins to only two hits.

The Redskins had won three games in three days to capture the B-8 group title.

Club Dines Athletes

FORT LAUDERDALE — Students at St. Thomas Aquinas High School were honored by the Men's Club during the third annual athletic awards banquet.

Tim Litzinger was named most valuable male athlete and Candy Kearney received the award for the most valuable female athlete. Litzinger also received a sportsmanship award.

Steve Higgins was the recipient of the Msgr. John O'Looney Scholar-Athlete award.

Guest speaker during the evening was Francis K. Buckley.

Asks Publicity

BERGENFIELD, N.J. — (NC) — "Christian churches — Roman Catholic, Orthodox and Protestant — ought to form a joint public relations commission if they ever expect to make a real impact upon the life of the nation and the world," the executive director of Association Press, New York, declared here.

Students Get A Say-So On Curriculum

BOCA RATON — A Certified Liberal Arts Curriculum will be inaugurated at Marymount College beginning with the Fall semester.

CLAC will permit a student to design her own college program apart from the required "core" of college courses demanded of degree candidates. Six semester credit hours in Theology and two semester credit hours in Physical Education will be mandatory. The 52 credit hours remaining may be taken in electives in one or more fields of study related to the personal educational desires of the student.

According to Sister de la Croix, college president, this means that a student whose primary interest is art, history, languages, business, sociology, etc., or a combination of academic specialties can pursue a saturation of study in these subjects. All courses will be college level and will be eligible for consideration by upper division colleges and universities for transfer credits.

Additional information may be obtained by writing the registrar at the college. Registrations are now being accepted for the 1967-68 term.

Officers Chosen By CYO Unit

RIVIERA BEACH — James Terussa is new president of St. Francis of Assisi CYO.

Other officers are Margaret Mahoney, secretary; and Neal Mahoney, treasurer.

New members will be welcomed during a reception at 8 p.m., Sunday, May 14 in the parish Church. Refreshments and a dance will follow in the school cafeteria.

Adult CYO advisors have also elected new officers. Mrs. Mrs. Ann McQuinn, vice president; Mrs. Mar Roberts, secretary; and Mrs. Frances Stewart, treasurer.

Cardinal Hurt

ROUEN, France — (RNS) — Joseph Marie Cardinal Martin, Archbishop of Rouen, was slightly injured in an auto accident just outside the city. He was taken to a clinic for treatment and then released.



SECOND place winner in Miami Herald Spelling Bee is ANGELA PALMISANO, a student at Immaculate Conception School.

CYO Officials To Convene

Diocesan CYO Council Board members and CYO presidents will meet at St. Coleman Parish Hall, 2389 S.E. 13 St., Pompano Beach, Saturday, May 13 at 11 a.m.

CYOers will discuss the fourth annual CYO awards banquet to be held at the Miami Springs Villas on June 7, the National CYO Federation convention to be held at the Fontainebleau Hotel next November and the CYO summer program.

Once Refugee Named Lecturer

BOCA RATON — A Jewish rabbi havened from the Nazis during World War II by a group of monks has been appointed visiting lecturer at Marymount College for the 1967-68 academic year.

Rabbi Isaac Neuman of Temple Judah, Cedar Rapids, Iowa, an authority on the Aramaic language, will give four lectures at the college during the year. He is a graduate of the University of Cincinnati and Hebrew Union College who formerly headed congregations in Panama and Alabama.

At the age of 17, Rabbi Newman was protected by monks in Germany who tortured him and dressed him in monk's robes to prevent his capture by the Nazis. Eventually however he was recognized, taken from the monastery and sent to Auschwitz concentration camp.

Key West Named Top

KEY WEST — Lionel Cobo, a member of St. Joseph Circle of the Columbian Squires, has been named Top Squire in the United States and runner-up to the winner of the Youth-of-the-Year award.

Florida K. of C. State Deputy John DiVito presented a plaque and medal to Squire Cobo, son of Mr. and Mrs. Lionel Cobo, during a breakfast held here following observance of a Corporate Communion by Circle members and their families in St. Mary Star of the Sea Church.

Chief Counsellor Joseph Tait was honored by the Circle for his work among the boys.

At the beginning of Squire Week, proclaimed by County Mayor Gerald K. Saunders, the Squires, ranging in age from 13 to 18, visited the missile site and aquarium and were later the guests of Sears Roebuck & Co. at an ice-cream and theater party.

Local civic leaders, Mayor Saunders, City At-

torney Ignati, William Gamb... of the Business a... per... ty owners, paid tri... ate to the local Squires when they said, "We are proud of these young men who are now leaders in their own age group and may well be our leaders of tomorrow."

Sears Roebuck manager, Eugene E. Paska emphasized, "It is boys like these who will be our governmental leaders of tomorrow and our fate will be in their hands, so it is of great importance that we give them all of the encouragement we can."

American Will Give Talk

ROME — (NC) — A U.S. professor of the history of canon law at Yale University, Stephen Kuttner, will deliver the main speech at a celebration of the 50th anniversary of the promulgation of the Code of Canon Law here May 27.



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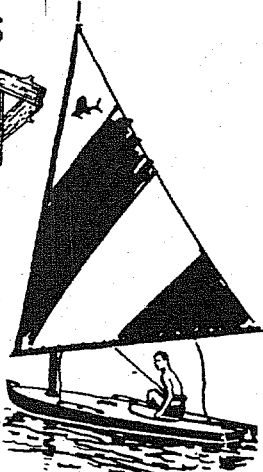


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Second Thoughts Caused By 2 Very Violent Films

Catholic Press Features
NEW YORK — To say that much good can come from extremely violent films seems to do extreme violence to good logic. But this is the kind of thinking that has been prompted by two of the most violent films ever made: a pair of foreign-made Westerns called "A Fistful of Dollars" and its sequel, "For a Few Dollars More."

Both films feature a taciturn, cheroot-chomping bounty-killer called The Man with No Name (Clint Eastwood, formerly a star

of the TV series, "Rawhide") who in each film rides into a strange town and — as "Time" summarized it — "kills a bunch of bad guys, kills some more bad guys, and then as a chance of pace, kills some more bad guys."

Lest you think that "Fistful" and "Few Dollars More" are merely imported versions of your average shoot-em-up Western, you can take the word of James Arnold, film critic for "The Voice" and a number of other Catholic news-

papers, who assures you that "Fistful" contained "more brutality, sadism and death than in all the Hollywood westerns since William S. Hart."

DEAD AND MORE DEAD

Phyllis Battelle, a syndicated women's-page columnist, saw "Few Dollars More" and "began counting the number of people being murdered, by shotgun, stiletto or dynamite. I came out with 400-odd, but I didn't start counting until well into the film... What an artistic display of unrelieved horrifying violence. It'll be a smash hit! The kind of people who like to stop and view eight-car freeway smashups are going to buy it."

Normally, there would be nothing good that you would expect to hear about these two films (critics were rather brutal with the first film, "Fistful," and are not expected to show any more mercy to the upcoming "Few Dollars More"), but the hundreds of bullets fired in these two films have produced some interesting ricochets.

At the National Catholic Office for Motion Pictures, the first film, "Fistful," was given a "morally objectionable" B rating for "excessive brutality which sometimes borders on sadism." But the sequel, "Few Dollars More," has been rated A-3, or morally unobjectionable for adults, apparently because it was judged to be not as sadistic as the first film.

However, the Rev. Stanley M. Grabowski, a film educator and NCOMP consultant



WAGONLOAD of bodies is collected by a bounty-killer in a scene from "For a Few Dollars More," the film which is a sequel to "A Fistful of Dollars," starring Clint Eastwood, former TV star.

ant who said he saw only the second film, observed:

"My first reaction was to vote 'B' on 'For a Few Dollars More' because it showed absolutely no regard for life. But then I began to think it over and saw that in a kind of reverse psychology, the film was saying just the opposite."

In fact, several film commentators have suggested that "Fistful" and "Few Dollars More" is in a way the Europeans' "answer" to the violence-laden films that overseas audiences have received from America, as if Europeans were saying to Americans: have a double dose of your own medicine.

Other critics have cited "Fistful" and "Few Dollars More" as examples of a dou-

ble — standard that exists among American censors and religious groups. NCOMP's condemnations have been limited mostly to films containing nude scenes, and as the nationally-known film critic Judith Crist ("Today" show; "TV Guide" and the now defunct "N.Y. World-Journal-Tribune") noted:

"What is to the point is that 'A Fistful of Dollars' is but the latest goodie to be cosily endorsed with a seal of approval from the Motion Picture Producers Associa-

tion of America, while 'Blow-Up' has been placed in historic sequence as the first film that, under the MPAA's new updated let's-catch-up-with-society code, was refused a seal.

"'Blow-Up,' you see, has a scene in which two aspiring young models and the hero-photographer have a romp in the buff. And as any schoolboy knows, in today's society our mores call for senseless and vicious blood-bathing but we sure don't like nudity..."

Quickie Film Reviews

Class A—Adult, Adolescents.

LA VIE DE CHATEAU—A marvelous old chateau in the French countryside, not far from the Normandy coast, is the 1944 setting for this light comedy in black and white, written (with d'Alain Cavalier, Claude Sautet and Daniel Boulanger) and directed by Jean-Paul Rapeneau. There's a war on and Nazis about the place, but one would hardly guess it from the look of the unspoiled scene and the domestic comedy going on in the chateau.

If anything, the war merely seems to complicate some not-too-serious differences between lovely blonde Marie (Catherine Deneuve) and her wealthy landowner husband Jerome (Philippe Noiret), a rather stuffy fellow who has no intention of taking his bored young wife to live in Paris.

In fact, he's rented his city apartment to strangers, which settles that, piques Marie no end and sets the stage for a comic flirtation with Julien (Henri Garcin), a young Resistance captain come to inspect the chateau as a landing point for D-Day paratroopers. Operating secretly, from the estate's abandoned chapel, Julien spies, sneaks apples from the chateau's store and admires Marie so much that he doesn't want to leave.

Charm, valor and amour may not be the exclusive possessions of the French, but again they make it seem so. There's enough of all three in this ingratiating comedy to delight most members of the family, who might easily imagine themselves living out the same adventure, even as Frenchmen viewing it might learn to forget with a smile. Class A—Adults, Adolescents.

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

FRIDAY, MAY 12

8:30 a.m. (12)—An Angel From Texas (Family)
9 a.m. (7)—Stranger at My Door (Adults, Adol.)
4:30 p.m. (4)—The Tanks are Coming (Family)
9 p.m. (4)—The Country Girl (No Classification)
11:15 p.m. (11)—Mayor of Hell (No Classification)

SATURDAY, MAY 13

1 p.m. (7)—The Inheritors (Part III) (No Classification)

1:30 p.m. (11)—All This and Heaven Too (Morally Objectionable In Part For All)
REASON—Suicide presented in sympathetic and heroic manner.
2 p.m. (4)—The Wasp Woman (No Classification)
2:30 p.m. (10)—Crime School (Family)
2:30 p.m. (12)—Passage of Marseille (Adults, Adol.)
3:30 p.m. (4)—Forbidden Island (Morally Objectionable In Part For All)

REASON—Light treatment of marriage; reflects the acceptability of divorce.
6 p.m. (10)—Brother Rat (Adults, Adol.)
9 p.m. (2-5-7)—The Man Who Knew Too Much (Family)
11 p.m. (10)—Carnival Story (Morally Objectionable In Part For All)

REASON—This film, while not deemed as wholly "condemnable," contains substantially material that seriously offends Christian and traditional standards of morality and decency. "Despite earnest efforts of this office to effect an elimination or a lessening of the moral offensiveness, the producer refused co-operation and has retained in the picture various scenes of gross suggestiveness in situations, costume and dialogue."
11:15 p.m. (11)—Johnny Belinda (Adults, Adol.)
11:30 p.m. (12)—Mrs. Skeffington (Adults, Adol.)

1 a.m. (4)—The Wasp Woman (No Classification)
1 a.m. (10)—Cry of the Werewolf (Morally Objectionable In Part For All)
REASON—Dialogue and treatment in this fantasy indicate some acceptance of the possibility of changing a human being into an animal.

2:35 a.m. (10)—Fog Over Francisco (No Classification) Trapped by Boston Blackie (Family) Upper World (No Classification)

SUNDAY, MAY 14

10:30 a.m. (2)—The Outcast (Adults, Adol.)
12 Noon (4)—Diplomatic Courier (Adults, Adol.)
12 Noon (7)—Tyrants of Lydia Against the Sons of Hercules (Part I) (No Classification)
1:30 p.m. (5)—A View From the Bridge (Morally Unobjectionable For Adults)
2 p.m. (7)—Constantine and the Cross (Family)
2 p.m. (12)—Story of Seabiscuit (Family)
2 p.m. (10)—The Great Lie (Adults, Adol.)
3:30 p.m. (7)—Lightning Strikes Twice (Adults, Adol.)
9 p.m. (10)—The Young Lions (Morally Unobjectionable For Adults)
11:15 p.m. (11)—Nobody Lives Forever (Adults, Adol.)
11:30 p.m. (4)—Lucky Me (Family)
11:30 p.m. (5)—The Wrong Man (Family)
11:30 p.m. (7)—Flying Tigers (Family)
12:45 a.m. (12)—Verdict: Sydney (No Classification)

MONDAY, MAY 15

8:30 a.m. (12)—Smart Girls Don't Talk (Adults, Adol.)
9 a.m. (7)—The Detective (Family)
4:30 p.m. (4)—Bahamas Passage (Morally Objectionable In Part For All)
REASON—Divorce.
6 p.m. (10)—Battle of the Coral Sea (Family)
7:30 p.m. (7)—Doctor's Dilemma (No Classification)
11:15 p.m. (11)—Northern Pursuit (Family)

TUESDAY, MAY 16

8:30 a.m. (12)—I Found Stella Parish (No Classification)
9 a.m. (7)—Fury at Smugglers Bay (Adults, Adol.)
4:30 p.m. (4)—The System (No Classification)
6 p.m. (10)—Massacre at Sand Creek (No Classification)

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

8 p.m. (4)—The Seven Year Itch (Morally Objectionable In Part For All)

REASON—This film treats in a flippant and farcical manner marital fidelity and is suggestive in costuming, dialogue and situations.

11:15 p.m. (11)—Pillow to Post (Morally Objectionable In Part For All)

REASON—This film contains an expression which has an obscene origin and reference.

WEDNESDAY, MAY 17

8:30 a.m. (12)—Front Page Woman (No Classification)
9 a.m. (7)—The Green Years (Part I) (Family)
4:30 p.m. (4)—Painting the Clouds with Sunshine (Adults, Adol.)
6 p.m. (10)—Escapes to Burma (Adults, Adol.)
9 p.m. (10)—From The Terrace (Morally Objectionable In Part For All)

REASON—The over-all emphasis in theme on marital infidelities, together with an emotional justification for divorce and remarriage, surrounds this film with a low moral tone. Furthermore, in treatment there are highly suggestive situations and dialogue.

11:15 p.m. (11)—Slight Case of Murder (Adults, Adol.)

THURSDAY, MAY 18

8:30 a.m. (12)—Honeymoon for Three (Adults, Adol.)
9 a.m. (7)—The Green Years (Part II) (Family)
4:30 p.m. (4)—Our Hearts Were Young and Gay (Family)
6 p.m. (10)—Raiders of the Seven Seas (Family)
9 p.m. (4)—The Man From the Diners' Club (No Classification)
11:15 p.m. (11)—Stallion Road (Adults, Adol.)

FRIDAY, MAY 19

8:30 a.m. (12)—Florentine Dagger (No Classification)
9 a.m. (7)—Please Believe Me (Adults, Adol.)
4:30 p.m. (4)—Gunsmoke in Tucson (Adults, Adol.)
7 p.m. (10)—They Came to Cordura (Morally Unobjectionable For Adults)
9 p.m. (4)—Because They're Young (Adults, Adol.)
11:15 p.m. (11)—Key Largo (Adults, Adol.)

TV CATHOLIC PROGRAMS IN DIOCESE

TELEVISION (Sunday)

9 A.M.
TELAMIGO — Ch. 7 WKCT — Spanish language inspiration discourse.
THE CHRISTOPHERS — Ch. 5, WPTV (West Palm Beach)
11 A.M.
THE CHURCH AND WORLD TODAY — Ch. 7, "Marriage and the Church" will be the topic discussed by Fr. Donald Connolly.
11:30 A.M.
CATHOLIC HOUR — Ch. 7 WKCT — "The Struggle", a four-part series of vignettes on the question: "Can Human Life be regarded as meaningful?" Today-part-one "A Sense of Loss," a historical survey of the many paths Western man has traveled before reaching his present state. Eugene Roche, host. Actors are Frederick Rolf, Martin Sheen, Eleanor Phelps and Carolyn Coates.

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 discuss "The Generation Gap"

(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)

7:05 A.M.
NBC RADIO CATHOLIC HOURS —
WIOD, 610 Kc. 73 FM — "In Praise of the Spirit" Readings with music on the theme of the Holy Spirit's role in the life of the Christian.

7:30 A.M.
THE SACRED HEART PROGRAM — WFLM-FM, 105.9 Mc. (Fort Lauderdale).

8:30 A.M.
THE SACRED HEART PROGRAM — WCCF, 1580 Kc. — Punta Gorda.

THE SACRED HEART PROGRAM — WIRK, 1290 Kc. (West Palm Beach)

8:45 A.M.
THE HOUR OF ST. FRANCIS — WJCM (Sebring). Same as 8:45 p.m.

9 A.M.
THE CHURCH AND THE WORLD TODAY (FM REPEAT) — WFLM-FM 105.9 FM (Fort Lauderdale). FM rebroadcast of TV program.

THE SACRED HEART PROGRAM — WGMA (Hollywood)

THE HOUR OF THE CRUCIFIED — WZZZ, 1515 Kc. (Boynton Beach)

9:05 A.M.
CATHOLIC NEWS — WIRK, 1290 (West Palm Beach)

9:30 A.M.
THE HOUR OF THE CRUCIFIED — WIRA, 140 Kc. FM 95.5 Mg. (Fort Pierce).

10:15 A.M.
THE HOUR OF ST. FRANCIS — WNOG (Naples). Same as 8:45 p.m.

10:30 A.M.
THE HOUR OF THE CRUCIFIED — WWL, 1580 Kc. (Fort Lauderdale).

5:05 P.M.
CATHOLIC NEWS — WNOG, 1270 Kc. — (Naples). (See Next Listing).

6:05 P.M.
CATHOLIC NEWS — WGBS, 710 Kc. — 96.3 FM — Summary of International Catholic News from NCWC Catholic News from The Voice.

8 P.M.
MAN-TO-MAN — WGBS, 719 Kc. — 96.3 FM. Rebroadcast of TV program.

8:45 P.M.
THE HOUR OF ST. FRANCIS — WKAT, 1350 Kc. "The Story of a Mother."

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|--|--|---|
| <p>Affair of the Skin, An (C)
Africa (A-1)
Africa Addio (B)
Alfie (A-4)
Alphaville (A-3)
Ambush Bay (A-3)
Apache Uprising (A-2)
Arrivederci, Baby (B)
Balcony, The (C)
Bambola (C)
Bang, Bang, You're Dead (A-3)
Barefoot in the Park (A-3)
Banning (B)
Beautiful Swindlers, The (B)
Big TV Show, The (A-2)
Birds Do It (A-1)
Blindfold (A-2)
Blown-U, (C)
Blues For Lovers (A-3)
Boy, Did I Get a Wrong Number (A-2)
Breathless (C)
Brightly of the Grand Canyon (A-1)
Brown Eye-Evil Eye (A-2)
Bunny Lake Is Missing (A-3)
Caper of the Golden Bulls, The (A-3)
Caprice (A-3)
Casino Royale (A-3)
Chubasco (A-2)
Casanova 70 (B)
Circle of Love (C)
City of Fear (B)
Coparties (C)
Come Spy With Me (A-2)
Cold Wind in August (A)
Contest Girl, The (A-2)
Corrupt Ones, The (B)
Countdown (A-1)
Countless From Hong Kong (A-3)
Covenant with Death A (B)
Crazy Quilt, The (A-3)
Cul de Sac (C)
David and Lisa (A-2)
Deadlier Than the Male (B)
Deadly Affair (A-3)
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)
Dracula, Prince of Darkness (A-2)
Duel at Diablo (B)
During One Night (C)
Easy Life, The (A-4)
Fight on the Lam (A-2)
El Dorado (A-3)
El Greco (A-3)
Empty Canvas (C)
Enough Rope (A-3)
Eye For An Eye, An (A-2)
Fantomas (A-1)
Fine Madness, A (B)
First to Fight (A-2)
Fame and the Fire (A-4)
Fort Utah (A-2)
Fortune Cookie, The (A-3)
40 Guns to Apache Pass (A-1)
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)
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)
Hostile Guns (A-2)
Hotel Paradiso (A-3)
Hotel (A-3)
Hunt, The (A-3)
Hurry Sundown (C)
I Love, You Love (C)
Idol, The (A-3)
Image of Love (C)</p> | <p>Intruder of the Spirits (A-4)
Island of Terror (A-3)
Is Paris Burning? (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)
Kwadam (A-2)
Kwaidan (A-2)
La Boheme (A-2)
La Fuga (C)
La Mandragola (C)
La Noie (C)
La Vista (A-3)
La Vie de Chateau (A-2)
Lady Chatterley's Lover (C)
Lassie's Great Adventure (A-1)
Last Chance, The (A-3)
Lost of the Renegades (A-1)
Lost 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)
Live Goddess, The (C)
Love in 4 Dimensions (C)
Love is My Profession (C)
Lovers, The (C)
Loves of a Blonde (C)
Loving Couples (C)
Made in Paris (A-3)
Mademoiselle (C)
Magdalena (C)
Main Chance, The (A-3)
Male Companion (A-3)
Male Hunt (B)
Man and a Woman, A (A-3)
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 Urge (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)
Mummy's Shroud (A-2)
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)
Naked Runner, The (A-3)
Naked Among the Wolves (A-2)
Nanny, The (A-3)
Night game (C)
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 a Killer (A-2)
Ohello (A-2)
Pad and How to Use It, The (A-3)
Passionate Summer (C)
Perils of Pauline (A-2)
Persona (A-4)
Phaedra (C)
Picture a Mommy Dead (A-3)
Place Called Glory (A-2)
Plaque of the Zombies (A-2)
Plainsman, The (A-1)</p> | <p>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)
Rare Breed, The (A-1)
Rage (A-3)
Rasputin (B)
Redeemer, The (A-1)
Red Desert (A-4)
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)
Run for Your Wife (C)
Rough Night in Jericho (A-3)
Russian Adventure (A-1)
Sand Pebbles, The (A-3)
Sandra (A-3)
Secret Agent Super Dragon (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 (C)
Spy in Your Eye (A-2)
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)
Terrorists, The (A-1)
This Property is Condemned (B)
This Sporting Life (A-4)
Three Bites of the Apple (B)
Time of Indifference (B)
Time Lost and Time Remembered (A-3)
Too Young To Love (A-4)
Traitor's Gate (A-2)
Trampers, The (A-2)
Triple Cross (A-3)
Trunk to Cairo (A-3)
Two of the Road (A-3)
Ulysses (A-4)
Up To His Ears (A-3)
Up the Down Staircase (A-2)
Viscount (B)
Viking Queen, The (B)
Vulture, The (A-1)
Waco (A-2)
Walk, Don't Run (A-3)
War Game, The (A-3)
Warning Shot (A-2)
Wasted Lives and the Birth of Twins (C)
Weekend 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)
Yo-Yo (A-2)
You're a Big Boy Now (A-4)
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

'Casino', 'Flint'--Two Bond Bombs

By JAMES W. ARNOLD
"Casino Royale" takes the spy spoof, limp and tattered from over-use and exposure to the elements, into the dimension of slap-stick visual comedy. It mixes the usual eroticism and black humor with a bit of the Marx Brothers, Jerry Lewis and even the Three Stooges, but every laugh somehow sounds like a last gasp.

Producer Charles ("What's New, Pussycat?") Feldman clearly spent a lot of money to overcome his initial handicap — owning the rights to the original James Bond novel while competitors owned all the others as well as the services of Sean Connery.

After trying in vain to land Connery or another suitable star, Feldman apparently decided to build his weakness into a strength by using half a dozen different kinds of Bond, thus turning the film into a broad and expensive farce.

The movie has a jerry-built look: obviously, much of it was improvised on the spot by a whole stable of writers and directors, not to mention actors, stagehands and script girls. Since there are so many shots, some of them are bound to be hits, but the range of taste is best revealed by the opening, in which two agents meet at an open-air Parisian toilet, and the ending, in which all the major characters are twanging harps in the pinkish haze of a Columbia Pictures' heaven.

In any event, Feldman's comments of two years ago, when he said that "Casino" would avoid gimmickry and elaborate props that might "overshadow" the story, and would be "a high comedy on the order of some of the notable Hitchcock films," now seem hilarious. "Casino" has no discernible story, nearly all its effects are achieved by gimmicks, and the comedy is about as

high as a stalk of corn in May.

The producers of "In Like Flint" had fewer problems with a ready hero (James Coburn as Flint, the American Bond) and supporting cast from a previous film. Thus "Flint" is a more standard Bond imitation, making the originals look subtle in comparison. The sheer need for novelty forces more extreme gags, and the uneasy link with reality, always present in the Connery films, is cut altogether. Hero and villain wind up in a weightless fight in outer space, and at the fadeout Flint is being smooched by a couple of gorgeous Soviet cosmonauts.

Unabashed sex is clearly the main ingredient of these films. But it is not merely eroticism (a lurid Peter Sellers dream in "Casino", a montage of red-filtered female flesh being steamed and massaged in "Flint") or the chance to view literally hundreds of eager playmates-of-the-month.

Strangely, the sex is not only always detached from love but often connected with evil, temptation, tactical weaponry. Despite the facade of glamor, sex is described in basically juvenile and Puritanical terms.

In both films, the villain's agents are hordes of pretty girls. In most romantic situations, one party (usually the girl) is using sex as a means of subversion. This happens at least six times in "Casino," most blatantly when agent Terence Cooper is forced to undergo a series of suggestive advances to prove he is female-proof. (Oddly, and fortunately, this rather sick line of plot is quickly dropped and Cooper disappears until, inexplicably,

bly, the grand finale). Only once is the situation more funny than titillating: when the temptress is cleverly burlesqued, in full Scots dialect, by Deborah Kerr.

In "Flint," the temptations are more like something out of a bad college skit. The villains are women trying to take over the world. When finally they see the light (actually, their male cohorts take over the operation), they join Flint and use their charms, turned on and off like water spickets, to wiggle and kiss the enemy to defeat.

This is done in a series of blunt scenes (in one, a bras is waved as a flag) that would insensitize the Marquis DeSade. The director, Gordon Douglas, is a genius whose last contribution to world culture was "Stagecoach."

To its credit, "Casino," with a neat score played by the Tijuana Brass, mixes a lot of cinematic magic with its bad taste and tends generally to fantasize its violence.



THE CATHOLIC HOUR-TV will show another installment of "The Struggle" Sunday, May 14, at 11:30 a.m. over Channel 7. EUGENE ROCHE takes the audience on a search for meaning, aided by a quartet of actors in the background: REDERICK ROLF, ELEANOR PHELPS, CAROLYN COATES and MARRIN SHEEN.

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Paulo VI Será el Principal Peregrino

FATIMA, Portugal.- Mañana, 13 de mayo, un día de celebraciones aliviado por la presencia del Papa Paulo VI conmemorará el cincuenta aniversario de la primera aparición de Nuestra Señora aquí.

Inmensas multitudes están llegando para las celebraciones, pero el peregrino más prominente será el Papa, que ya anunció que está haciendo este peregrinaje por la causa de la paz en el mundo y en particular por la pacífica solución del problema de Vietnam.

El Mensaje de Fátima

Uno de los mensajes de Fátima fué que fuéramos constantes en rezar el Santo Rosario; y así recogíamos el pensamiento de la Virgen María a los tres pastorcitos, en aquellos sencillos versos populares, que tantas veces hemos cantado en otras ocasiones: "El Santo Rosario constantes rezad, y la paz

del mundo el Señor dará". "Haced penitencia, haced oración; por los pecadores implorad perdón".

Fátima tiene ya fama universal, como Lourdes en su tiempo y como todavía lo sigue teniendo. Pero este año del cincuentenario de las apariciones de la Virgen se van a celebrar muchos actos,

entre ellos, congresos marianos y mariológico en Fátima y Lisboa; y el mismo Papa, Paulo VI avala con su asistencia personal los actos del día 13 de mayo, el primero de las apariciones de la Madre de Dios el año 1917 a los tres pastorcitos de Fátima y con ello todos los demás que tendrán lugar con ocasión de dichos Congresos anunciados para agosto próximo.

Quisieramos colocar sobre base firme nuestras afirmaciones, y para ello, nada mejor que la presente ocasión que nos ofrecen estos días. Vamos a copiar las palabras del Concilio Vaticano II sobre la Constitución Dogmática de la Iglesia, que dice así: "El Sacrosanto Sínodo enseña en particular y exhorta al mismo tiempo a todos los hijos de la Iglesia

a que cultiven generosamente el culto, sobre todo litúrgico, hacia la Bienaventurada Virgen, como también estimen mucho —subrayamos nosotros— las prácticas y ejercicios de piedad hacia ella, recomendados en el curso de los siglos por el magisterio."

El Papa Pio XI en la "IN GRAVESCENTIBUS MALES", dice sobre estas prácticas lo siguiente: "Entre las diferentes plegarias que se dirigen con provecho a la Virgen, Madre de Dios, ninguno de estre los fieles cristianos ignora que el rosario ocupa un puesto PECULIAR Y PRINCIPAL. Esta forma de oración, que algunos llaman "salterio de la Virgen" o también "Breviario del Evangelio y de la vida cristiana", está enérgicamente descrita y recomenda-

da con gran insistencia en las siguientes palabras de nuestro antecesor León XIII, de feliz recordación: "Maravillosa guirnalda entrelazada de salutación angélica y oración dominical junto con la obligación de meditar, género de plegaria importantísimo... y sobre todo provechoso para conseguir la vida inmortal".

Hasta aquí la doctrina de la Iglesia. Y he aquí ahora la práctica de la misma, garantizada por los mismos Pontífices y Jerarcas de la Iglesia. "Rezad el Rosario viviente! Qué es el Rosario viviente? Es querer comprenderlo —según el Papa Juan XIII, y practicarlo; es querer sacar de él una invitación constante para adorar a Jesús, honrar a María, hacer nuestro deber, poniendo en práctica las vir-

tudes que la Iglesia espera de sus hijos."

"Cuando volvais a vuestras casas, les decía el mismo Pontífice, a los peregrinos del Rosario viviente, en 4 de mayo de 1963, decid a vuestros seres queridos que el Papa también reza el Rosario completo, es decir, las tres partes, 150 avemarias, todos los días." Yo me preguntaba: Y cuándo tiene el Papa tanto tiempo disponible para rezarlo, en medio de tantos quehaceres? Y encontré la respuesta en el Cardenal Bechi, que ha prestado sus servicios a cuatro Papas quien ha revelado un hermoso episodio de la vida de Juan XXIII. "Yo me levanto siempre a las cuatro de la mañana. Es mi hora", le decía. Es demasiado pronto, le objeté.

(Pasa a la Pagina 28)

Operación Felicidad

Más de 80 niños refugiados, acabados de llegar de Cuba en los vuelos de la libertad, disfrutaron de una tarde plena de felicidad en el nuevo parque de diversiones "Pirates World."

La tarde fué posible gracias a una "Operación Alegria" iniciativa del animador radial Tomás García Fusté, en la que unaron sus esfuerzos la empresa del parque, la emisora WFAB y la Agencia Católica del Centro de Refugiados.

Textos: Pena Monte
Fotos: Garnet y García Fusté.



Uyl, que rápido va estol



Cataplum! Al Agua, Todos Mojados

Para esos niños, que acaban de dejar atrás un ambiente viciado de odio y adoctrinamiento ateo, los paseos en los barcos piratas, las balsas, las gigantescas canales, las montañas rusas y todos los demás atractivos del parque, fue el más oportuno saludo a una vida nueva, en aires de libertad.

Los niños fueron acompañados por un grupo de voluntarios que los cuidaron y que con ellos compartieron las alegrías de la tarde. Se destacó por su entusiasmo el Padre José L. Hualde, que se empapó cayendo de los botes de la montaña rusa y que no vaciló en convertirse en capitán de un barco pirata para felicidad de la chiquillada.



El Padre Hualde, Capitán de un Barco Pirata?



No hombre, después de vertanto miliciano a mí no me asusta un pirata!

La VOZ

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Preparan el Acto Del 20 de Mayo

Ya se encuentran muy adelantadas las obras de la capilla provisional para el Monumento a la Virgen de la Caridad del Cobre, la que será inaugurada el próximo 20 de Mayo, sábado, con una procesión en honor de la Patrona de Cuba en el día de la independencia de ese país.

Será esta la primera vez

que en Miami se celebra una procesión al estilo de las que en Cuba y los países latinos se efectúan en honor de la Patrona.

Luego al llegar la imagen de la Virgen al lugar de la capilla será oficiada una misa concelebrada por el Obispo de Miami, Monseñor Coleman F. Carroll y una decena de sacerdotes cubanos.

'Un Domingo Feliz', Nuevo Programa en 'La Fabulosa'

"Un Domingo Feliz" es un nuevo programa que comenzó a transmitirse el pasado domingo a través de las frecuencias de WFAB, "La Fabulosa de Miami."

A las 8 y 30 de la mañana, el programa, con la participación de los padres Angel Villaronga y Aleido Román, es un mensaje de vida cristiana para el individuo y las familias que se disponen a pasar "un domingo feliz."

El inicio del programa coincidió con la Celebración de la Jornada Mundial de las Comunicaciones Sociales proclamada por el Papa Paulo VI y viene a

ser una respuesta a los anhelos del Santo Padre, expresados en la alocución de ese día y a los del Concilio Vaticano, a través de su decreto sobre Medios de Comunicación Social, al aunar sus esfuerzos la Diócesis de Miami y la empresa radiodifusora WFAB para ofrecer un programa que contribuya a elevar el nivel espiritual de la población de habla hispana de Miami.

Participan también en el programa el editor de esta sección, Gustavo Pena Monte, y el animador y comentarista radial Tomás García Fusté.

Seminarista Cubano Gana Premio Histórico-Literario

Un seminarista cubano obtuvo el primer premio en un concurso de temas históricos convocado por la Florida Historical Society.

César Guzmán, que estudia en el St. John Vianney Seminary, de la Diócesis de Miami, obtuvo el galardón por su ensayo histórico "Los Cubanos en Miami", trabajo en el que enfatizó la contribución de los exiliados cubanos al área de Miami, así como las oportunidades a ellos ofrecidas por la Iglesia Católica, las autoridades estatales y federales y las instituciones privadas.

Además del trabajo de

Guzmán, que obtuvo el primer lugar, otros estudios históricos sobre la Florida de seminaristas de Miami fueron galardonados. Arthur Bendixen recibió el segundo premio por el estudio histórico del conquistador de la Florida, Pedro Menéndez.

El concurso, abierto a estudiantes de enseñanza secundaria de planteles públicos y privados del Estado de la Florida ofrece la oportunidad a los estudiantes de desarrollar su interés en la investigación histórica y al mismo tiempo promueve la apreciación de los valores y el desarrollo histórico del Estado de la Florida.



Sister Immaculata Agradece el Almuerzo

Ofrecido a Beneficio del Centro Hispano Católico

Unas 700 mujeres participaron en el Almuerzo Panamericano que en el hotel Everglades se ofreció a beneficio de las obras sociales del Centro Hispano Católico. Terminado el almuerzo se ofreció un 'Fashion Show' con un desfile de modas creación del modisto José Rivero sombreros de Eva Hidalgo y pieles de Adrian Thal.

Hubo también un desfile de vestidos típicos de los distintos países latinoamericanos así como números de guitarra interpretados por el Conjunto de Lily y Margot y la actuación del Grupo de Bailes Españoles de Magaly Acosta. Sor Immaculada, O. P. Directora del Centro, agradeció el ofrecimiento del acto y el Padre Eugenio del Busto



Aspecto del 'Fashion Show' en el Everglades

Unas 700 Mujeres Admiraron los Modelos Exhibidos

exhortó a las mujeres allí reunidas a continuar trabajando en distintas formas en la obra social del Centro. "Que este acto de hoy no termine aquí, sino que todas ustedes se sigan reuniendo, ofreciendo su esfuerzo y su trabajo para ayudar a la obra asistencial del Centro Hispano Católico."

Urbi.....



Un donativo de \$11,000 será hecho a la clínica del cáncer del Mercy Hospital por las integrantes de la Liga Femenina de ese hospital, durante su almuerzo anual, el jueves 18, en el Coral Reef Yacht Club.

La Asociación para la Salud Mental del Dade County Mental Health Association of Dade County) en un servicio a la colonia de habla hispana y en particular a los exiliados cubanos ofrecerá una sesión especial en español titulada 'Ajuste al Sistema Americano.'

Tendrá lugar el miércoles 17, a las 9:15 a.m. en el Templo Beth David, 2625 SW CoralWay. Conducirá la sesión el doctor José N. Gurri, director de la clínica psiquiátrica del Jackson Memorial Hospital con la doctora Lilia Cervera de Vieta, trabajadora social del Christian Community Service Agency. Actuará de moderador el doctor Luis Rodríguez Molina, profesor de la Universidad de Miami.



...et Orbi

Misión Conciliar de Lima.

A grandes pasos avanzan los preparativos para la Misión Conciliar de Lima 1967 instituida por el arzobispo de Lima y primado del Perú cardenal Juan Landázuri Ricketts, con el fin de recristianizar a la población limeña. Se realizará del 18 de junio al 15 de octubre. Hasta el momento se ha realizado un censo socio-religioso en todo Lima. Y según él, menos del 40 por ciento de la población asiste a Misa dominical y el 70 por ciento vive hacinada en una o dos habitaciones.

Comentando estos resultados, el Padre Harold Griffiths ha escrito en el semanario Oiga que son pavorosos y trágicos, porque "¿se puede decir que Lima es una ciudad católica cuando el 70 por ciento de su población vive en condiciones infrahumanas? ¿Donde no sólo es un atentado contra la moral, como dice el informante del censo, sino contra la dignidad humana más elemental y primitiva?"

Y agrega: "Todo esto mueve a adoptar muy severas medidas en el campo católico. Todo esto hace pensar que la predicación de muchos años y las enseñanzas impartidas no han sido lo que deberían ser o han caído en saco roto. Que más que insistir en tantas coas adjetivas debemos volver a los postulados esenciales. Ya Paulo VI lo dice en forma muy clara en su última enciclica: 'A cada uno le toca examinar su conciencia, que tiene una nueva voz para nuestra época'".

Es, precisamente, el objetivo de la Misión Conciliar de Lima. Se trata de renovar la conciencia cristiana, de vigorizar la vida sacramental y de poner en marcha un plan pastoral de conjunto. Para el efecto han sido movilizadas técnicas y profesionales de las diferentes ramas del saber para que ayuden en la transmisión del mensaje a sus respectivos ambientes.

Si se consigue que los católicos limeños amen a Dios, como dice el Padre Griffiths, "se logrará que amen a su prójimo y que vivan sus prácticas religiosas. Así las mismas serán más conscientemente concurridas y así habrá menos miseria en el 70 por ciento de una población que no tiene casi espacio para dormir."

Arzobispo de El Salvador Enfoca Problemas del País

El Arzobispo de San Salvador, Monseñor Luis Chávez y González, mostró su preocupación por los diferentes problemas nacionales en el orden social en una nueva carta pastoral, la trigésima octava que emite, en la cual expone además el pensamiento de la Iglesia sobre la necesidad de hallarles la solución más adecuada y justa.

La nueva carta pastoral, titulada "Algunos Problemas Urgentes en el País", fue dada a conocer en una conferencia de prensa efectuada en el Palacio Arzobispal. Este documento es el segundo que en menos de un año expide el Jefe de la Curia Salvadoreña. El pasado 6 de agosto dió a conocer otra carta denominada "La Responsabilidad del Laico en el Ordenamiento de lo Temporal" que recibió múltiples comentarios en los distintos sectores de la población.

El mensaje pastoral se ocupa de preferencia de los problemas de la educación, la salud y la familia en El Salvador, y cita continuamente a la última enciclica papal "Populorum Progressio", y a cartas pastorales anteriores del mismo Arzobispo.

El prelado dijo que esta nueva carta era fruto de sus observaciones realizadas durante la última jira pastoral a través de su diócesis. Se basó también en estadísticas oficiales referentes a analfabetismo, salud y realidad social en centros urbanos y rurales.

Mons. Chávez y González señala en su carta que lo que más falta en el país es educación, y que esta carencia es notoria en todos los niveles. "Dolorosa y ver-

gonzosa es a la vez la cantidad casi incontable de analfabetos en el país. La Iglesia está dispuesta a cooperar en un plan conjunto contra el analfabetismo", indicó.

Agregó que en su recorrido ha encontrado que existe un 52 por ciento de analfabetos, a pesar de los esfuerzos realizados por el Ministerio de Educación, la Iglesia y la iniciativa particular.

Recalca, asimismo, que el alcoholismo es una "plaga" en El Salvador y elogia la labor de los "Alcohólicos Anónimos" por su gran batalla para combatir el vicio. Y agrega que la ciudadanía y las organizaciones privadas deben hacer un examen de conciencia sobre lo que cada uno puede efectuar, individual o colectivamente, en favor de la salud popular.

La carta presenta estadísticas que muestran la lamentable situación familiar de la mayoría de salvadoreños. Mons. Chávez dice que hay un 60 por ciento de personas que viven juntas sin haber contraído matrimonio civil o religioso. "Nuestra sociedad o comunidad está fallando en su base fundamental porque, en realidad, no tenemos una familia basada en el matrimonio, que es su fundamento legal, como la misma Constitución lo expresa".

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La VOZ

Suplemento en Español de THE VOICE



Estudio de María

Mayo es el Mes de María. Es el mes del año consagrado de manera especial a la Virgen. En él, se pide a los fieles que acentuen su devoción a la Madre de Dios y Madre de la Iglesia. Se intensifica el rezo del rosario, los niños van con flores a María, en actos de bella significación.

Y una de las mejores formas de acentuar el amor y la devoción a María, es sin lugar a dudas el estudio de su vida. Y para ese estudio, nada más apropiado que la lectura de los libros sobre María; la Librería San Pablo, de Miami, ofrece la oportunidad de este estudio, a través del pensamiento y la investigación histórica mariológica de distintos autores. Es merecedor de mención especial en esta columna un libro que nos va pre-

sentando un bello retrato de la Virgen, desde su surgir en el plan de Dios hasta la vida humilde y sencilla del hogar de Nazareth, culminando con la Asunción a los cielos en cuerpo y alma.

Nos referimos a la "Vida de María" de R. de la Broise y V. A. Gambi, un volumen de 288 páginas, al precio de \$2.00.

La materia del libro está dividida en tres partes que se compenetran la una con la otra en fusión que hace conocer mejor a la Santísima Virgen.

En primer lugar, una relación histórica de los acontecimientos de su vida. Los santos evangelios, las memorias de los santos padres, y de los escritores eclesiales y las tradiciones locales conservadas en los lugares

(Pasa a la Pagina 28)

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LA MADRE

Por el Padre Angel Naberán

¿Madre! Lo que a ti te debemos solo Dios lo puede apreciar en su justo valor. Después de Dios y de su Madre, tú eres la persona que más influencia y más cerca estás de cada uno de los hombres, que hemos tenido la dicha de haber venido a este mundo.

Por eso el mundo te necesita y el hombre sin ti no sabe lo que es felicidad, alegría, confianza, paz y amor.

El hombre necesita amor y tú eres como un inmenso océano de amor, un volcán del más puro, sincero y suave amor para él.

Tú eres el ángel de la guarda que día y noche custodias en tu propio seno los primeros días de la existencia a tu hijo y después eres el hada misteriosa que no le pierdes de vista ni un solo instante.

Tú eres, oh madre, el refugio y el amparo en las luchas y azares de la vida de tus hijos. Tú eres el mejor consuelo en sus tristezas, agonías y fracasos. Tú eres el amigo más leal que nunca traiciona siempre dispuesta a la defensa de la causa de tu hijo. Tú eres la personificación de la total

dedicación y consagración de una persona a otra, que es el fruto de tus propias entrañas, hasta olvidarte de ti misma, por ver sonreír y triunfar a aquél.

Eres la enfermera más delicada y abnegada del mundo, capaz de pasar días y noches enteras junto a la cabecera de la cama de tu hijito enfermo, olvidada por completo de ti misma.

La madre es la cuna de oro en que nacimos, es la mesa más rica en que comimos, es el altar en que fuimos ofrecidos a Dios.

La madre es la primera que estampó el beso más puro en nuestra frente; la primera que nos abrazó contra su pecho maternal con amor y felicidad sin igual. La madre es la que nos alimentó con sangre de su propio corazón; y toda la que llevamos, la recibimos de ella. La madre es la que nos enseñó a pronunciar la primera palabra que dijimos y es también la que primera nos habló de nuestro Padre Dios y nos enseñó a amarle. La madre es la que nos perdonó mil travessuras y rudezas que, en nuestra inconsciencia infantil cometimos contra ella, que nadie más que ella hubiera sido capaz de soportarlas. La madre es la que nos salvó mil veces de una muerte segura en los primeros años de nuestra vida, la que primera nos llamó por nuestro propio nombre. La que nos ofendió a Dios, cuando aun nadie sabía de nuestra existencia. La que conoce toda nuestra historia desde el primer momento de nuestro ser.

La primera que auscultó los latidos de nuestro corazón con emoción sin par. La primera en recibirnos en sus brazos y la última en abandonarnos, porque aun después de su muerte, nos seguirá amado, rezando y velando por nosotros desde el cielo...

Por todo esto y muchas otras cosas más que es la madre, esta palabra es la que espontáneamente asoma a nuestros labios en nuestros momentos de dolor y de soledad.

Bendita seas, Madre! Que Dios te de el premio que mereces por tanta abnegación, consuelo, sacrificio y amor con que hiciste feliz al hijo, de tus entrañas en medio de un mundo, que cada vez despersonaliza y convierte en anónimo al hombre, tragado por el vértigo de las masas?

Madre mía, ruega por mí, porque la oración de la madre por sus hijos siempre la escuchas Dios. Yo rogaré por ti, de manera especial en el día de hoy, consagrado a la exaltación de la flor más hermosa de nuestros jardines, que eres tú, porque es inmenso el deber de gratitud que tengo contigo de hacerte la mujer más feliz y la más venerada de la tierra, para conseguir del Altísimo la incomparable gracia de que nunca podamos separarnos en una eternidad feliz. Y, mientras tanto, recibe de tu hijo, como el homenaje de amor más sincero que sale desde el fondo de su corazón, estas palabras: GRACIAS, MADRE MIA, POR TODO LO QUE TE DEBO!

NUEVOS HORIZONTES

Un Recuerdo

Por Manolo Reyes

El ser humano en su paso por la vida deja una huella: El recuerdo.

La historia, defactura humana, custodia de esos recuerdos, es el talismán mágico que agranda las virtudes y opaca los errores. El recuerdo es un intangible que se hace realidad en nuestra mente evocando una obra o una persona, si la conocimos, imaginándolas a través de sus características si nunca estuvimos frente a ellas.

Por eso, el recuerdo debe estar siempre en razón directa con el proceder, la forma de vida, las acciones y la obra en general, que realiza una persona.

"Recordar es volver a vivir" dice el viejo refrán. De ahí que en el recuerdo haya vida, pero no aquella que se forja con la materia y el cuerpo humano, sino con el espíritu y los ojos del alma.

Y por tener vida que se trasmite de persona a persona, y de generación en generación, hay que procurar que el recuerdo sea instructivo, aleccionador, honrado, sincero, moral, y sobre todo, lleno de mística... de mística religiosa.

Porque el recuerdo, que es compendio de una vida y de una obra, se convierte muchas veces en rector de la

conducta de los que viven.

El recuerdo es el ejemplo vivo, y tal parece que de su nebulosa surgieran manos para forjar unas veces el carácter, otras la conducta a seguir, de quienes evocan y necesitan una brújula en un momento de la vida.

En la historia de la humanidad muchas grandes obras se han salvado por seguir el sendero que otros se arriesgaron a cruzar en situaciones análogas en épocas preteritas y que quedó impreso en el recuerdo.

Otras veces el fracaso se ha hecho realidad por no haberse tendido la previsión de fijar la atención en el recuerdo, médula de la experiencia.

Los que tienen entraña de pueblo siempre forjan recuerdos inmortales.

Las palabras de los grandes de la patria, los hechos heroicos y valientes que ellos crearon, las voces amantes de los que se han ido, no mueren nunca porque ellos viven en el recuerdo.

Son acicate y ejemplo para los buenos que escuchan su voz. Lástima y bochorno para los sordos.

Y para mejor forma de llenar una vida si cada cual se convence a plenitud de esta frase: Sólo aspiro a que cuando me haya ido, mi familia, mi pueblo... me recuerde con cariño!

Extraño Pero Cierto



HUBO 4 PAPAS EN EL AÑO 1267! Gregorio X (Murió el 10 de Enero), Inocente V, (Enero 21-Junio 22), Adriano V (Julio 11-Agosto 18) y Juan XXI (Electo el 18 de Sept.)



Magnífico ejemplo del arte medieval italiano esta jarra de elaborada decoración era usada para guardar agua bendita en casas particulares. El agua bendita era muy usada durante los siglos IX y X.

Santoral de la Semana

DOMINGO 14, San Bonifacio. - Tanto dolor concibió este ciudadano romano de su vida escandalosa que dedicó lo restante de ella a obras de caridad hasta derramar su sangre en defensa de la fe hacia el año 275.

LUNES 15, San Juan B. De La Salle. - Gran educador de la juventud en la ciencia y la piedad, para continuidad de su labor fundó la Congregación de los Hermanos de las Escuelas Cristianas, que tanto bien han hecho y hacen en todas partes del mundo. Murió en 1719, a los 68 años de edad. (También, San Isidro Labrador).

MARTES 16, San Ubaldo. - Murió tal día como hoy del año 1160, tras una vida esclarecida en santidad, tanto en el estado secular como después en el sacerdocio y luego en el episcopado.

MIERCOLES 17, San Pascual Bailón. - A pesar de ser hombre sin estudios ni letras, hablaba de las cosas de Dios como el más profundo teólogo. Fue gran devoto de la Virgen y de la Sagrada Eucaristía. Subió al cielo el año 1592.

JUEVES 18, San Venancio. - A la edad de 15 años supo resistir valerosamente los halagos del mundo. Después de sufrir el quebrantamiento de su dentadura, el fuego y los azotes, fue precipitado de lo alto y degollado, hacia el año 250.

VIERNES 19, San Pedro Celestino. - De simple religioso, sin el saberlo y en su ausencia fue elegido Papa con gran admiración y alegría de todos; pero al poco tiempo renunció voluntariamente a tan alta dignidad para volver a la vida retirada de su convento. Murió en el año 1296, y a los once años de su muerte era

canonizado. SABADO 20, San Bernardino de Sena. - Hijo de noble familia, distinguióse desde su infancia por su amor a la Virgen. Extendió por todas partes la devoción al nombre de Jesús, por cuyo medio convirtió muchas almas. Murió en 1444.

Estudio de Maria (Viene de la Pagina 27) donde Maria vivió, son la fuente de esta investigación histórica.

En segundo lugar, da una idea del alma de Maria y de su vida interior y, finalmente, expone la parte que tuvo Maria en el plano divino de la Encarnación y la Redención. Es una lectura que se desliza agradablemente sobre todas las facetas de la Virgen, que facilita al lector un conocimiento más directo, más profundo, más unido, de la Madre Celestial. Una obra digna de ser leída, estudiada y meditada en cualquier momento, pero particularmente en este mes de la Virgen, ya que el estudio de su vida es una de las formas mejores de observar este mes a ella consagrado.

El Mensaje de Fatima

(Viene de la Pagina 26) "Necesita más reposo Su Santidad". "Si, si; pero también necesito trabajar y rezar. Y no podría fácilmente encontrar el tiempo y el recogimiento necesarios, si no fuese en esas horas de la madrugada". Esto es sencillamente admirable.

Los Obispos y padres del Concilio Vaticano II rezaban el Rosario. A menudo se les veía paseando por la terraza, por el jardín, por los pasillos de sus residencias con el rosario en la mano. En los aviones en que viajaban los Padres del Concilio se oía el murmullo del Rosario. Y

el Papa Paulo VI hace del Rosario, como muchos otros Obispos, el regalo más socorrido para sus visitantes y peregrinos.

En estos días se recuerda y se irá recordando una y otra vez el mensaje de la Virgen de Fátima, que se resumirá en último término en estas palabras: "HACED PENITENCIA! HACED ORACION! POR LOS PECADORES! IMPLORAD PERDON!". "EL SANTO ROSARIO CONSTANTES REZAD, Y LA PAZ DEL MUNDO EL SEÑOR DARA".

Padre Angel Naberán

Congreso Latinoamericano de Caritas

"La caridad en función de la promoción popular", será el tema central del IV Congreso Latinoamericano de Caritas, a realizarse del 11 al 17 de junio próximo en Caracas, Venezuela.

El certamen analizará la caridad en una perspectiva histórica, dentro de la vida cristiana, y en particular las relaciones de la caridad con la promoción popular.

El presidente de Caritas del Uruguay, R. P. López García, dijo que se pondrá especial énfasis en preparar un plan de acción ubicando a la caridad en función de la promoción popular, estudiando los mecanismos de promoción popular al servicio de la caridad y el papel de Caritas en ese sentido. También se considerará el papel y acción promocional de Caritas dentro de una pastoral de conjunto.

Misas Dominicales en Espanol

CATEDRAL DE MIAMI, 2 Ave. y 75 St. N.W. 7 P.M.
CORPUS CHRISTI, 3230 N.W. 7 Ave. 10:30, 1 and 5:30, Melrose School, 11:30.
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., Coconur 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. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach 6 p.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.
MILAM SCHOOL, W. 16 Ave. y 60 St., Hialeah. 10 a.m.
ST. PHILIP BENIZI, Belle Glade. 12 M.
ST. MARY, Pahokee. 6:30 P.M.

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SUNDAY MASS TIMETABLE

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave. is as follows: 7, 8, 9:30, 11, 12:30, 5:30, 7 p.m. (Spanish).
ARCADIA: St. Paul, 7, 11.
AVON PARK: Our Lady of Grace, 8:30, 10.
BELLE GLADE: St. Phillip Benizi, 7, 10:30 and 12 (Spanish).
BOCA GRANDE: Our Lady of Mercy, 4 p.m.
BOCA RATON: St. Joan of Arc, 7, 9, 10:30, 12.
BONITA SPRINGS: St. Leo, 7:30, 9:30.
BOYNTON BEACH: St. Mark, 8, 9:30, 11 and 6 p.m.
CAPE CORAL: St. Andrew Church (Del Prado Parkway) 6:30, 8, 11 a.m. and 6 p.m.
CLEWISTON: St. Margaret, 8 a.m. 7 p.m.
COCONUT GROVE: St. Hugh, 7, 8, 9:30, 11, 12:15 (Spanish) and 5:30 p.m.
CORAL GABLES: Little Flower (Church) 6, 8, 9:15, 10:30, 11:45, 1 p.m. and 6 p.m. (Auditorium) 9:15 and 12 noon (Spanish).
ST. THOMAS AQUINAS STUDENT CENTER: 8:30 and 10:30 a.m. 12 noon and 5:00 p.m.
DANIA: Resurrection (Second St. and Fifth Ave.) 7, 8, 9, 10, 11 and 12.
DEERFIELD BEACH: St. Ambrose (363 S.E. 12th Ave.) 7:30, 9, 10:30, and 12 noon.
DELRAY BEACH: St. Vincent, 6:30, 8, 9:30.

FORT LAUDERDALE: St. Anthony, 7, 8, 9:15, 10:30, 12 and 5:30 p.m.
 St. Bernadette 7, 8, 9, 10 and 11 a.m.
 St. Clement, 8, 9, 10, 11:15, 12:30.
 St. George (Parkway Junior High School, 3500 NW 5th St.), 8, 10:30, 12:30 and 5:30 p.m.
 St. Jerome, 7, 8:30, 10, 11:30.
 Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11, 12:30 and 6 p.m.
 Queen of Martyrs, 6:30, 8, 9:30, 11, 12:30 and 6 p.m.
FORT LAUDERDALE BEACH: St. Pius X, 7, 8, 9:30, 11 and 12:15.
 St. Sebastian (Harbor Beach), 8, 9:30, 11, 12:30, 5:30 p.m.
FORT MYERS: St. Francis Xavier, 6, 7, 8:30, 10, 1:30.
 St. Cecilia Mission, 7:30 and 11.
FORT MYERS BEACH: Ascension 7:00, 9:30.
FORT PIERCE: St. Anastasia, (Church) 7 p.m. (Auditorium 33rd St. and Delaware Avenue) 7:30, 9, 10:30.
HALLANDALE: St. Matthew, 6, 8, 9, 10, 11, 12 noon and 6 p.m.
HIALEAH: Immaculate Conception, 6, 7, 8, 9, 10:15, 11:30, 12:45 (Spanish) 6 p.m. and 7:30 p.m.
 St. Bernard Mission, 9, 10 (Spanish).
 St. John the Apostle, 6, 7, 8, 9:30, 11, 12, 12:55 (Spanish), 5:30, 6:30 p.m. (Spanish).
HOBE SOUND: St. Christopher, 7 and 9 a.m.
HOLLYWOOD: Annunciation 8, 9, 11:30 and 7 p.m.
 Little Flower, 5:45, 7, 8:15, 9:30, 10:45, 12, 5:30 p.m.
 Nativity, 6, 7, 8:15, 9:30, 10:45, 12 and 7 p.m.
HOMESTEAD: Sacred Heart, 6:30, 8, 9:30, 11, 12:30, and 6 p.m.
IMMOKALEE: Lady of Guadalupe, 8:30 and 11:45.
INDIANTOWN: Holy Cross, 7:30.
JUPITER: St. Jude (U.S. 1), 8 and 10:30 a.m.
KEY BISCAYNE: St. Agnes, 7, 8:30, 11:15.
LABELLE: Mission, 10.
LAKE PLACID: St. James Mission, 7, 11 a.m.
LAKE WORTH: St. Luke, 2090 S. Congress, 7, 8, 9:15, 10:30, 12 and 6:15 p.m.
 Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:30 and 6 p.m.
LANTANA: Holy Spirit, 7, 8, 9:15, 10:30, 11:30 and 6 p.m.
LEHIGH ACRES: St. Raphael (Lee Boulevard) 8, 10.
MARCO: The Catholic Church of San Marco; 12:15 p.m. (Marco Island Yacht Club).
MARGATE: St. Vincent 7, 8, 10:15 and 11:30 a.m.
MIAMI: Assumption Academy, 9, 10:30 and 12 (Spanish).
 St. Brendan, 6:30, 8, 9:15, 10:30, 11:30, 12:30, 5:30 and 6:45 p.m. (Spanish).
 Corpus Christi, 6, 7, 8, 9:15, 11:45 a.m.; (Spanish) 10:30, 1, 5:30 p.m.; (Malrose School) 11:30 a.m.
 Gesu, 5, 6, 7, 8, 9, 10, 11:30, 2:30, 5:30 p.m. (Spanish).
 Holy Redeemer, 7, 10, 6:30 p.m.
 International Airport (International Hotel), 7:15 and 8 a.m. (Sundays and Holydays).
 St. Mary of the Missions and St. Francis Xavier, 7, 8:30.

St. Dominic, 7, 8:30, 10, 11:30, 1 (Spanish) 6 p.m.
 St. John Bosco Mission (1301 Flagler St., 7, 8:30 (Sermon in English) 10 (Sermon in English) 1, 7:30 p.m.
 St. Kevin Mission (Concord Theater, 11301 Bird Rd.) 9, 10 and 11 a.m.
 St. Michael (New Church) 6, 7, 8:15, 9:30, 10:45 (Spanish) 12 noon and 6 p.m. Old Church, 10 a.m. (Sermon in Polish).
 St. Peter and Paul, 6:15, 7:30, 8:30 (Spanish), 9:30, 10:30, 12, 1 p.m. (Spanish), 5:30 p.m., 7 p.m. (Spanish), and 8 p.m. (Spanish).
 St. Timothy, 7, 8, 9, 10:15, 11:30, 12:45 (Spanish) 6:30 p.m.
 St. Vincent de Paul (2100 NW 103rd St.) 7:8:15, 9:30, 10:45, 12 noon and 6 a.m.
MIAMI BEACH: St. Francis de Sales, 7, 8, 9, 10:30, 11:45 and 6 p.m.
 St. Joseph, 7, 8, 9:30, 11, 12:30 and 5:30 p.m.
 St. Mary Magdalen, 7:30, 8:45, 10, 11:15, 12:20, and 6 p.m.
 St. Patrick, 6, 7, 8, 9, 10, 11, 12:30 and 6 p.m.
MIAMI LAKES: Our Lady of the Lakes Barn Theater, 9 a.m., 10:30 a.m.
MIAMI SHORES: St. Rose of Lima, 7, 8, 9, 10, 11, 12.
MIAMI SPRINGS: Blessed Trinity, 6, 8, 9:30, 11, 12:30 and 6 p.m.
MIRAMAR: St. Bartholomew, University Drive (Davie Rd.) and Hallandale Beach Blvd., 6:45, 7:45, 9, 10:15, 11:30, 12:45 and 7 p.m.
MOORE HAVEN: St. Joseph 10.
NAPLES: St. Ann 7, 8, 9:30, 11, 12:30 and 6 p.m.
NARANJA: St. Ann, 10:30 (Spanish).
NORTH DADE COUNTY: St. Monica, 7:45, 9, 10:15, 11:30 and 6 p.m.
NORTH MIAMI: Holy Family, 6, 7, 8, 9, 10, 11, 12, 6:30 p.m.
 St. James, 6, 7, 8, 9:30, 11, 12:30 and 5:30 p.m.
 Visitation, 7, 8:30, 10:30, 12 and 7:30 p.m.
NORTH MIAMI BEACH: St. Lawrence, 7, 9, 10, 11, 12:15 and 6:30 p.m.
OKEECHOBEE: Sacred Heart, 9:30. Boys' School, 11.
NORTH PALM BEACH: St. Clara, 7, 8:15, 9:30, 10:45, 12 and 5:30 p.m.
OPA LOCKA: Our Lady of Perpetual Help, 7, 8:30, 10, 11:30 and 6 p.m. St. Philip (Biscayne Park) 9.
PAHOKEE: St. Mary, 9 a.m. and 6:30 p.m. (Spanish).
PALM BEACH: St. Edward, 7, 9 and 12 noon.
PERRINE: Christ the King, 8, 10, 12 noon, Holy Rosary, 7, 8, 9:30, 11 and 12:15 p.m.
PINE ISLAND MISSION: 9:30 a.m.
PLANTATION: St. Gregory, 8, 9:15, 10:30, 11:30 and 12:30 p.m.
POMPANO BEACH: Assumption, 7, 8, 9:30, 11 and 12:15 p.m.
 St. Elizabeth, 7, 8, 9:15, 10:30, 12 noon.
POMPANO SHORES: St. Coleman, 7, 8, 9:30, 11, 12:15.
PORT CHARLOTTE: St. Charles Borromeo, 7, 8:15, 9:30, 11 and 6 p.m.
PORT ST. LUCIE: St. Lucie, 8 and 11 a.m.
PUNTA GORDA: Sacred Heart, 7:30 and 10 a.m.
RICHMOND HEIGHTS: Christ the King, 7, 10, 12.
RIVIERA BEACH: St. Francis of Assisi, 6:45, 8, 9:15, 10:30, 12 and 5:30 p.m.
SANIBEL ISLAND: 11:30.
SEBASTIAN: St. William Mission, 8 a.m.
SEBRING: St. Catherine, 8:30, 10:30.
SOUTH MIAMI: Epiphany, 6:30, 8, 9:30, 11 and 12:15.
 St. Louis, 8, 9:30, 11 and 12:30 p.m.
 St. Thomas (7303 S.W. 64th St.), 6, 7, 8, 10, 11 and 6 p.m.
SOUTH MIAMI HEIGHTS: St. Ritas Mission, 9 a.m.
STUART: St. Joseph, 7, 9, 11.
VERO BEACH: St. Helen, 7:30, 9, 10:15, 11:30 and 7 p.m.
WAUCHULA: St. Michael, 9.
WEST HOLLYWOOD: St. Stephen, 7, 8, 9, 10, 11, 12:15 7 p.m.
WEST PALM BEACH: Blessed Martin 9:30.
 St. John Fisher, (4317 N. Congress) 7, 8, 9, 10, 11:30 and 6 p.m.
 St. Juliana, 6:30, 8, 9, 10, 11, 12 and 6 p.m.
 Holy Name, 6:30, 8, 9:30, 11 and 12 a.m.
 St. Ann, 6, 7, 8, 9, 10, 11, 12 and 5:30 p.m.
ON THE KEYS
BIG PINE KEY: St. Peters Mission 9:30 a.m.
KEY WEST: St. Mary, 6, 7, 8:30, 10, 11:15 and 12:15.
 St. Eede, 8, 9:30, 11 and 7 p.m.
MARATHON SHORES: San Pedro, 8 a.m., 6 p.m.
PLANTATION KEY: San Pedro, 6:30, 9 and 11 a.m.

USE THE WANT ADS

1 Fictitious Names

Industry Site Research Associates, Box 367, Miami, Fla. 33168. Owner M. J. Schack. April 28, May 5, 12, 19, 1967

3 Cemetery

4 GRAVE SPACES - will divide \$175 each. Located on highestpoint in Miami Memorial Park Cemetery, lot 802, Section C. Call 448-4018.

5 Personals

REMEMBER THAT SPECIAL SOMEONE With Flowers From LANE'S FLORIST 13153 W. Dixie Hwy.; 759-0541
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KRAEER FUNERAL HOME
 ambulance service
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 Deerfield Beach 399-5544
 R. Jay Kraefer, Funeral Director

5 Personals

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Señora Carmen Marsal
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 Mrs. Margaret Rudolph

I NEED BOARD FOR GIRL 12, with young parents of several children. \$20 week. Write Box 19, The Voice, 6201 Biscayne Blvd., Miami.

LADY WILL SHARE HOME WITH REFINED WOMAN OR BUSINESS GIRL. CALL 566-7007 FT. LAUDERDALE.

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2 Funeral Directors

19 Sales Help—Male or Female

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67 Business Opportunities

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71 Business Investments and Properties

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Our Forgotten Aged

(Continued from Page 13)

Many attractions, social and recreational are available to the public only minutes away from Saint Elizabeth Gardens; public and private golf courses, ocean pie, ocean bathing, sea fishing, freshwater fishing, harness racing, major league baseball, shuffleboard, scenic tours, nature trips, hunting, and musical events.

Saint Elizabeth Gardens is adjacent to Saint Elizabeth Catholic Church where residents can participate fully in parish activities.

Since loneliness is one of the most serious problems of many older Americans it is hoped that these facilities will help alleviate the problem.

In a report submitted to the special committee on Ag-

ing of the United State Senate in October of 1966, based on interviews of senior citizens employes during the Medicare Alert, the following problems were uncovered:

1. Loneliness is one of the most serious problems of many older Americans. "We found people hidden away in cold, lonely rooms, deserted by their children, often ignored by their neighbors. They were frightened old people and they yearned for companionship."

2. Many older Americans visited by Medicare Alert workers need homemaker services. "I visited a real old lady - when she told me her story, she was in tears. She begged me to find out if there was any way of getting someone to help her with her needs; such as helping

her to take a bath or going to the store and helping her to do her cooking."

3. Among many older Americans, there is a need to be useful and active. One of the interviewers said; "I feel just to give them (the elderly), more money and to tell them to stay in a back-room or just be isolated and lonely is not the solution, because they have talents and they should be allowed to use them. Let them earn. Let them get out and act. They want to do that."

4. One of the services needed by older Americans is home repair and home maintenance services. "The most crying need that I found was for help in cleaning up the dark, dirty, unaired homes of people who live alone. Yards are uncut, trash piled high, screens torn or broken.

The whole place is in a state of dilapidation. These people are not well enough to do for themselves, and either have no one to help or their families are neglected them. I found one lady, crippled with arthritis who was cutting her own lawn when she could hardly walk on her stiff limbs. She was mentally alert, and took pride in her place, but she could surely use some help."

5. One of the services needed by older Americans is senior centers. "Provide more recreation centers conveniently located, Senior Citizens' Clubs, social centers in the churches for these people who need to be returned to the land of the living."

6. One of the needs found by Medicare Alert workers is the need for home health services. Quoted another

Medicare Alert worker. "I met a lady who was so sick that she could not talk. She didn't have anybody to take care of her."

7. Another need is for better housing arrangements. "I visited a two-story shack which was heated by a gas space heated on the first floor. There were no vents and the fumes were so overpowering that I had to leave because I felt that I would be overcome."

8. Need for adult education programs. "Adult education programs for the elderly could make a significant contribution toward solving the problems of loneliness in old age. Not only would the group learning situation bring many lonely seniors together to form new friendships, it would also serve to open new windows on the world in which they live, and give them new in-

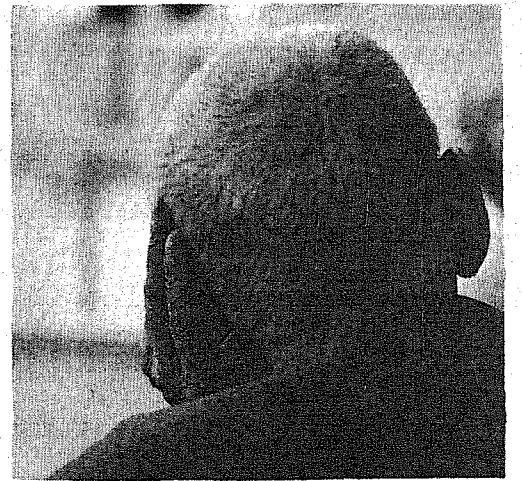
terest to share with others."

9. A need for services to find elderly individuals who need service which are already available in their communities and to advise them of the availability of those services and of the steps which must be taken in obtaining them."

We have just touched on a few of the many problems that confront our older Americans today. Hopefully, society will recognize "these forgotten ones" and will work together to make this world a better place for all of us to live.

In this month of May which has been proclaimed "Senior Citizens Month" by president Johnson, a quote from Robert Browning seems appropriate:

"Grow old along with me!
The best is yet to be,
The last of life, for which
The first was made."



The Emerging Nun

(Continued from Page 13)

In this age of personalism and individuality, community can be a dynamic witness to the unity of all men as they grope to struggle against a sense of emptiness and unfulfillment in a vast and complex world.

MODERN DRESS

The question of change and adaptation of the religious habit has caused much examination, dialogue, debate, experimentation and compromise. There has been frequent comment on "modern dress" for sisters from both within and without the convent.

The origin of sisters' dress was usually the common dress of some particular class of people in Europe. The idea was to wear the same type of clothing as the

ordinary woman of the time so as to identify fully with those being served. The dress of the class changed but not the religious habit.

How effectively does the traditional religious clothing communicate the meaning of the religious life to a contemporary world? Persons identify one another by appearance. In America, a uniform identifies a particular occupation, e.g., nurse, policeman, etc. and efficiency in that occupation. Does outdated dress mean outdated values and ideas as it seems to some modern people? Sisters, by their presence and actions, witness to spiritual values, so they are now asking what kind of dress best symbolizes the qualities they seek to convey to modern man.

The Council declared that the religious habit is an outward mark of consecration to God and therefore "should be simple and modest, poor and at the same time becoming. . . it must be suited to circumstances of time and place." This would seem to indicate that religious clothing should be modernized along simple, functional and dignified lines.

Because of the importance of initial appearance in social relations, religious feel that type of clothing is worthy of consideration especially as it may effect their work in a society which is pluralistic rather than Christian. As the proper attire is designed and adopted the clothing question will recede into the background



and emphasis will be placed on other and more significant matters.

A new day dawn has come for religious and the day it heralds promises new roles and responsibilities, new opportunities and promise of immense spiritual growth. It is a day of enthusiasm and spontaneity for change, quest for authenticity and immediate involvement in the task of building the Kingdom of God here on earth.

20 Deaths Laid To Pill

LONDON — (NC) — The British Medical Research Council has said that birth control pills may have caused the death of 20 women in Britain last year.

The council report, published in the British Medical Journal, said:

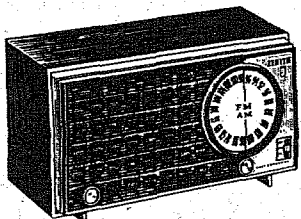
"There can be no reasonable doubt that some types

of thrombolic disorder — blocking of blood vessels by clots — are associated with the use of oral contraceptives."

"Many doctors will regard the prescribing of the present oral contraceptives as an interim measure until safer means are developed," the Journal commented.

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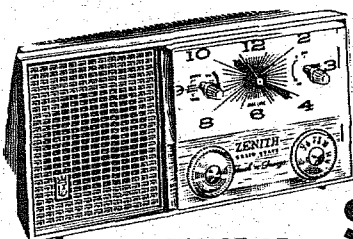
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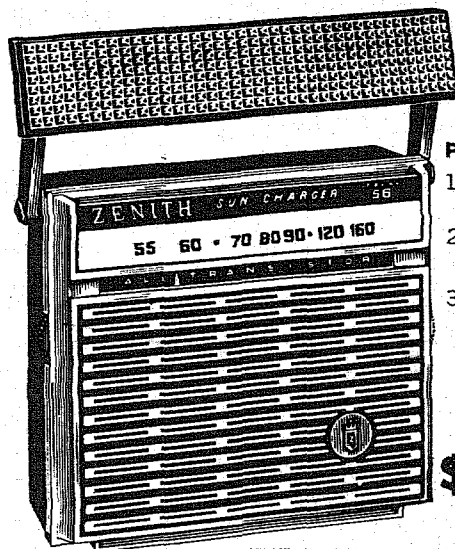
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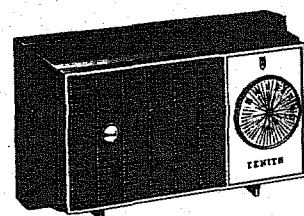
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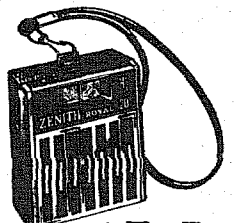
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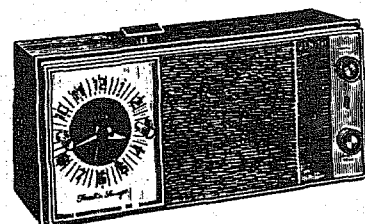
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