

Artist Puts Finishing Touches On Miami-Made Paschal Candle

See additional picture, page 9.

The MOICE

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APRIL 5, 1968

Empty Splendor, Trappings Of Court Abolished By Pope

By JAMES C. O'NEILL

VATICAN CITY—(NC)—
Pope Paul VI has stripped the papal household of the empty honorary offices and hereditary titles which used to be given both to priests and laymen and has substituted for them greater honor and recognition of people who have specific tasks in the Church and the Vatican.

Reform of what is usually called the papal court has been long rumored but became a fact with the publication of a motu proprio entitled "Domus Pontificalis," or, "The Pontifical Household."

The goal of the reform is to simplify the traditional surrounding of the Pope both publicly and privately and to do away with the trappings of the Renaissance no longer considered appropriate.

The new document, already preceded by a number of simplifications in ceremonies, sounds the knell of the empty splendor long an accepted custom in the Vatican.

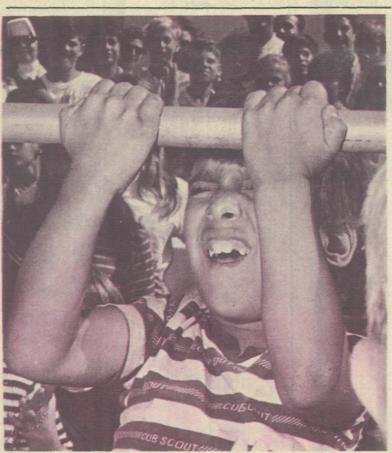
However, the Pope has sought to replace "show" with significant additions of elements that will better reflect the real composition of the Church today. While Roman nobles lose ancient titles and special prerogatives, representatives of the wider participation of the laity are given a special place.

Pastors of Rome's parishes are to take part in solemn ceremonies by right for the first time. The whole emphasis of the document is on the active vocation rather than on the privileged position of members of the people of God.

The document noted that both "in the entire Church, especially after the second Vatican Ecumenical Council, and as well in the sphere of world public opinion, there has been demanded a more attentive, we could even say more jealous, sensitivity toward all that concerns the preeminence of strictly spiritual values, for the needs of truth, of order, of reality and for the respect for that which is

efficacious, functional and logical in place of what is instead only nominal, decorative and exterior." Among the major points of reform contained in the new document are provisions for:

(Continued on Page 32)



"00000000, just a little bit more and I'll have my chin up there," goans this young man. What's it all about? For the answer to that question see the story and pictures on page 24.

Latin America Victory Fund Collection Sunday

A "Latin American Victory Fund" collection will be taken up in all the churches and chapels of the Diocese of Miami Sunday, April 7.

In a letter to the priests, Religious, and faithful of South Florida, Bishop Coleman F. Carroll emphasized that the concern of residents in the Diocese of Miami should be all the greater for our neighbors in Latin America, because of the large number of Latin Americans in the Diocese.

"Our Latin American neighbors have in recent years been a source of great concern to the Vicars of Christ and to others who are aware of the potentially explosive situation there," the Bishop pointed out.

"Great evolutions and revolutions have begun in these traditionally Catholic countries where great efforts are being made to educate more than 50 million illiterates; to provide adequate housing for more than 10 million families who live in the infamous 'favelas'; to give land to farmers who otherwise would pour into

(Continued on Page 32)

Guide For Communion Under Two Species Is Announced By Diocese

Guidelines for the distribution of Communion under both species on special occasions in the Diocese of Miami have been prepared by the Liturgy Commission and approved by Bishop Coleman F. Carroll.

Effective immediately, Communion under both kinds is permitted and encouraged, according to the Liturgy Commission, in the following cases already permitted by the Vatican.

1. To newly baptized adults, in the Mass which follows their baptism; to confirmed adults, in the Mass of their Confirmation; and to baptized persons who are received into communion with the Church.

2. To bride and bridegroom in the Mass of their wedding.

3. To the newly ordained in the Mass of their ordination.

4. To abbesses, in the Mass of their blessing; to virgins, in the Mass of their consecration; to professed, in the Mass of their first or renewed religious profession, provided that they take or renew their vows during the Mass.

5. To lay missionaries, in the Mass in which they are publicly sent out on their mission, and to all others in the Mass in which they receive an ecclesiastical mission.

6. In the administration of Viaticum, to a sick person and to all who are present, when Mass is celebrated in the house of the sick person, in accordance with existing norms.

7. To a deacon, subdeacon or ministers, who are carrying out their ministry in a solemn or pontifical Mass.

8. When there is a concelebration: (a) To all who exercise a genuine liturgical function in this concelebration, including lay people; to all seminarians present. (b) in their churches, to all members of institutes practicing the evangelical virtues and to other societies in which the members either through religious vows, or solemn commitment of a promise, dedicate themselves to God; and also to all those who normally live in the house of the members of the institutes and societies.

9. To priests who take part in big celebrations, but are unable to celebrate or concelebrate.

10. To all groups which are making retreats or following spiritual exercises for those who are taking part; to all those who are taking part in the meeting of some pastoral commission, in the Mass they celebrate in common.

11. To those numbered under numbers 2 and 4, in their jubilee Masses.

12. To the godfather, godmother, parents and spouse of a baptized adult, together with the lay catechists who prepared him, in the Mass of the initiation.

13. To the parents, relatives and special benefactors, who take part in the Mass of a newly ordained priest.

The guidelines emphasize that those who receive under the appearances of both bread and wine as well as those who witness the rite are to be properly instructed regarding the reception of Communion in this way. They point out that part of this instruction can be incorporated in the homily of the Mass.

Four ways of giving the Precious Blood to the communicant are authorized: by intinction of the Host, by the use of a silver tube or straw, by the use of a spoon and by drinking directly from the chalice. The priest will be free to use any of these four ways at his own discretion in the light of the pastoral circumstances of the occasion. However the Diocese of Miami Liturgy Commission strongly recommends the distribution of the Precious Blood by giving the communicant the chalice to drink directly of the Precious Blood.

Church To Be Blessed At West Palm Beach

WEST PALM BEACH — The Church of St. John Fisher, recently completed at 39th St. and Congress Ave., will be blessed at 11 a.m., Saturday, April 6, by Bishop Coleman F. Carroll.

Following the dedication, Mass will be concelebrated by Bishop Carroll, Father Cyril M. Hudak, pastor; and Father William Dever, assistant pastor.

The Sacrament of Confirmation will be conferred on adults and children by the Bishop.

Designed by Miami architect, Murray Blair Wright, the new church in the five-year-old parish, is constructed of sprayed stucco with 14 windows spanning the full height of the building.

A baptistry featuring stained glass windows highlights the entrance to the church, which accommodates about 600 persons.

Holy Week Devotions See Next Issue Of The Voice



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



Children of migratory workers form procession outside Our Lady Queen of Peace Chapel in Delray Beach preparatory to receiving First Holy Communion.





Bishop Coleman F. Carroll gives First Holy Communion to a youth from one of South Florida's migratory farm workers families.



Fancy dresses and veils were made by members of the Broward County Deanery of the Miami DCCW for more than 100 girls to wear at First Communion last Sunday.

Bishop's Letter

Help Our Neighbors In Latin America

To the Priests, Religious and Faithful of the Diocese:
Our Latin American neighbors have in recent years
been a source of great concern to the Vicars of Christ
and to others who are aware of the potentially explosive
situation there.

Great evolutions and revolutions have begun in these traditionally Catholic countries where great efforts are being made to educate more than 50 million illiterates; to provide adequate housing for more than 10 million families who live in the infamous "favelas"; to give land to farmers who otherwise would pour into the large cities looking for better opportunities, and to give all the opportunity to enjoy the advantages of modern civilization.

The Church, in her extraordinary efforts to foster and maintain a genuine spirit of Christianity there during this period of development, is encountering tremend problems due to lack of personnel, funds and adequate means of communication.

To belp our neighbors in Latin America, I direct that all parishes and missions of the Diocese take up a "Latin America Victory Fund" collection on Sunday, April 7, 1968.

Our own concern in this Diocese should be all the greater because of our nearness to Latin America and because of the large number of Latin Americans in our Diocese.

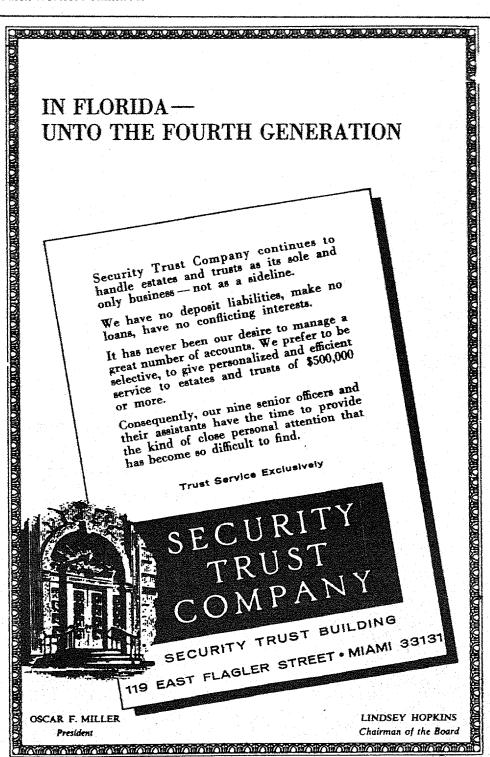
Our material donations and our prayers will greatly assist our brothers in Christ and their leaders in this time of turmoil to seek solutions that alone can bring proper development and peace to their peoples.

Imparting to each of you my paternal blessing, I remain

Very sincerely yours in Christ.

Loleman J. Carroll

Bishop of the Diocese of Miami





Maybe it's because Florida's climate is so spring-like all year round that when spring really gets here—it's really something! Or maybe it's just because Florida's one of those rare good things you can't get too much of.

This could turn out to be your longest Florida vacation. In fact, you might never leave. Florida's like that.



World And Nation

Endorse D.C. March

WASHINGTON (NC)-Priests of the Washington archdiocese have given a "general" endorsement of the Poor People's March on the nation's capitol planned for late April by the Rev. Dr. Martin Luther King.

Endorsement came after a meeting of archdiocesan priests presided over by Patrick Cardinal O'Boyle. Patrick V. Murphy, Washington public safety director, attended the meeting.

The meeting was addressed by Dr. Andrew Young of the Southern Christian Leadership Conference (SCLC) and aide to Dr. King, who explained the purposes and procedures of the march, which has been planned to demonstrate the plight of the nation's poor and jobless.

The priests then issued a statement giving "general endorsement":

• To the legitimate goals of the march in the areas of health, education, employment and welfare.

• To the non-violent approach as advocated by the SCLC.

The priests' statement expressed their desire "to be responsive in so far as they can be to the human needs of the Poor People's March."

Cardinal O'Boyle announced the appointment of an 11-priest committee to "expedite and coordinate the efforts of the archdiocese in caring for these

Push Scholarship Aid

SAN JUAN, P. R. (NC)-A bill to increase government scholarship aid to private universities has been introduced in the legislature here.

House Speaker Arcilio Alvarado announced he introduced the measure which increased such funds to \$1 million in fiscal year 1968-69.

Universities to benefit from an increased appropriation would be the Catholic University in Ponce. Inter-American University in San German, Sacred Heart College in Santurce, and Puerto Rico Junior College, which are the only private institutions on the

"The private universities have not grown as much as they should because of a lack of funds." Alvarado said. "This growth is necessary because the University of Puerto Rico is suffering from gigantism," he added.

Alvarado introduced the bill after a meeting with private universities presidents, where Catholic University President Msgr. Theodore McCarrick was spokesman.

Final Tribute Paid Archbishop Hallinan considering a resolution to establish a special commission

By CHRIS ECKLE

ATLANTA-(NC)-"Archbishop Paul J. Hallinan had the courage to take a bold step-that necessary, decisive step needed to bring the Church into the mainstream of contemporary life," the eulogist said.

"There may be somewho say he was ahead of his time. Perhaps he was. But I think his genius was that he saw time was running out and he was a prophetic figure. It is for this reason that his influence long will be felt."

The accolade came from ishop Joseph L. Bernarin nuxiliary to Archbishop Hallinan since last April and rowadministrator of the archdiacese until the archbishop's successor take of-

John Cardinal Krol of Philadelphia and Lawrence Cardinal Shehan of Baltimore headed some 30 archhishops and bishops at the funeral rites in Christ the King cathedral here. Archbishop Luigi Raimondi. Apostolic Delegate in the United States, was the chief consciebrant of the requiem Mass. He was joined by the his hope of the excessionical province of Atlanta including Miami's Bishop Coleman F. Carroll.

Architecture John F. Learder at her and prodess. No tropped Conferences of Cathtille Richtops, was present-

There was a large delegation of leaders of other Christian churches and of the Jewish fault to pay final tribute to Archbishop Hal-

They included Episcopal Bishop Randolph Claiborne and Suffragan Bishop Milton Wood of Atlanta, Dr. Bevel Jones, president, Christian Council of Metropolitan Atlanta; and Rabbi Jacob Rothschild of the Tem-

iinan, who was chairman of

the U.S. Bishop's Committee

on the Liturgy.

"He found it very easy and very satisfying to work with those of other faiths. This was because he loved people. He always saw the good in them and believed that this goodness was a bond which already united them. Beyond this, he was convinced that unity was Christ's desire and that all men of good will, under the inspiration of the Holy Spirit. must sincerely strive to prepare the way for it. 'Bishop Bernardin said.

Georgia's Gov. Lester Maddox, with whom Archbishop Hallinan publicly disagreed on a number of occasions, headed a delegation of state and civic officials at the rites.

His voice was constantly raised in behalf of these who were suffering because of prejudice of injustice." Bishop Bernardin said "He was especially concerned about the plight of the Negro. He never ceased to appeal to the conscience of the archdiocese and the community to accept all men as brothers.

Cardinal Krol, a seminary classmate of Archbishop Hallinan, gave the final absolution at the cathedral ceremony. Archbishop Hallinan was buried in Arlington Cemetery bese-

Two Priests Killed By Viet Cong

SAIGON - (NC) - TwoFrench Benedictine priests whose capture by the Viet Cong near Hue was reported earlier have been killed by them, according to word received here.

The body of Father Urbain David, O.S.B., was found in a common grave with six other bodies. All were bound and in a standing position.

Father David's body was later reburied by Benedictine priests and Brothers.

Father Guy de Complegne, O.S.B., was shot by the Viet Cong, according to villagers. His body has not been found vet.

Both priests, wearing their black religious habit, left their monastery at Thien An, about four miles south of Hue when heavy bombardment forced the entire community and the refugees they were sheltering to disperse and fell.

Viet Cong soldiers firing from inside the monastery. including its church, had drawn U.S. artillery fire on the building.

Citizens Seek Tuition Grants For Parochial School Children

CINCINNATI - (NC) -Ohio Citizens for Educational Freedom have announced plans to seek state educational grants for children attending non-public

The plan, which has been nicknamed the "Junior GI Bill," would provide for payments of \$100 to parents for each pupil, to be used in private and parochial schools complying with state educational require-

Paul C. Mecklenborg, president of the national CEF organizations and past president of the Ohio CEF, said the Ohio section had decided to embark on the grants-to-parents program now for the following reasons:

 Rising teachers' salaries, tied to public school scales, are becoming increasingly difficult for parents of parochial school pupils to meet.

• Enrollment in non-public schools is declining as more parents choose public schools for their children to avoid rising costs in non-public schools.

• Increasing financial problems make the quality of education in non-public schools difficult to maintain. "This adversely affects the entire community," said Mecklenborg.

• Parents of non-public school pupils are giving evidence that they will no longer refrain from seeking tax relief.

"The question in their minds," said Mecklenborg, "is not whether to seek tax relief, but rather what is the best method of tax support to minimize government control.'

"Under our plan the dollars follow the student," he said. "The aid does not go to the schools. but to the parents, who should have the primary control in the field of education."

He called attention to a recommendation made by the U.S. Chamber of Commerce's Education Task Force that payment of "tuition grants" be made to parents in order to introduce "competition" into the field of educa-

WOULD GO BEYOND LAW INSTITUTE CODE

Extremists' Give Abortion Views

NEWARK -(NC)-Pro- does not wish additional chil- pressed by other members and that the law should at ponents of abortion reform want something more than the relaxation proposed by the American Law Institute in its model penal code.

That was indicated by three of the speakers at a symposium on "Law, Mothe Rutgers Law School. The program was sponsored by the Rutgers Law Review and came at a time when the New Jersey State Legislature is sion to study the state's abortion law. Now before the Senare, the resolution has already passed the Assembly.

Advisating far-reacting changes were Dr. Alan F. Cultimacher, president est Planned Parenthoset: Dr. Harold Rosen, professor of psychiatry at Johns Hopkins School of Medicine, and Robert E. Knowlion, profesand of constitutional law at

Dr. Commather said he favored changes in abortion laws to "reduce the incident of illegal abortions.

business . . . and it will reentering with my mangary was equi something to make it has nec-SSHALV.

Where the American Law Institute's suggested penal code wante percetabattons where there is a danger that a child would be born deformed, where the mather's physical or occupial health is threatenest, and in cases of rape. In Commacher Indicated he would go further.

He said abortion should be permitted to those 16 or under regardless of the circumstances surrounding pregnancy, to women over 40 because of the medical risk of child-bearing at that age, and to any mother with four or more children who

*Voice

Diocese of Wiscon
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declars postage poid Minut, Florida. Bodoscription resea; \$5.00 a year. Foreign. \$7.50 a year; alogic copp \$5 came. Published crary Friday at \$201 Biscayne Bled., Missel Fix. 13138.

is an oak."

of all restraints on abortion. Springs, N.C., former regent rality and Abortion" held at declaring that any woman of the Georgetown school; should "have the right and and Justice John J. Francis responsibility to decide of the New Jersey Supreme whether to carry pregnancy Court. ten territa. He said current laws

make what is an acceptable between \$350 and \$550.

any law which is adopted ought to be nondiscrimina- that abortions may not be tory in practice. "Illegal performed unless the life of abortions are dangerous." he said. "they happen because people are trying to force merality on others own merality."

Different views were ex- ous and unconstitutional" sense."

Dr Rosen disputed that a Marchetti, professor of obfetus could be considered bu- stetrics and gynecology at man, saying "I know of no Georgetown University one who would say an acorn Medical School, Washington. D. C.; Father Thomas He called for the abolition J. O'Donnell, S.J., of Hot

LAW ANALYZED

Justice Francis outlined medical practice in one state the legal aspects of New Jera criminal act in another. He sey law, which makes aboralso said illegal abortions tion "without legal justificaare cheaper than legal ones, tion" a high misdemeanor the cost of a legal operation carrying a penalty of up to being in the area of \$1,000 15 years in prison if death while illegal operations cost results. He said the term "legal justification" has not Knowlton argued that been defined but has been taken by the courts to mean the mother is in danger.

ion holds that because of the if I accepted abortion, what persons should go by their lack of definition in the 120- the American Law Institute year-old law it is "ambigu- has proposed is . . . non-

of the panel: Dr. Andrew least be amended to define "legal justification."

> Dr. Marchetti arguedthat liberalization of the law would not reduce the number of illegal abortions. He also argued that life is present from the moment of conception because at that point it has already been determine whether the resulting child will be male or female.

> Father O'Donnell also argued that life is present in the fetus and noted that the law itself "insured the rights of a fetus regarding inheritance and maipractice.

> He asked whether it is a healthy precedent "for the law to legislate protection for the bright and strong and the destruction of the weak and defective.

Discussing the model He said some legal opin- penal code, he said: "Even



THREE BROTHERS, Antonio, Fabrizio, and Alberta Rossi, play the role of Angela Giuseppe Roncalli (Pope John XXIII) at the ages of four, seven and 10 years, in the new motion picture, "And There Came A Man," made on location in Rome, Venice, Paris and Islanbul, using local townspeople as well as a cast of professionals.

Radio-TV Directors To Meet April 15-18

MIAMI BEACH-Radio hierarchy as well as comand television directors from archdioceses and dioceses by executives of advertising throughout the country will agencies and commercial participate in a three-day horadcasting organizations. April 15 to 18 at the Marco 41.6.

eral members of the U.S. techniques.

According to Father Don-Polo Hotel, 19201 Collins aid F. N. Connolly, priest of the Discess of Miami on loan Sponsored by the Nation- to NCORT as coordinator. al Catholic Office for Radio participants will also study and Television, the program research data on the effectivewill include addresses by sev-ness of current broadcast

St. John

Doughnuts and coffee are served in the school after Sunday Masses by members of the parish CYO.

Chaminade

Members of the Mothers Club will model fashions of ing 965-1990. their own design during luncheon on Saturday, April

St. Anthony

First Friday book review sponsored by the Catholic Woman's Club today (Friday) in the parish clubrooms.

Sacred Heart

The 16th annual "Mad Hatters" luncheon and fashion show under the auspices of the Home and School Association of the Lake Worth parish will begin at noon, Saturday, April 6, at the Boca Raton Hotel. Fashions by Jordan Marsh will be

Holy Name

Plans for a luncheon and fashion show at noon, Saturday. April 27, at the Petite Marmite in Palm Beach. have been announced by the Women's Guild. Reservations may be made by call-

Coral Gables

"The Queen's Cross" by Lawrence Schoonover will be reviewed by Mrs. Ethel Murrell for members of Our Lady of Perpetual Help Circle of the Daughters of Isabella at 8 p.m., Monday, 270 Catalonia Ave.

St. Rose

Annual luncheon of the Women's Guild will be held April 30 at the Miami Shores Country Club. Final places will be discussed during a I p.m. meeting, Monday, Arpil S. in the parish audi-

Non-Catholics Are Invited To Parish 'Open House'

WEST HOLLYWOOD-An "open house" for residents of this area and neighboring cities will be held on Sunday, April 7, in St. Stephen Protomartyr Church located at 2000 S. State Road No. 7.

Priests, Sisters of St. Joseph and laity of the parish will welcome local residents and conduct tours of the church, school, and convent, explaining the worship and work done at St. Stephen parish.

According to Father Lawrence F. Murphy, assistant pastor, in charge of the open house, which begins at 2 p.m. and continues until 5:30 p.m., the program will "help to make ourselves understood a little better" since feelings of suspicion usually stem from "lack of understanding."

Letters of invitation, he added, have been sent to Rabbis and ministers of local Protestant congregations.



Chicken barbecue spon-Nominations for officers sored by the Home and will highlight monthly meet-School Association will be ing of Court Miami 262 at held from 1 to 5 p.m., Sun- 7:30 p.m., Wednesday, April day. April 21, on the parish 10, in Gesa Center.

Eighth grade boys will present a Passion Play at 8 p.m., Monday, April 8, in the school cafetorium.

Epiphany

Holy Name Rally Slated

"Involvement Is The An sace" will be the thence of a special Hoty Name Surers Kally, surpresent by the North Date Thanky, Sunday, April 20.

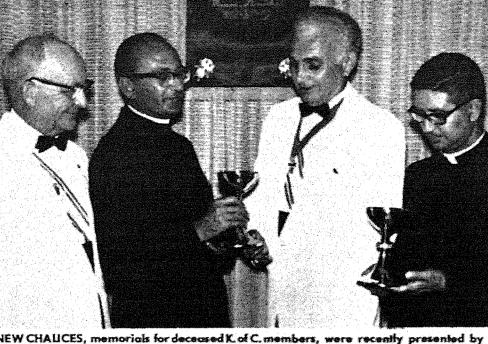
Howard by the Holy Name Society of St. Vitteen de Paul parish, the rally will begin ng in with a Robert meanism and Corporate Communication Mass.

Among the speakers mianned for the afternoon session which will follow a lumbers at the Marian Council Knights of Columbus Hall, are Mian's Mayor Sieve Clark: Dioxesan Holy Name Societies chaptain Father Neel Fogarty: Brother Mathias, director of the tie Brothers of the Go Shepherd: and a representative of the Miami Delphins.

Stations Of Cross On TV

An unusual presentation of the Stations of the Cross will be presented by grade and high school pupils of St. Patrick School at 12:30 p.m., Sunday, April 7 on WCKT-CH. T.

The program, which will be televised in color, is under the direction of Father Michael Sullivan, assistant pastor. St. Patrick parish, Miami Beach.



South Florida 11/2

NEW CHAUCES, memorials for deceased K of C. members, were recently presented by the Father Andrew Brown General Assembly, Fourth Degree, to Father Michael Licari, pastor, St. Kevin parish, shown center with F. Thomas Leonardi, Faithful Navigator; and Father Aleido Roman, Shrine of Our Lady of Charity of Cobre, right. At left is Lester April 8, in the K. of C. Hall. Kreider, chairman of the chalice committee and past faithful navigator.

St. Pius X Dr. Marvin Rosenblan.

Pediatric Care Center, will be the speaker during a meeting of the Women's Club at 10 a.m., Monday, April 8. in the social hall of the Ocean Summit Apartments, 4010 Galt Ocean Dr.

St. Luke

St. Clare

Women are being sought to serve as volunteers in the school clinic next year. Those interested in joining training classes should contact Mrs. Brown at 848-6927.

SS. Peter, Paul

"Safety and Protection in the Home" will be discussed by a representative of the Miami Police Dept. during an 8 p.m. meeting of the Home and School Assn. on Monday, April 8.

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Is There A Way Out Of Interama Mess?

Even before Miami became a hemispheric hub of aviation, pioneer dreamers such as the late Ev Sewell, dynamic Miami mayor and Chamber of Commerce chief, were plugging for the establishment of an Inter-American Cultural and Trade Center here.

In 1945, the City of Miami purchased a 1,700 acre tract of land in north Dade County adjoining Sunny Isles Causeway to the south and stretching from U.S. Highway One eastward to the intracoastal waterway: the price - \$495,000. The city commission had in mind a ivate-aviation airport for site which was termed

the Graves tract named after a previous owner.

The planned airport idea remained inert. Meanwhile the move to establish some sort of Inter-American center caught fire. The state legislature authorized the Governor to appoint an authority charged with the responsibility of bringing the Interama dream to fruition. Dr. W. H. Walker, founderpresident of the First Federal Savinus and Loan Assa, of Miami, was named authority chairman.

The City of Miami agreed to allow the Interama Authority to establish the project on the Graves tract. The \$8.5 million sales price was mostly a paper transaction - the divagneding to subordinate its equity interests to other Interama financial obligation.

The Authority leadership changed hands from Dr. Walker to former Congressman William Laniaff to Dr. Irving Musket. During this 17-year period, the authority succeeding in selling an \$11 million bond issue through Goodbody and Co. This money has been spent on dredging up fill for a 650 acre construction site, for architectural and engineering planning and for admin-

The \$11 million is a debt and must be satisfied. Interama was supposed to open its gates in July of this year. The revenues gathered at the turnstiles were to have been applied to the debt. But, the site, although filled and bulkheaded, is as dear of any structures as the Sahara.

What is the fate of Interama? At this point two things can happen: (1) the bonds will be placed in default and the bondholders can press is payment, forcing the sale of the Graves tract - thus terning this valuable public land over to private developrs or (2) somehow Inerama can vel be saved and pulled out of the fire.

The hour is too late to spend time placing the blame for the project's plight at the feet of those whose decisions can now be adjudged wrong. The approach should be - if there is a way out of the mes, in's find it and work to make the Interama dream a teality

Mr. Gai L. Govaert, who had worked under Goverrors Bryant and Burns as an international specialist in the Fiorida Development Commission, was named by Governor Kirk ass September to succeed Dr. Musical as Interama Executice Director. Muskat had resigned a few months enther.

Generated began to analyze the state of the project. He discovered that its success had been geared almost entirely to securing a large \$22 million federal loan. Washington bureaucrais

and lawmakers, always lukewarm to the Interama concept, delayed action on the loan by calling for more feasibility studies. Govaert discovered that his predecessors had not secured a single contract for exposition space from any nation in the hemisphere nor was there a solid letter of intent to participate from the nation's industrial giants. He considered allocation of federal monies a long

way off, at best. Govaert turned to Goodbody and Co. for advice. The financial house's partner in charge of the bond division, James F. Reilly, suggested that the authority

The Voice Of Ralph Renick

begin by constructing a Giant Tower of Freedom and use this visitor attraction as an initial source of admission.

The Tower of Freedom, marina, amusement area and shops are economically feasible. In addition, the county had agreed to purchase 75 acres of the remaining 1,020 unfilled acreage and give it to the state as the site for a four-year uni-

All of this would take place without federal help. All that would be needed is local government assis-

tance and public support. There are those who would like to see this plush piece of real estate fall like a ripe plum into private hands through bond payment default. If you desire otherwise, let your state and local government officials know your thoughts.

Prelate's Racial Program Given Council's Support

MINEOLA, N.Y.—(NC) The Catholic Interracial Council of Long Island has voted "overwhelming support" of Rockville Centre's Bishop Walter P. Kellenberg's call for equality in housing, employment and education.

Bishop Kellenberg issued pastoral letter - "A Call to Conscience" - in which he said it is "essential that every man be given equal opportunity to provide those things that are necessary for his family, including equal opportunity for employment and job advancement, and equal education for himself and for his children."

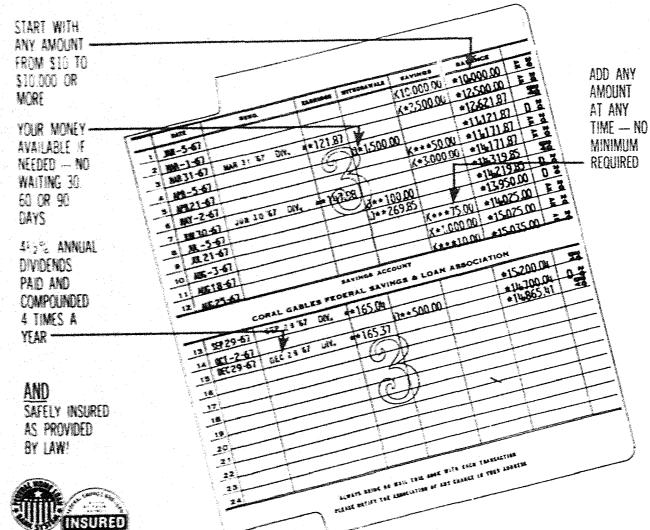
Declaring these to be

"fundamental moral issues facing the people of Long Island," the council said: "We give this statement by Bishop Kellenberg our overwhelming support."

John J. Clarke, council president, said the council "deemed it necessary to reiterate its support of the bishop's statement . . . because of our increasing concern over continued discriminatory practices in these areas."

In a policy statement, the council declared the "basic cause of racial unrest lies in the almost complete lack of any meaningful contact between the races. Today there are few whites who can say they really know any Ne-

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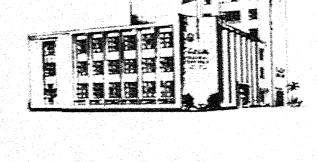
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CHI WILL TOTAL

EDITOR'S COMMENT

Too Many Words, Too Few Deeds

Is it possible that we are making too much of words and not enough of deeds in the war on poverty?

Our words have escalated the expectations of the poor: decent housing, adequate education and respectable jobs for all Americans. Unfortunately, our deeds have not delivered the goods, and the result has been frustration and bitterness. These are the tinder of riots.

Certainly a wealthy nation has not promised too much; it has the means to wipe out poverty, even if it does not have the will. Perhaps our failure has been the promising of too much too soon. God knows it takes time to wage a war, especially on the enemy of poverty. Rome was not built in a day, even if it was burned in a night.

Perhaps we need to take a new tack. Since only visible action will give credibility to our promises, we shall set up and emphasize national realizable goals: X many housing units by 1968, and X many more in "69," etc. We could then point to tangible results as proof of our sincerity. Limited but real gains would do more to assure the poor than promises of pie in the sky by and by. Immediate goals may mean more than ultimate goals.

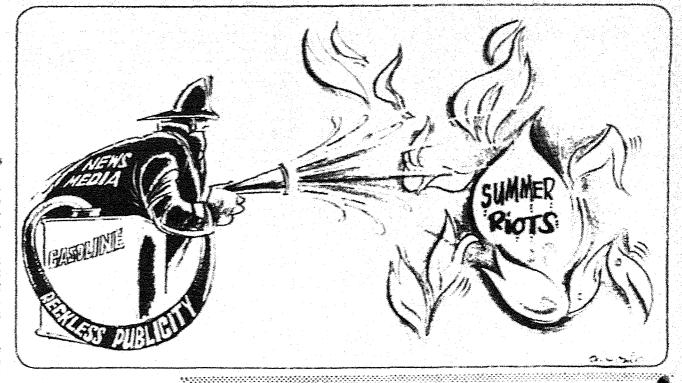
The intermediate goals must, though, be more than token gestures. For this reason Monsignor Lawrence J. Corcoran, secretary of the National Conference of Catholic Charities, criticized the Housing and Urban Development Act of 1968 being considered by a Senate subcommittee. Monsigner suggested that the 75,000 low-rem housing units, specified by President Johnson in his message to Congress on housing and cities, be doubled in fiscal year

Monsignor Corcoran pointed out that the 1960 census report shows that of 2.6 million occupied housing units. 24% were "deteriorating, dilapidated or lacking some or all plumbing facilities." Add the urban population explosion to the already existing inadequate housing and you have trouble.

The U.S. Riot Commission report noted inadequate housing as one of the three most intensely felt causes of Wishes She Had Stayed, "by

What our nation really may need is a domestic Marshall Plan. After World War II we made a massive effort the best articles I have read through the Marshall Plan to put our allies and enemies back on their feet. We spent billions. Can we be unwilling bulletin board here at this to do less for our own poor, our own cities' Can we be Dominican Motherhouse. unwilling to do less for ourselves than we did for others?

The cost of such a plan with tangible intermediate goals may be vast. But if we do not take this step, the cost may be more.



LETTERS TO THE **EDITOR**

Recent Article One Of Best'

Dear Editor:

"I Leap Over the Wall," Monsignor Walsh. In your issue of March 15, is one of in a long time. I put it on the

> Sincerely. Father Edward M. Casey, O.P., Chaplain Dominican Motherhouse Oxford, Michigan

person was being falsely ac-

cused. The Sunday sermon

provided the occasion to re-

mind the community of the

sin of calumny and the need

for restitution by anyone in-

VISITS PRIEST

man came to talk to the

priest. The discussion be-

came heated. The priest tried

to reason with him. If his

wife had been bewitched dur-

ing her long illness, why did

it take so long for him to

find out? The police had

promised an investigation,

but had in no way restricted

the accused. Certainly if he

were a killer, they would

have apprehended him and

the case, argued the priest,

then how can you as a Chris-

tian believe in what the witch

doctor has done. The devil

The headman would not

is the Father of Lies.

After the service the head-

Good Friday's Message: In Death There Is Life

BY MSGR JAMES J. WALSH

The thorse of Good Enday is death -Christis and ours, a subject intersely toteresting even for those who fear discuss-

There are two remains times absent

death First it is readin to come to everyone "Prisappolicies unito man ones to the " liver ing givelet agrees with this - wath is The Tristagram of the some. It is the great equalizer.

Secondly, it is uncertain when death will come, what will cause it, where it will hap-

MSGR WALSH pen. No man can

be sure that he is more than one moment removed from death. Tomorrow will be the last day for many healthy people who perhaps are acting today as if life will have no end.

People can be roughly divided imo three groups by their attitude towards death. First, there are those who claim there is but one chance for happiness and therefore this earth must be made a heaven. Among these, for instance, are the communists who seek by violence to introduce all nations to a new paradise on earth; the materialists and atheists, the unbelievers and freethinkers, all of whom look upon man as a soulless animal whose ignoble end is to be nothing higher than a union with worms in the grave.

Naturally these find death an unpleasant subject. They shrink from thinking about it, considering it a morbid, wasteful pastime. Morbid, because such reflections inject gloom into life, and wasteful. because it steals away precious moments of life better given to zestful living.

To them death means the end of everything - above all the end of unfulfilled hopes, unsatisfied longings. Therefore this brief span of life is all important because

And then there are many others who through belief in God and in Jewish or Christian dogmas claim to know another meaning of death - as the door to eternal life. They do not regard the grave as the goal of life and often speak out their convictions that there is another world, better than this, where the inequalities of life are adjusted and sorrow and pain have no longer a place even in memory.

Many of these go further, too, and admit this other world, this promised heaven. must be won by fidelity to the laws of God. Otherwise the next life will be a hell which will make the sorrows of this life seem by comparison like joys.

So far, so good. But notice the strange twist the people of this group give to their convictions. While professing a belief in heaven and hell, they often live like members of the Godless group who expect nothing beyond the grave.

They salute Christ, but in practice they follow Marx. They know the commandments, but act as if they never heard of

As "followers" of Christ, they seek not the cross with its weight of penance and self-denial, but open their arms to the world and the pleasures thereof.

Ther predict he live like pregnate and exists to the like Christians. Some day. they say, they will settle down. Businetick There will be time. Theils mercibal

They expect the kind of Espi stakesse wikish Jewas tha minkajara end the saut regardant, when the leady will no benger instifer skilfienier. Noter are Casistiles. their nervision the putch which surpline ami stale availting their raid, ready to adminleit in last encrements and subgreed melt entrance into the promised hand of ice believers.

the seither are their vious felilled Offen index. the price is beside them, but only after an accident, a coronary thronposis or a paralyzing stroke that not only robbed them of speech but left not a moment for repentance. Or if consciousness remains, so does the firm, terrible habit of ignoring God. A heart hardened to God by infidelity too often is not softened to repentance by sickness.

Finally, there is the last group. To these also death is the gate to heaven. But they look upon life as the preparation for death. They use their souls and bodies as gifts from a Creator, who, respecting their freedom, nevertheless expects their obedience.

Life is accepted as a trial, difficult to be sure, but so brief it would be folly to grab the passing moment's pleasure and thereby lose an elemity of happiness. And in this self-restraint they find a peace and satisfaction which eludes the self-indul-

We don't have to cite the saints as examples of such people. In the midst of a world now dedicated to the gods of selfishness and pleasure, they live all around us. They consider it a healthy habit, not a gloomy one, to think occasionally about death. They measure the few steps to the grave and adjust their daily routine accordingly.

Surely they have their ups and downs in the spiritual life, their moment of discouragement, but they seek to imitate Christ not only in His life but in His death. A good Catholic knows that he has "to die" to himself during his lifetime, and no matter how difficult he finds it he realizes he must constantly attempt to put to death the vicious desires which would turn him away from Christ.

On Good Friday these three groups these various attitudes, were represented on Calvary. The pagan, Roman soldiers had no hope that death would bring in its wake any benefits. And Mary Magdalen and the penitent thief surely had known for most of their lives what it was to live more like animals and most likely they had expected to die like them.

Magdalen was converted long before her death. But the Good Thief, through whom God teaches the depths of mercy, represents the extraordinary rare "deathbed conversion.'

In front of the Cross stood the "believers." The Pharisees whom Christ called hypocrites defended the true meaning of death and eternity, but by blinding themselves to its consequences during life had merited condemnation from Christ for not acting in accordance with their

In the center of all, closest to the Cross. stood our Blessed Mother. The shadow of the Cross had always been across her path. Her whole life was a preparation for death, Christ's and her own. In this also Mary is our model. She teaches us that in death there is life. This is Good Friday's message which it heralds to the whole world.

Priest Enters Lists Against Witch Doctor

Correspondent in Africa

LUSAKA, Zambia - The wife of the village head man had been sick for some time and it seemed that no remedies could be found to cure her, indeed, if anyone really knew just what troubled her. Eventually she dies, causing much grief to the headman and the village.

Not long afterwards the headman began to suspect foul play in the death of his wife; he suspected that she had been bewitched.

Calling his two sons he sent them to a witch doctor in order to discover the guilty party. The distance was great; it was at least 100 miles and it was covered on foot, carrying the corpse of the deceased woman.

At their destination the brothers explained the suspicion (if not the certainty) that someone had bewitched their mother and asked the

The Most Rev. Coleman F. Carroll Bishop of Miami

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Page 6

By AMBROSE DE PAOLI aid of the witch doctor to identify the culprit.

> The witch doctor performed his duty; lo and behold, on a mirror, he produced a picture of a man, a man who lived in the village of the headman. Fortified with this information the brothers returned home.

Upon hearing the report from his sons the headman called a meeting of the village folk. He asked if all were satisfied with the way he was functioning as headman, whether he had treated anyone unjustly or unfairly, and all responded that all was

"But there is someone who does not like me," said the headman, pointing to the man whose figure had appeared in the mirror of the witch doctor. Of course the man denied the allegation.

The parish priest heard about all of this and he was convinced that an innocent

jailed him. Still no impression made. Finally the priest asked him bluntly: "From whom do you think the witch doctor gets his power?" Without the slightest hesitation: "From the Devil!" If such be

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The Diocese of Miami

quarrel on that point; but he did believe that in this one case the devil was correct. "Certainly the devil would not reveal those who are working for him," said the priest. "He would reveal someone else, accusing him, in order to harm him. A house divided against itself

So the matter stands. The priest who lived and related this incident could not predict how it would end.

THE YOICE Miami, Florida

The Liturgy Of The Holy Week

The OCE FEATURE SECTION

By RICHARD M. M. McCONNELL

For Catholics who follow the full sequence of Holy Week services, this year's ceremonies should mean more than those of any earlier preparation for Easter.

Not only will the most important part of the most important service— the Canon of the Easter Vigil Mass—be in English, but new changes allow celebration of the vigil service on Sunday morning, making it available to many who could not attend when the service began near midnight on Holy Saturday.

These reforms mark another step in the Church's restoration of Holy Week as the heart of the liturgical year.

Preceding by almost a decade the general liturgical renewal authorized by the decrees of the Second Vatican Council, Holy Week reforms got their start in 1955 under the guidance of Pope Pius XII. His efforts to update the liturgy that closed the penitential season of Lent led to an emphasis on the meaning of Holy Week and Easter that had been missing from the Church since medieval times.

The celebration of the passion, death and resurrection of Christ goes back, of course, to the earliest days of the Church. But the form of the celebration has varied considerably down through the ages.

In the third century, the commemoration was a three-day observance that began on Good Friday and ended on Easter Sunday morning. The fourth century saw the addition of Holy Thursday, and the whole week was observed by the sixth century. Then, the significance of the week's first days began to decline and the importance of the other days was buried in rituals whose meaning had grown obscure and whose observance had grown difficult.

It was into this breach that Pius XII stepped with reforms that purified the observance of each day's sacred significance.

Pope Pius' Holy Week Ordinal restored the Mass of the Last Supper to Holy Thursday's evening hours and urged that, to emphasize the unity of the Eucharist, only one evening Mass be celebrated in each parish. Special prayers outline the events commemorated on Holy Thursday, and a homily on the meaning of the day's celebration is recommended.

Celebrated in white vestments that contrast with the Lenten violet, the Holy Thursday commemoration of the Eucharist ends with a return to the austerity of Lent.

After the Mass, the celebrant carries the ciborium containing hosts for the Good Friday Communion service to the repository. The altar is stripped, in memory of the removal of Christ's garments before the Crucifixion, and a quiet watch commemorating Christ's lonely agony in Gethsemane begins.

Good Friday remains a day of silence, with the former morning service pushed to the late afternoon by Pope Pius. This late service includes three parts: a service of readings and prayers, veneration of the cross, and the Communion service.

One of the two days of the year on which Mass is not celebrated, Good Friday retains many features of the early Roman Mass service. Prayers outline the passion of Our Lord and the responses of the people, indicated in Pope Pius' Ordinal. are meant to make the rites more real and more meaningful.

One of the oldest Good Friday observances, veneration of the cross, was also revised under Plus XII. Still the ceremony is very similar to what it was in the Church of the twelfth century. Many of the hymns and psalms that accompany it date from this time.

The day's services close with Communion, a simple ceremony that opens with the Our Father and ends with three prayers. This service, too, is a result of Pope Plus' desire to update the liturgy, and it replaces the Mass of the Pre-Sanctified celebrated until 1955.

"Holy Communion on this day has special meaning," Father William O'Shea points out in the New Catholic Encyclopedia, "for we best commemorate the Passion by receiving the memoria Passionis, the memorial of the Passion; no other action unites us so closely to the sacrifice of our Redemption."

Eliminated when the services were moved from the morning to the afternoon were the old afternoon devotions of the Three Hours and the Way of the Cross. These devotions can, however, be maintained by individuals as long as they do not overshadow the liturgical celebration.

Holy Saturday is a day of quiet mourning, a day without even the limited observances of Good Friday. The services of Holy Saturday were also much affected by the reforms of Pius XII who, in 1951, moved the Easter Vigil service from the morning of Holy Saturday—where it had anticipated Easter by a full day—to the evening. In doing this, the Pope was "not merely reviving an ancient practice; he was restoring the feast of Easter to its proper place in the life of the Church," says Father O'Shea.

Perhaps the most elaborate service in Catholic ritual, the EasterVigil opens with the blessing of the new fire, symbolizing that light comes to the world from the Risen Christ.

Then, from the new fire, the Paschal candle is lighted. Borne into the darkened Church at the head of a procession of the faithful, the candle signifies the resurrection and our roles as "bearers of the light."

Following this comes the vigil's oldest element, the reading service. Simplified by Pope Plus, this service includes lessons read from Scripture and sung responses. The blessing of the baptismal water that follows the reading service points again to our resurrection with Christ to a new life of grace.

Climaxing the ceremonies of the week is the Vigil Mass. An ancient formula, the Mass celebrates joyously what has seen outlined in the services of the preceding days. "It is a song of joyful praise to God chanted at a time when we are most conscious of all the wonders God has wrought on our behalf."



HOLY THURSDAY: Eucharist And Priesthood

By THOMAS P. MORAN

We share a meal with the Lord as often as we participate in the sacrifice He has given us to celebrate. But on Holy Thursday we are taken back to the first beginning of that communion.

Before supper was over, the Lord took bread into his hands and, after saying grace, broke it into portions, which He gave them with the words: "Take it! This is my Body!"

He also took a cup and, after saying grace, passed it on to them and everyone drank of it. "This is my covenant-blood, which is about to be shed for the sake of many." He told them.

The bread is a sign and so is the wine. They are figure and veil, holy symbols. The real meal is the Lord himself, who hides himself in ordinary things. It is to His meal that we have been invited, and the host and the food are both the Lord. This is as true for us now as it was for the disciples on that unforgettable night.

But before anything can serve for food such as this, it need be sacrificed. On Friday the Lord made himself the paschal sacrifice yet He gave himself to His friends at a meal the night before; the Lord is risen and will not die again yet He gives the Church His sacrificial body every day.

We know that when the paschal meal was held, its victim must first have been offered. So when the Lord gave Himself as food on the evening before His death. His Pasch— His suffering and death—must already have been accomplished. Not in a bloody manner as on Good Friday, but in a manner just as real and actual under the veil of a symbolic act.

SYMBOLIC RITE

It is accomplished in a ritual form which makes present by a symbolic rite an action of God's in time, irrespective of the day of the historical act itself. It is not in the bloody events of Good Friday but in Thursday's meal that the nourishing presence of the Lord's sacrifice acquires reality among us.

If this took place in anticipation, then it was to take place for all time whenever this meal is repeated as the Lord wants it to be, in memory of this

"As often as you eat this bread and drink

of this cup you announce the Lord's death."

From the beginning the Church has understood Jesus' words and actions repeated in the Mass as the actual presence of His suffering and death, as paschal meal and paschal sacrifice. The Church believes still that when it imitates the things the Lord has given example of it makes present the slaughter of the new paschal lamb: His sacrificial body. His blood.

In the great tradition of this day and the rite of the meal which has been given to us to carry out, the Lord gives us Himself. We do not receive His words and teaching so much as His person: the living Christ with all that He has ever done for our salvation, or is yet to do. Christ made flesh, Christ crucified, Christ risen and Christ Who will return at the parousia.

Once His mission on earth was over, Christ willed that His priestly action should be continued in the Church. He therefore chose the men with whom He broke bread and gave them the title of Apostles, that is, those who are sent. On that Thursday evening when He instituted the Eucharist. He ordained them by the words: "Do this as my memorial."

Thus the essential priestly action of sacrifices would not die out in the Church, the Lord's passion would be perpetuated, and the fruits derived from it more effectively applied

According to Thomas Aquinas, Christ"by His Passion, offering Himself as an oblation and victim to God, inaugurated the rite, that is, the worship, of the Christian religion," so that "the whole rite of the Christian religion is derived from the priesthood of Christ," Who did not limit Himself to offering an infinite sacrifice, but with that sacrifice willed to inaugurate a new worship, having His sacrifice at its core; chose to institute a new religion founded on participation in His priesthood.

Such are the Christian religion and worship, through which all members of the mystical body share, in different ways, the grace of the priestly consecration which is found in its fullness in the Head.

St. Thomas said that whatever exists in the Head must be found also in some way in His members, who are incorporated with Him. Since Christ, the Head, is Son of God, Christians share in the divine sonship; since Christ died and rose and ascended into heaven, Christians die and rise with Him and are called to share in His glory.

The Thief Who

Jew by birth; and by pro-

fession a rebel. The original

scripture word referring to

It would be easy, then.

him would translate "rebel"

to connect Dismas with the

Zealots, the fanatical Jewish

sect which infested the Jude-

an hills and incited rebellions

against the Roman domina-

tion of Palestine. When

the Zealots were not show-

ing defiance to Rome, they

robbed the wealthy mer-

chants traveling the coastal

roads leading to Syria or

been what begind makes him:

the robber who once gave his

leader a ransom of 40 gold

coins that the Holy Family be allowed to pass un-

harmed on the Flight to

Robber and saint: Dismas

reflects this picture in fact

and legend. What may be

surmised is that Dismas

might have killed. His crime

must have been graver than

robbery since it was consid-

ered serious enough to merit

execution. Possibly, then, it

readily accepted Dismas'

shift from sinner to saint as a

vine mercy; but they wanted

something more than the

blunt characterization. Here

was someone God chose to

antee salvation — something

denied even to Abraham.

What signal service could

The primitive Christians

was murder.

Lo. Dismas may have

Egypt.

or "highwayman."

1 By KAY BOWE

An unnamed man, moved by a sudden desire to defend the honor of God and proclaim His glory, held the mob's attention for a brief moment at the Crucifixion site. Because of his unpremeditated act, the man's place in heaven is permanent -fixed by God. Christ told him personally and publicly: "This day thou shalt be with Me in paradise."

The man's place in this world is not as firmly rooted. a strange development considering his unique position. He is the only death-bed convert mentioned in the Bible. the last person to be canonized while still alive. He is a man rich in symbolism. since the very meaning of his one act reflects the everlasting mercy of God. More own over, Scripture has presented him as the instrument of God, who did what is required for eternal salvation. Yet, for a large part of his 1900-year sainthood, the mass of Christians have neglected him.

Anyone who has done research on St. Dismas, the man's assigned name, will understand why he's been neglected. Singularly little is known about him; and a saint barely known is easy to refuse. Run a finger down the lists of contents in a dozen or more anthologies of saints and perhaps one includes Dismas.

Although the Church honors him as a great saint because of his unusual conquest of heaven, the Roman Martyrology accepts no name for him. He is listed under "anonymous," his entry marked for March 25th because of the old belief that this was the day of Christ's Passion.

Who was he, really? Was he a young man when he died? Old? Where did he come from? What was the nature of the crime that brought his life to an end? Certain answers are missing. So, too, are all the appealing human stories of, say, an Augustine, Thomas More. Catherine of Siena; and the loss lets slip from Dismas any real sense of kinship.

The only certain facts about his life are those revealed in the New Testament. He was one of two robbers sentenced to die with Jesus. He spoke a few sentences as he hung on his manifestation of God's dicross. Jesus addressed him once. That is all.

But what matters in Dismas is his sudden yet complete conversion. This we cleanse from sin and guarhave on excellent authority. When he struggled up the hill a little way out from Jerusalem to die, Dismas was bad; so bad that he himself admitted he deserved the cross. Then a flash reflection at the end, and he experienced an astonishing refinement of thinking. 'Christ suffers and dies for me' - that Dismas realized as he looked at the face of the crucified Christ. The change came by God's grace. This is the importance of Dismas in the history of the Sacred Passion. It is what gives him special value.

Because the documentary evidence on the man God chose to canonize is slight, it is natural to wonder what he must have been. Coupling the bits and pieces the Gospels tell about him with what we know of conditions existing in Palestine at the time, it is possible to fit together at least a general picture.

Dismas was probably a

Got A Second Chance

he have rendered that to merit such reward? they won-

Some of the early Christian writers tried to answer the question by inventing stories connecting Dismas with Jesus long before the meeting on Calvary. Always they placed in him in him what they wanted.

mas. Many years later this trons and with whom the peokindness, Christ promised of travellers. him a share in His kingdom. NOT A TEACHING

The Dismas legends, included in the Apocryphal Gospels, had no official place in Church teachings. They true history. No more real, say, than "The Silver Chalevents. They were pious im. cism, made it his apostolate

unlearned Christians of the scurity. first ages of great greediess of that by the monitoful death of the Holy robber.

Historians generally believe that the stories inspired devotion to the saint Says Futher Henry Huntington. O.F.M.: "There is evidence that from a very early date churches and chapels were named in his honor and his Feast was celebrated in the East and West."

LOSES PLACE

It is no secret that saints situations which insured come in and out of fashion heroic action, thus giving as the people's underthe people chance to find standing of their spiritual mission waxes and wanes. One story is that when Dismas held prime place for Jesus was lost in Jerusalem a few centuries and then beat the age of twelve. He was came lost in a multitude of given food and shelter in the new names, saints who dehome of a man named Dis-veloped cults as 'special' paman was convicted of a crime ple could more easily and sentenced to die. As a identify. One popular examreward for his past act of ple: Christopher, protector

About 50 years ago there came a new emphasis, the beginning of a new appreciation of Dismas - the one were neither true religion nor person we know is a saint. A Catholic layman named Dempster MacMurphy, naice," or other piece of fiction tionally known newspaperconcerned with Biblical man and convert to Catholi-

Sandone

aginings that stressed to the to bring Dismas out of ob- fact and dressed in drama -

Mac Murphy's real in promoting Themas was so great his friends called him the markets appeared the develop to St. Damas." Lance L. Pryor, who worked for MacMurphy on the Chicago Dairy News, omer explained his boss' compelling action. "Religion spelled realism to lampeter, he of that realism - rooted in

was Distille.

MacMurphy and in 1919 that profile still help atwent the from page duries he can in the Charge Daily News (V) ery March 25th, themas

Distract seems to have made a committee. And he brings us a west precous legacy. The realization that said. "And always at the core if he had a second chance to "make gund" so do we.

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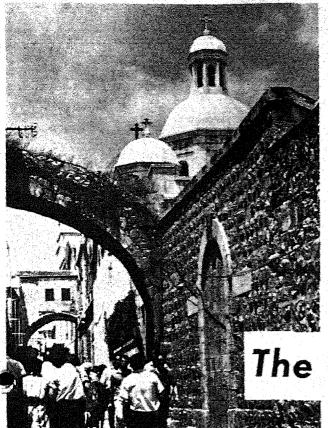


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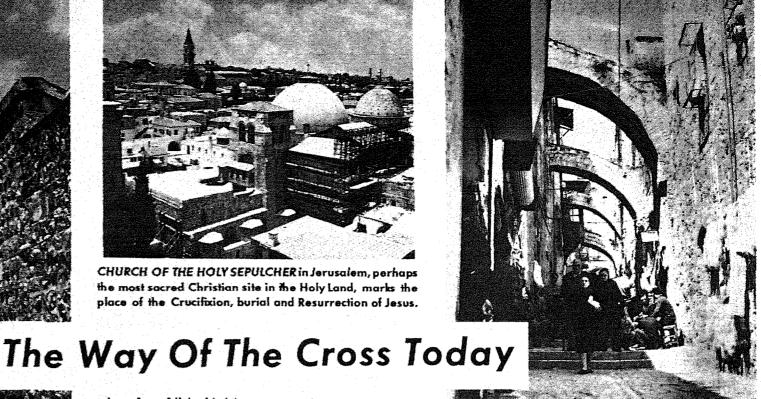
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CHURCH OF THE HOLY SEPULCHER in Jerusalem, perhaps the most sacred Christian site in the Holy Land, marks the place of the Crucifixion, burial and Resurrection of Jesus.



FIFTH STATION — In this narrow, shop-lined street, pilgrims climb to the Fifth and Sixth Stations, as they make the Way of the Cross in Jerusalem.

in the Old City of Jerusalem connecting the Roman Judgment Hall and the Church of the Holy Sepulcher, following the route taken by Jesus on His way to Calvary. By BROTHER JOHN SAMAHA In recent times Jerusalem

VIA DOLOROSA, the Way of the Cross, is a narrow street

has captured public attention through erupting political conflicts caused by racial and religious differences. Buttraditionally the name of the Holy City is a reminder of the salvation history made by Our Lord Jesus Christ.

The narrow streets and ancient churches in the old section of Jerusalem form the Way of the Cross which thousands of Christians follow each year. This is one of the most popular guided tours, and all pligrims make the Way of the Cross privaisly or with a group. Every Friday, and more often during Lent, the pilgrims and residents gather in a governeconomic accompanying the ere accompany while their the and just well by Printer.

Proceeding about a high circui procheimaes idea Parara Firstrias arreda a lugan Christ sancis dered the cross, the Via Doiorosa officially begins. A Mastern school for high new

executation the site. A den beliebend breede forther our are algebrical resi murble pillar marks the goat of Christ's first tall. At the

corner of the narrow thoroughfare is an Armenian Rite Catholic church honoring Jesus' meeting with his mother Mary. Here the pilgrims have entered a busy, crowded marketplace.

CLIMB STREET

After turning a corner where Simon of Cyrene was pressed into helping carry the cross, pilgrims begin a climb along a narrow, shoplined street. There is no room feer letter truffer arme etreme stairs aich tha gealastriam.

On the way to pilgrims pass Veronica's house, which is now a Meikite Rite Cathold convent. It was at the sixth station convent the Pope Paul VI withdrew for a time to escape the throng that almost crushed him during his pilgrimage in 1964.

Migrims pass through a -here terrond-like mucket more ter remain the serventh statistics. thir Lord's second fall and then move through the noisy marketplace to the site where the sorrowing women tried to comfort Christ Only a plaque marks this even. The minute stations, now receiped hy a Coptic Orthodox church, honors the spot

A short distance ahead is the Basilica of the Holy Sepulcher, which contains the

where Jesus fell the third time.

last five stations. This is Calvary, of Golgotha. The Basilica is ornately decorated but had fallen into disrepair. Restoration and renovation are now under way. Care of the Basilica is in the hands of a joint management of Greek Orthodox, Armenian Orthodox, and Latin Rite Catholics. Each group cares for a portion of this sacred

ORNATE ALTAR

The 10th and 11th stathous are wall mosales which depict Christ stripped of his garments and nailed to the orose. A meantin ornatealthe permitting a language and the second on the cross. Near a an militaria i legio depiete fior Level being below down from the cross and placed in Mis-Mother's arms. The tomb of Christ, the Mani station, is Maide Almpile, becaled in a The feart sument into the Baselion's flower trilly a few persons can fit into the room AND KARING TOPPOST

In between the sites of crucifixion and burial is the stone of unction, which commemorates the washing of the corpse of Jesus by Joseph and Nicodemus.

The marked simplicity of Christ's life in Jarusalem is evidenced in the starkly plain shrines honored by tradi- used for shoring the walls

tion as the stations of the cross.

Many archeological discoveries are upholding tradition regarding the location of places made sacred by Christ's life, death and resurrection.

For example, prior to the recent discovery of the two gates beneath the older Damascus Gate, some maintained that the condition of the present portal indicated that none was there previously. This would move the location of Calvary outside the Church of the Holy Sepulther. But the new discovery adds numericity to the fact that Calvary and the tomb of Jesus found by St. Helena, mother of Constantine are genuine and actually were excessions the wealth of the derusalem that witnessed Christ's death, and burish

The Church of the Hour Sepulcher, which now encompasses the places of Christ's crucifixion and burial, is now being restored. View as well as access. To protect the weakering walls of the historic church from collapse during earthquakes. British army en- inside the church recent exgirmers in 1927 shored the walls with steel girders.

This presents a distasteful impression of temporary "flying buttresses" supporting a dilapidated church building Masonry reinforcements are permitting the removal of theugh steel beams

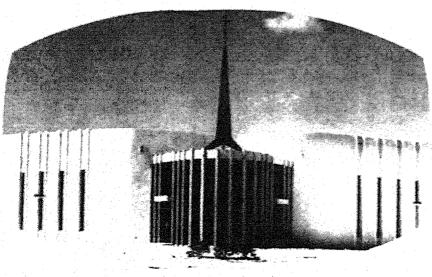


FIRST STATION - A government courtyard near the site where Christ was judged by Pilate.

and will allow unimpeded Them of Christ's death.

The hill of Calvary is within the Charch of the Holy Sepulcher. Under this spot cavations have exposed more clearly the cleft in the rock formation caused by the earth's quaking at the mo-

investigating a masonry wall from the Crusaders time, archeologists have found ancient stone columns in the heart of the wall. These pillars supported a church roof in earlier years before they were covered by a thick wall for additional strength.



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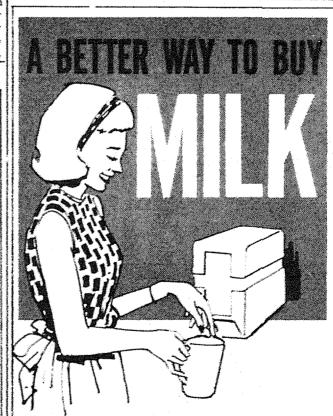
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MOVIE RATINGS

Acceptages (A.1) Africa Addio 8 Africa James Style IA II Amounters, The (8) A添 (A3) American Dream, An (5) Anniversory, The B Arrivedect, Baby (B) Assignment to XIV (A3) Bollad of Josia (A1) Sambole C ionning (S) Screlock in the Park (A3) Bottle Reneath The Facth Secon Red (6) eautiful Smindlers, The B Bernerk A3 Sig City (AZ) Biggest Bundle of Them Alf. The (B) Silkan Dollar Brain 18: Sive Mox, The S 30- Up (C 80-80, The A3 Bonnie And Ciyde (A4) Born Losers, The (B) Brides of Fo Monshy (AZ) Brighty of the Grand Caryon (All) Brown Eye Exil Eye AZ lell-hip Griffin (Al)

Susy Body, The (A3) Come lot (A2) Caper of the Golden Bulls Caprice (A3) Casina Royale (A3) Chubasco (A2) Chulo (A3) Circle of Love C Come Spy With Me (AZ) Cool Ones, The (A I) Cop-Out (8) Cocrupt Ones, The (A3) Counters From Hong Kong A3 Covenant With Death, A

Countdown (A1) Crazy Quilt, The (A3) CuliDe Soc C Custer of the West (A2). Dark of the Sun (B) Denling A4: Deadly Affair, The (A3 Deadly Sees, The (AZ) Deadler Than the Male (5) Dear John (C) Defector, the (AZ) Devil's Angels 3 Dexil's Own, The (A3) Butte Dozen, The (A4) Dispres American Style A.J Doctor Docktie (4), Doctor, You've Got 16 Be Kidding B Codor Zhivago (AZ)

Soil, The (C) Son't Make Waves (B) Dan't Raise The Bridge, Lower The River (A2) Double Man, The (A1) Double Trouble (A !) Easy Come, Easy Go (AZ) Easy Live (A4) Excht on the Lam (AZ) El Corado (A3) Endless Summer, The (A1) Enter Loughing (A.) Erat (C) Foltrenheit 451 (A.) Family Way, The A4 Fontastic Voyage (A L)

Fathom (A2) Fastest Guitar Alive (A.) Finders Keepers (A1) First to Fight (A2) Flore and the Fire (A4) FlimFlam Man, The (A2) Fost Utch (AZ) Fallow Me Boys (A I) 40 Guns to Apache (A1) For Singles Only (8) Fortune Cookie, The (A3)

Frankenstein Conquers the World [A1] Frankenstein Created Waman (A1) Frontier Hellcat (A i) Frazen Dead (A I) Funeral in Berlin (A3) Funny Thing Happened On The Way To The Forum,

Forum, A (A3)

A (A3) Further Perils of Laurel and Hardy, The (A1) Games (A3) Game is Over (C) Georgy Girl (A4) Gentle Giant, The (A1)

Girl With Green Eyes (A4) Gnome-Mobile, The (A1) Good, The Bad And The

Primitive, by Earl Conrad,

World, Jan. 15, 1968. 272p.

different if it takes \$125,000

and more than a year to

bury him. Billy Rose was

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\$5.95. (IIa)

Ugly (8) Goo! (A) i Graduate, The A4 Grand Prix (A3) Guide For The Married Mon A 3 Gonfight in Abilene (A2) Gunn &

Guess Who's Coming to Direct (AZ) Halii Maha (A3) Holf A Superice A Happiest Millionaire, The Hama Al

Howks and Sparrows, The AA Helibenders, The (AZ) Hell's Angels On Wheels

Here We Go Round The Mulberry Bush (C) High infidelity C: Hills Run Red, The (8) Hired Killer, The (8) Hombre (AZ) Honey Pot, The (A3) Hot Red to Hell (A3) Hotel (A3) How is Succeed in East-

ness WithoutReally Tryma AZ Hunt, The (A3) 1 Deal in Danger (A I) in Cold Blood (A3) In this First (AT) The Heat Of The Night (A3:

is Paris Burning? (A l) Island Of Terror (A3) Jock Frost (A I) Jack O' Diamonds (A2) Jokers, The (A2) Kill A Gragon (A3) King Of Hearts (A3) King's Pirates, The (B) Knock The A41 La Fuga (Ci La Guerre Est Finie (C) La Mandragaia (C) La Vie de Chateau (47)

Low, The (C) in Bonhour IE Let's Tolk About Women (C Live For the (A3) Long Duel, The (AZ) long Ride Home, the AI-Lord towe A Duck (A4) Love Goddesses, The C Love And Marriage (C) Love un 4 Simensions (C Loves Of A Blande | C Laving Couples C Lur A4

Man What inally Died, the Elysses (A4) Man and A Woman, A/A3-Marat/Sade (A4) Marso 7 (8) Masauline-Feminine (C)

Moment Of Truth (A4) Mondo Pazzo (C) Mummy's Shroud (AZ) Murder's Row (E)
My Sister, My Love (C) My Life To Live (C)

Naked Among the Wolves Naked Runner, The (A3) Night of the Generals (A3) Night Games (C) Not With My Wile You

Don't (A3) Oh, Dad, Poor Dad, Mama's Hung You in the Closet and i'm Feeling So Sad (8) Once Before (Die (B)

One Million Years B. C. Poloces Of A Queen (Al) Pawnbroker, The (A3) Penelope (A3) Perils Of Pauline (A2) Persona (A4) Pistol For Ringo (8) Poor Cow (8)

Poppy is Also A Flower, The (AZ) Power, The (A3) Prehistoric Woman (B) Professionals, The (A3) Projected Man, The (A2) Quiller Memorandem (A3)

Rage (A3) Red Desert (A4) Red Tomohawk (A2) Reluctant Astronaut, The Return Of The Gunfighter

CLASS A - Section 1 - Morally Unabjectionable for General Patronage. CLASS A – Section 2 – Morally Unobjectionable for Adults and Adolescents.
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Billy Rose Pictured As

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Ride to Mangman's free Rich On Suntar Strip (A) Rose for Everyone (5) Rough (Neght In Jerisho

A3. Rosson Advant. 18 A 1 Bussians Are Coming, The Sand Pathies The 41

Sandra (A3) Storpio Letters, The (AZ) Sea Pirate, The (AZ) Sebastian (AZ) Servant, The (A4) Shortow Of Evil (A.) Shokest Gun in the West

Shameless Old Lady The 14.21 Shout Loud, Louder | Danie

Understand (A3) Sleeping Car Murder 8 Smorting time (A3) Sound Of Music A ! Space Flight B. Spirit is Willing, the (A3) St. Volentine's Day Mossutre A3

Strangers in The City (A4) Stranger in Town (B) Study in Terror (A3) Sullivon's Empire (A) Swedish Wedding Night

Sweet Love, Botter (A3) Swinger, The S labous of the World (A4) Taming of the Shrew A3 Tommy and the Millionoire farzan and the Valley of

Gold A1 Tender Scoundrel (A3) lerroce, the (C) Terrornouts, The A !} Texicon, The (A2) 10:30 P.M. Summer (C) That Tennessee Beat (A): They Came From Beyond Space All Third of Paris (A3)

This Sporting Life (A4) Thoroughly Modern Millie Three Bites of the Apple B Thundarhieds Ara Go (4) like and the Shark (A1) Time for a Burning Associa ctes, A A I

lime of indifference (B) To Love IC to Sir. With some 'A7' 35th Hour (AZ) Tobruk (AZ) Too Young to Love (A4) form Curtain is: Triple Cross (A3) Man For All Seasons, A Trunk to Cairo (A.F.)

> Up the Down States as A.I. Upper Hand, The IAT Volley Of The Dolls (B. Volley Of Mystery (42) Venetion Affolit, Vengenne Of She (AZ) Victim (A4) Viking Queen, the El Viscount, the (E) Viva Maria (5) War Game, The (A3) War XIII (A3)

> War Wagon, The [A2] Wasted Lives and the Both of Twins (C) Warning Shot (A2) Welcome ToHord Smes (8)

Wild, Wild Planet, The (A2) Way West, The (AZ) Whispers, The (AZ) Who's Minding The Mint?

Where the Bullets Fig (A3) Who's Afraid of Virginia Woolf? (A4) What A Way to Go (8) War Daddy? (8) What's New Pussycut? (8)

Who Killed Teddy Bear? Wha's Been Sleeping In My Bed? (B) Wild Angels, The (B) Woman Times Seven (B) What's Up Tiger Lily? (C)

White Voices (C)

Young Americans (A1) Young Warriors (A2) Yo-Yo (A2) You Only Live Twice (A3) You're A Big Boy Now (A4) Young and the Willing, The Young World, The (C)

Zorba the Greek (A4)

"to pen a little piece about I think) once kept him from life is like reading a wilhim." He was a shorthand smashing down a door by derness of tabloid headlines, expert, one of the fastest, holding an original Rem. a fact dictated by Rose's life believe it or not, so good that brandt in front of it. A man must be at least it brought about a meeting

with Woodrow Wilson. He married Eleanor Holm and Fanny Brice. He is responsible for the Billy Rose Art Garden in Jerusa-

to want Ernest Hemingway lem. His wife (the second,

Grotesque

The whole business comes out blatantly in Earl Con- teresting fare. rad's biography of this all there and it makes for grotesque.

Going through Billy Rose's itself and not Earl Conrad's book, which is extremely in-

I feel that I have met "Manhattan Primitive." It's Billy Rose and I find him

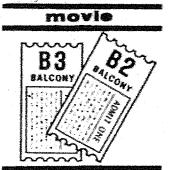
Film On Anti-Semitism'Charming

NEW YORK -(CPF)-Can you have a "cheerful. warm, lunny and charming film about anti-Semitam"?

The film reviewer for "Time" magazine looked at "The Two of Us" and answered his own seeminglyrhetorical question in the affirmative.

What's more, this little film from France-which is quickly picking up steam as potentially the biggest foreign-language hit this year -is being regarded by many as more effective than many church sermons or documents on anti-Semitism.

"The Two of Us" is set in Vichy, France, during World War II. The Jewish parents of a precocious eight-yearold boy are fearful that his



review

antics are a threat to the family's anonymity during the Nazi Occupation. A Catholic woman who is a friend of the family suggests that the boy be sent off to the country to live with her elderly parents.

The catch: the old man is himself anti-Semitic So before he leaves for the country. the boy is given a Christian name, taught the Lord's Prayer and told to say it aloud every night, and warned not to reveal his true religion to the old man.

THEY LEARN

"By the end of the film." commented the "Catholic Film Newsletter" in its feature review, both the man and the boy have "discovered something about himself and the rest of humanity. So too does the audience.

The old man, it turns out. is really a harmless and tender-hearted French Catholic who simply believes that Jews are responsible for most of the woes of mankind and who lectures his little friend on some of the ways to spot a Jew, among them: "They smell bad."

At film's end, the Nazi threat has ended. The old man and the boy-having become fast friends- part sadly, the old man still not knowing that the boy is Jew-

"The Two of Us" has captivated critics partly because the story it tells is true. The film's director, Claude Berri, lived through an identical adventure when he was a young boy in World War II. But there is also the matter of contemporary relevance, whether it be modern anti-Semitism or racial injustice (the old man in the film also strongly dislikes American Negroes).

IN THE MOVIE "The Two Of Us," an old anti-Semitic French Catholic (MICHEL SIMON) enjoys an outing with a new young friend (ALAN COHEN), not knowing the boy is themes of the movie is the denever been demonstrated that 6,000,000 Jews." gree to which even the most anti-Semites change. But catastrophic political de there are not many in France the city where "The Two velopments can leave per today. Perhaps the con- of Us" has received its greatsonal lives, particularly the science of the anti-Semite was est reception is Berlin.

York Times. The film "is probably excellent for children who have seen more violent pictures about war." it added. "The story impinges on peace-

time childhoods as well."

private lives of children, vir-

tually untouched - or

touched in quite mysterious

ways," remarked The New

Jewish.

The young boy is played by Alain Cohen, who was chosen for the part from a Bar Mitzvah class. But the film, critics agree, has made a next-year Oscar contender ou! of 73-year-old Michel Simon, who won a best-actor award at the recent Berlin Film Festival for "The Two of Us" and who is considered one of France's outstanding performers, having made 140 films. (He has appeared in only one American film: "The Train," in which he appeared with Burt Lancaster and Paul Scofield as a cantankerous railroad engi-

During World War II, his home in France was taken over by the Gestapo, and although he had papers cer tiflying his Catholicheritage, he was accused of being a Jew and fled to Italy.

The old man is authentic," Simon said of his role in "The Two of Us.""There were many people like this the time. Most people listened to the Vichy broadcasts (which spouted anti-Semitism). And the ending, with the man's beliefs unchanged, is good because it remains in the realm of the documentary. Life is like

"If he had found out that the boy was Jewish, it would

"One of the unstated have broken his heart. It has a little upset by the toll of And thus far, he added.

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this different. Rose was modest enough H. T. Anderson compelling reading. Page 12 THE VOICE

Miami, Florida

The Electronic Arts

'The One-Eyed Catechist' --Or TV Teaches Religion

DAYTON, Ohio -(CPF) - Television may have been called many names before, but never a "one-eyed catechist" - until now.

William Kuhns, author of "Short Films in Religious Education" and a strong advocate of commercial films in religious instruction, says many prime-time TV shows can be highly useful to teachers of religion.

In the latest issue of "The Catechist," a monthly published for religion teachers, Kuhns offers them a TV ide on how to make classom use of such shows as "Mission: Impossible," even "Peyton Place" through teacher-student discussions.

"Television discussion may seem to be anything from trivial, offbeat nonsense to downright concession to 'The Enemy,' "he concludes. "It is really neither. This technique is but one attempt to build catechetics on the only foundation that will support a whole Christian life: the experiences of today's young people. Television is for many young people the most real and continuing environment they experience."

in his article, titled "The One-Eved Catechist," Kuhns offered a lengthy discussion guide for "Mission: Impossible," the highly popular Sunday-night series about a team of five undercover agents employed by the U.S. government to perform various missions - all of them requiring split-second teamwork, electronic gadgets, disguises and other forms of trickers

WHAT COULD BE DONE Asking what could be done with "Mission: Impossible" in the context of cate-

Kuhns replied: "Plenty. Each show works on the basis of a number of assumptions about man, human relationships, ends and means."

"For one thing, the team is the only real character in the program." he wrote, noting that no member of the team - leader Phelps (Peter Graves), disguise expert Rollin Hand (Martin Landau), the sexy decoy, Cinnamon (Barbara Bain), Barney the technician (Greg Morris) and muscleman Willie (Peter Lupus) - has a highly defined personality of his own, functioning only within the team.

"The team is everything something that William Whyte in his 'Organization Man' claims already has happened to American business and industry. Now one of television's most popular shows is saying precisely the same thing," Kuhns commented.

Some questions that can really spark valuable discussion with young people: Is this right? Is the team more important than the individual? Meaningful questions and statements about personal identity, the significance of 'teamwork,' the role of the individual in society will enterge from an open discussion," Kuhns prom-

He said" Mission: Impossible" also poses many other questions; such as theteam's right to interfere in the internal affairs of other countries (they are frequently involved the quality of life?" and "Peysion, whether it be by your students.

cheating at cards or creating illusions.

A strong example of the latter was a recent episode in which the "Mission: Impossible" team was called upon to put a murder-for-hire boss out of commission. Through lies, gadgets and disguises, they made him think he had killed Phelps and that his ghost had come back to seek revenge. In panic, he shoots at the ghost, only to learn as the sound of police sirens grows louder - that he has killed one of his henchmen. who had been knocked out and been made up to look like Phelps.

END AND MEANS

"Can an end justify such means?" asked Kuhns. "The (team) never encounters real complications or setbacks; how real can this be? What is the role of technology in 'Mission: Impossible' and how does it relate to reality? Such questions can go on and on. Give the youngsters a chance to ask them they'll have plenty."

He said there is "no limit to the number of shows that can be discussed this way," offering as some examples "Garrison's Gorillas" ("some interesting assumptions about leadership"). "Mannix" ("individuality and responsibility"), "Gunsmoke" ("the nature of evil"), "The Invaders" ("aititudes on war and communication"), "Run for Your Life" (What assumptions does this show make about in schemes to overthrow a ton Place": "Rather than demonarch or to keep him in plore the show in a torrent of power), and the team's regu- insults - well-deserved as lar use of fraud and decep- they may be - watch it and tion to accomplish the mis- then analyze the show with



TWO MEMBERS of the "Mission: Impossible" team, BARBARA BAINS and MARTIN LAN-DEAU, plan their next move. Could the series be an aid to catechetics?

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MAN-TO-MAN- WGES 710 to Foods

'Passover And Easter' Is Topic

"Passover and Easter" will be discussed by the interfaith panel during the Man-To-Man presentation at 9:30 p.m., Tuesday, April 9, on Ch. 2.

Participating will be the Rev. James Briggs, assistant

pastor, the Cathedral; Rabbi Joseph Narot, Temple Israck Rev. Albert R. Schmidt, Grace Lutheran Church; and the Rev. Lather Rerce, producer and host

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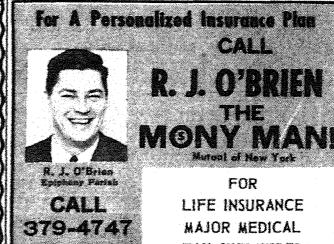
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TAX SHELTERED ANNUITIES

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CHICAGO-

here's a run-down apartment building on your block. You've written to the owners and they don't answer. You talk to your neighbors about a block club and suggest that if all of you band together you might be able to get city hall to enforce the housing code.

Most of your neighbors look blank, shrug and switch the topic, or say, "You can't fight city hall."

Maybe an old building in need of repair or demolition isn't your hangup. You might be concerned about racial change in your neighborhood, or about a busy intersection that needs a stop sign.

You punch away at a problem, but everything looks the same as before you began. That easy chair and can of beer in front of the TV looks inviting again.

'NOBODY CARES'

Everyone concerned about social justice and anyone who has tried to work in his neighborhood has been tempted this way: Nobody else cares: they're apathetic. Why should I care?

But: Nearly everyone has some area of leadership because of natural talents, peculiar experiences, trainedin skills or interests. And most people are interested in, and will exert leadership on, only those things that have an immediate and recognizable interest to them.

These were the facts upon which the community leadership course in one community in Chicago were based. The organizers proved that leaders can be found and trained to respond to community needs.

They still believe that the experience of leadershipworking with others on a practical problem—is the best method of finding and training leaders, but they know now that a training course can speed up the process and impart many needed skills.

The community leadership course was bornout of a specific crisis and need. It was born in Austin, a changing community of 125,000 people on the westside of Chicago.

Several years ago, the most active and vocal group in Austin was an organization of bigoted property owners. Then a group of Protestant clergymen, concerned about their dwindling congregations and the changes that would come to Austin when Negro families moved in, began talking about the ganization.

They invited the Catholic priests to join their discus-

sions. Later, laymen were invited to join their religious leaders to form a steering committee for a community organization.

SOME SUCCESSES

They had a number of successes; organizing neighborhood associations, getting two abandoned theaters torn down and organizing 15,000 signatures on petitions to prevent the city from cutting an expressway through the middle of the community.

The first Negro families moved to Austin in July, 1964. By December, of that same year, the first block the Negro families had moved into had become 85 per cent Negro occupied.

The community organization welcomed the new families and there were no incidents except for some harassing by teenagers. The Negroes, however, most of them renters paying \$8 to \$35 a month more than the previous whitetenants, didn't have the power and the confidence to work with the Austin group.

Leadership of the two communities had to be brought together to find com-



and consciously or otherwise adopts the tactic of 'divide and exploit.'

'It doesn't have to be that way." Mr. Christ said. He cited the cooperative attitude -brought by community organization pressure-when one local real estate board signed an agreement with a community group to Hop house to house solicitation for a period of six months in changing swighborhoods.

"Nearly everyone has some area of leadership because of natural talents, peculiar experiences, trained-in skills or interests. And most people are interested in, and will exert leadership on, only those things that have an immediate and recognizable interest to them."

By BERNARD LYONS

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mon interests to build a successfully integrated com-

Many things were needed. A great need was to find and train leaders, Negro and white, who would work together to maintain and improve Austin.

The community organization chairman. David Kissane, described the situation at the time as "a vacuum of leadership in Austin."

The local aidermen were usually pictured in neighborhood papers at a Boy Scout award night. They offered no positive plan.

Local plitical leadership," Kissane said, "was bankrupt in all but a few neighborhoods in Chicago."

OTHERS AT FAULT

Elected leaders weren't the only ones at fault. The Rev. Robert I. Christ, of the Commission on Religion and Race of the Presbytery of Chicago, said at the community leadership graduation banquet:

"The old community leadership tacitly says to the people: 'Don't bother us, we know what's good for you,'

The leadership course was added to the Austin community organization's program to speed up the process of finding and training leaders in addition to the usual methods of block groups, housing committee and other projects and commillees.

Ray Devereux, an active member of the Christian Family Movement (CFM) who had become interested in the community schools, and myself, were appointed by our community organization chairman to head up a com-

mittee to put on the course. The chairman wanted the program to:

- Educate in leadership skills:
- Build up the confidence of the participants; and
- Help the decision-making processes concerning Austin, principally by exposing Austinites to the techniques required in community building and also to the professionals and volunteers from other successful com-

munity groups. Active members of the community group were asked to chair the work-Each participant entered the course as a member of a workgroup and remained with that group for the course. This helped him get over the initial self-consciousness, gave him the sup-

This ornate, broken and dirty front on an abanbolizes one community pigeons and curious youngsters who found it a dangerous playground amid the rats and broken bottles, the theater was ordered condemned by the municipal court. The decision came only after months of work by gether in the housing Community Organization.

port of a small group and permitted the workgroup leader to evaluate the individual's leadership potential and community interests.

TRAINING STARTED

Leaders in the community group's committees and members of the churches and other groups of the community were asked to attend the training sessions. In many cases the churches or groups picked several persons to afferd and even paid the S12.50 fee charged each **到他**罗州东西北。

Persons outside the community were allowed to attend, though no recruiting was done except among Austin residents. The course made more than \$200 profit for the community organization after paying for the banquet, materials and speakers'

Eight sessions, two nights each week, for a four-week period were held. Each evening's formul program lasted only two hours and was divided into two sessions of 50 minutes each. Coffee was served between and again after the last session.

The theory here was. "The mind can't absorb what the seat can't endure."

There was a mix of practicai techniques, such as public speaking and parliamentary law, with actual community concerns presented by experts. Thus, the program looked like this:

Session 1: Purpose and introduction; a 26-minute movie on a community facing racial change (made by CBS-TV); discussion of the movie in workgroups as an intro-

duction to public speaking. Session 2: Parliamentary law; housing. The workgroup leaders handled the first session, while two experts on housing, who worked with the city and the courts for two other well-organized community groups, took the last sections.

Session 3: Saul Alinsky, executive director of IAF, told his theories of community organizations and answered questions. This session was held with all the workgroups together and about 40 additional people ioined the 60 "regulars" for this discussion.

The only reason for organization is power," Alinsky told the group. Power. he said, was having money enough and/or people enough to act effectively.

PLAN OF ATTACK

When attacking an issue, a community group must make sure that the problem is (1) specific, (2) immediate and (3) realizable, according to Alinsky.

Alinsky called any attempts to deal with prejudice on a rational basis as a waste of time. He said that the time for running away from Negroes is fast running out.

"When it is too expensive to move out, you'll ralionalize reasons to integrate. whether it's Christianity or democracy." Alinsky said.

Session 4: Al Belanger, the first layman to chair the Chicago Archdiocesan School Board and a steel company executive, gave a session on group dynamics: the Negrotreasurer of a consmanty group is amother changing neighborhood described his organization.

Session 5: The practical matters of staging a meeting were discussed, and, in the second half, an Alinsymained organizer told how he organized the people of e constitution.

Sesion in John Does. president of the Institute of liman Lin discussed his magazine article on the "Rosnomics of Slum Landlords," and an executive perretary of another Chicago community explained how to organize block cities.

Session 7: An executive director of an organization in a changing reighteetheed that had successfully worked with its realistes described their experiences. The last working session was on public speaking. Each participast gave a three-minute talk on the course of some community convers.

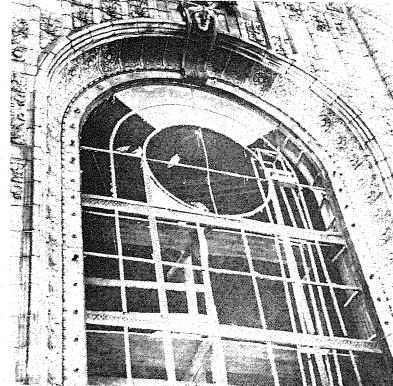
Session & The graduation burgues. The committee invited attract examination leaders and clergymen to a meal to hear Mr. Christ and the best speaker from each of the four workgroups.

The spirit of the graduation was optimistic and confident. Registration slips were passed out and most of the graduates signed up to help Real Estate Practices Committee canvass 575 homes in the area of greatest racial change. Other graduates joined committees on housing, community relations, home financing and schools.

A number of people who had come to the course from outside Austin got in touch with their neighbors. Most notable, one graduate became executive director for a group being organized in Cicero-ill-famed for burning out a Negro family and for showing extreme venom during the 1966 summer marches.

Co-chairman Ray Devereux said he wouldn't change anything in the content of the course: "The people I know who took the course are active, either in Austin or on some other civic project. I think the course gave them confidence and enough know-how to work together with others to get action."

AUTHOR: Bernard Lyons, of Chicago, is an active Catholic layman, who has participated in the Austin community organization, and is publisher of the new unofficial "Chicago Voice."



doned theather symproblem. Open to citizens who joined tocommittee of the Austin



The Power And The Promise Of The Sacrament

By FATHER JOHN VEREB

It was around 9 o clock in the morning . . . Through 'the power from on high' little scared men grew tall and confident; uneducated and selfish men became wise and concerned.

The apostles, who have seen and have heard and yet could not comprehend, all of a sudden became spokesmen of the presence of the almithty God. And they spoke of the many wonders of God. Everyone was amazed and the bystanders could not understand what has happened.

Then Peter spoke up and quoting the prophet Joel he explained:

"In the days to come—it is the Lord Who speaks—I will pour out my spirit on all mankind. Their sons and daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. Even on my slaves, men and women, in those days, I will pour out my spirit.

"I will display portents in heaven above and signs on earth below." Others felt that the words of Ezechiel came to be fulfilled: "I will put a new spirit in them, I will remove the heart of stone from their bodies and give them a heart of flesh instead... then they shall be my people and I will be their God."

Ever since that day, the first Confirmation, there were young men with great visions and old men with great dreams, with a heart that embraced the whole

of humanity in its love.
The out-pouring of

The out-pouring of the Spirit continued down the centuries. No 'fiery tongues,' no 'powerful wind from heaven,' but through the anointing of the bishops the 'fruits of the Spirit' enriched the face of the earth, and men and women were enabled to achieve an accomplish.

TO UNDERSTAND

In order to understand the power and the promise of the Sacrament of Confirmation, one must not consider it in isolation. A Catholic, through the Sacrament of Baptism, becomes a 'new man,' a 'new creation.' A new life begins for him, a life of grace, which will not reach completion or fullness until after death, but it is "the Kingdom of God at hand."

A 'new man' is born into a new reality which is almost incomprehensible: an intimate union of the soul with God himself. "To prove that you are sons, God has sent out the Spirit of His Son into our hearts crying out in us Abba, Father."

We become sons of God the Father, related to him in his only begotten Son and joined to both by the Spirit. It is a share in the life of the risen Christ.

This is not an impersonal gift, however, as if a magic formula or a badge of safe passage. It is life with all the dynamics of life. It must grow, develop, mature into fullness.

As Vatican Council II stated it: "Of itself Baptism is only a beginning, an inauguration wholly directed to the fullness of life in Christ. Baptism, therefore, envisages a complete profession of faith, complete incorporation in the system of salvation such as Christ willed it to be, and finally complete ingrafting in eucharistic communion. All Christians are bound to show forth the new man and that power of the Holy Spirit by which they have been strenghtened at Confirmation. . thus other men can perceive more fully the real meaning of human life and the universal bond of the community of manking."

The history of Confirmation is somewhat complicated and complex. There has never been any question about the fact of Confirmation. It seems that the Early Church considered the 'imposing of the hand' a necessary second step closely following the rite of Baptism.

Some historians and theologians are inclined to explain the very anointing with chrism toward the end of the baptismal rite as an indication that confirmation was the second stage of the 'incorporation of the new Christian into the community of the Church, the Body of Christ.' This is the mind of the Council Fathers, that the Spirit of God enables the 'new man' to grow into full spiritual maturity in Christ. The growing up, the becoming has to take place in the midst of a community!

LONERS INEFFECTIVE

Scientists tell us that a new-born child is self-centered, absolutely dependent upon people around him. As he grows up, eventually he will become a contributing member of his society with responsibilities to discharge.

Man does not make sense by himself. Alone he cannot become himself except in the terms of his relating to the aims and goals of his society. Be it his family at first, his immediate community, the Church or the nation. So identification becomes the issue, the recognizing of, and the consenting to the objectives of the community. In order to do that, he has to acquire the capacieties or powers needed for the task.

This was the promise of the redeeming Christ, that He will send the Paraclete, and 'you shall receive power when the Holy Spirit comes upon you and you shall be witnesses for me." In Christ "the perfect achievement of our reconciliation came forth, the fullness of divine worship was given to us" and the newlyformed community was to be a witness of this new creation.

Throughout Christian history then, the functional importance of the sacrament was closely identified with the over-all needs and objectives of the Mystical Body, continuously redeeming creation. As of old, the "New Israel," the Church, also needed prophets, kings and priests. The ceremonies surrounding the administration of the sacrament will reflect this understanding of the Church of itself in the manifold roles of her divine Founder.

For our purpose, be it sufficient here just to summarize in the following the traditional consensus of the Church regarding Confirmation.

Confirmation completes Baptism. Baptism incorporates us into Christ as His members. Confirmation make us His witness.

When the Bishop consecrates chrism on Holy Thursday, he refers 'to the anointing with it of priests, king, prophets and martyrs.' Now, in Baptism, every baptized is joined to Christ as our Priest and King. The Catholic becomes a member of a kingly and a priestly community as he is anointed with chrism after the baptism with water.

Confirmation completes this incorporation by the Spirit, and I bestows a mission upon the newly-

baptized Christian, the mission of prophets and martyrs. The apostolic Church chose the 'laying of the hands' as an act of commissioning, giving the task as well as the power to perform it.

Priests and kings of the Old Testament were regularly anointed, prophets were not. The Spirit came down upon the prophets, and 'this spiritual anointing was later expressed outwardly by anointing with oil.' In the interpretation of another theologian: 'In contrast with water in baptism, understood as bringing remission of sins, the anointing with chrism is presented as the cause of a new life, holiness and peace.'

BECOMING A WITNESS

How does then a confirmed Catholic become a witness or that 'perfect Christian' in the family of God?

First of all, he will have to ralize that perfection is never an accomplished fact nor is it an objective as an end by itself for the sake of the individual alone. It is a social responsibility that finds its greatest reward in becoming what he is needed for.

The Catholic will consider the Church not only the depository of all the graces of God which would have to serve! him, but also the treasury of God's love for His creation entrusted to him, the mature Christian, so that he may serve the needs of the family of God.

The mature Christian will want to become a witness for the truth. He must define, proclaim and live the truth politically, morally, economically and socially, by re-establishing a well-ordered hierarchy of values.

He would have to rediscover God's creative power in the maze of the achievements of tehnology and science, teach the world to apply at least the same quality of faith to the reality of God in the world that it applies to its own gods of machines and pills and computers.

He shall leave himself open to the other gifts of the Holy Spirit "that will teach you everything and remind you of all that I have said to you" in the practical matters of life.

Or are we to learn how to end the war in Vietnam, or how to solve the problem of poverty from those 'who cannot receive the Spirit since they neither see nor know Him'?

The mature Christian is supposed to convince the world of the practicality of 'those great visions and those great dreams' that could take the world off the couch of analysts and the chains of the bottle and drugs and pleasures. Dare to present ideals and principles that cannot be measured on the scale of the empirical sciences.

We could make virtue and holiness respectable again in our religious society. We should testify to the reality of sin, acknowledge it in ourselves instead of espousing the prophets of that 'new morality' that makes the existence of the loving God superflous and the fatherly care of a just God only a hostile guilt-complex.

In a world that is suffering from suspicios and fears, mistrust and sin, we should be witnesses of 'that perfect reconciliation' that could make brothers out of men again. The 'gift of tongues' could do away with the pride of Babel, enabling parents to understand their children again, society to understand 'others.'

The Consoler, the Advocate, the Spirit of God gives us the strength and the confidence to have hope in the future in the midst of all the 'gaps' of this generation, because 'you will receive the power when the Holy Spirit comes on you, and then you will be My witnesses not only in Jerusalem, but throughout Judea and Samaria and indeed to the ends of the earth."

That should include Florida . . . and Wans . . . and Vietnam.

NOW-FOR CATHOLICS OF ALL AGES AND CATHOLIC FAMILIES OF ALL SIZES-

New Hospital Plan for Catholics pays extra cash direct to youin addition to any other insurance-group, individual or Medicaretax-free extra cash to use as you please!

\$100 a week while you are hospitalized (See all plans at right)

\$75 a week while your wife is hospitalized (See All-Family and Husband-Wife plans at right)

\$50 a week for each eligible child hospitalized

(See All-Family and One-Parent Family plans at right)

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(Payable on all plans. See details at right)

REGARDLESS OF YOUR AGE OR THE SIZE OF YOUR FAMILY YOU CAN ENROLL FOR ONLY \$1.00

Now, during this Limited Enrollment Period, you can enroll yourself and all eligible members of your family with no red tape and without any qualifications whatsoever - but you must mail your Enrollment Form no later than Midnight, May 12, 1968!

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 unexpected sickness or accident hospitalizes you or a member of your

Mutual Protective Insurance Company, specializing in health insurance for Catholics for over 35 years, has created a brandnew health plan especially for Catholics like yourself-the HOSPITAL PLAN FOR CATHOLICS.

"Try" This Plan For Only \$1

You can actually "try" the plan under a special no strings "introductory" offer:

For only \$1.00, you can enroll yourself and all eligible members of your familywithout having to see a company representative and without any red tape whatsoever -during this limited enrollment period.

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!

Why You Need The Hospital Plan For Catholics In Addition To Ordinary Health Insurance

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 domestic help. If one of your children is hospitalized, you'll 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 Hospital Plan for Catholics you can avoid these worries-because you can be assured of extra cash income when you or any covered family member goes to the hospitalto help keep you out of debt, to help 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 the four low-cost plans shown at right.

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

Your "Health-Bank Account"

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 "ac-

(Continued on next page)

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN S10,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are bospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14

If yours is a young growing family, we recommend the All-Family Plan. You and your wife are covered at once for accidents, for sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children between I months of age and under 21 are included at no extra cast as long as they live 21 home. (This includes not only your present children but any future additions.)

daily) for each eligible child hospitalized.

You pay only \$7.95 a month and you get your first month for only \$1.00!



HUSBAND WIFE PLAN \$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

If you have no children, or if your children are grown and no longer dependent on you, you will mant the Husband-Wife Plan.

You pay only \$5.75 a month and you get your first month for only \$1.00!



1-PARENT FAMILY PLAN \$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If you are the only parent living with your children, we suggest the One-Pasent 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 on maternity benefit is provided in the One-Parent Family Plan.

> You pay only \$5.95 a month and you get your first month for only \$1.00!



INDIVIOUAL PLAN \$5,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hos-

If you are living by yourself, or wish to cover only one family member, you will want the Iredividual Plan

> You pay only \$3.25 a month and you get your first month for only \$1.00!

(MOTE: See below for over 65 rates and how you may enroll parents who are over \$5.)

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

IMPORTANT: Here is another real 'pius''-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 Hospital Plan for Catholics will cover each family member for these pre-existing conditions after he has been protected by the policy for two years!

But whether or not you have had a chronic ailment, the Hospital Plan for Catholics 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 mini-mum necessary exceptions: pregnancy or iny consequence thereof funless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Warkmens Compensation or Employers Liability Laws, You are free to so to any bossital of 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 dis-

Special Note If You Are Over 65

During this limited enrollment you can get come 65, the following modest monthly ingaps in Medicare simply by filling out the Enrollment Form on next page without any other qualifications! The Hospital Plan for Cutholics not only accepts you regardless of age, it gives you hard-to-find extra each protection during the high-risk senior years at a cost within your means.

If you are over 65 now, or when you be-

can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan ADD: \$2.25

Female on One-Parent Family or Individual PlanADD: \$3.00

Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy 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 Hospital Plan for Catholics during this

limited Enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter sour address c/o your name. Example: c/o John 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.

Accidental Death Benefit On All Four Plans

In the event of the accidental death (within 90 days of an accidents of any person coxered under the Hospital Plan for Catholics, \$500 will be paid to any beneficiary you

wish to name, subject to the maximum (Aggregate of Benefits) of your policy. You may, if you wish, name your parish as your beneficiary.

April 5, 1968

THE VOICE

Miami, Florida

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?
The Hospital Plan for Catholics 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 do I need the Hospital Plan for Catholics 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.

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

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

4. 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.

5. 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 at once for accidents, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits 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, arno 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.

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

6. 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.

7. 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 while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

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

Under the HUSBAND-WIFE PLAN, the maximum it \$7,360 - \$1100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum it \$5,000 - \$1/60 a week (\$14.28 a day) while you are hospitalized.

8. Must I go to a Catholic hospital to collect benefits?

No, you will be covered in any hospital of your choice 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 suberculosis, drug addiction, alcoholism, or nervous or mental disorder.

9. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents that occur on or after that date are covered immediately. 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 is covered after your policy has been in force for 10 months.

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

Any covered family member who has suffered from chronic ailments in the past will be covered for these pre-existing conditions after he has been protected by the policy for two years.

11. 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 any condition covered by Workmen's Compensation or Employers Liability Laws.

12. 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 your premiums. We guarantee that we will never cancel, modify or reminate 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.

13. Why is the Hospital Plan for Catholics 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."

14. Are any other unusual benefits included? 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 beneficiary—unless you wish to name your parish as beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.

15. 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 sent directly to you.

16. Why are the premiums in the Hospital Plan for Catholics so low?

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.

17. How much does my first month cost?
Only \$1.00, regardless of your age, the size

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 at left.)

18. 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.

count"-much like putting money in and taking it out of the bank.

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 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.

Extra Cash In Addition To Other Insurance

Yes, the Hospital Plan for Catholics pays you in addition to any health insurance you carry, whether individual or group—even Medicare! Furthermore, all your benefits are tax-free! Of course, you may carry only one like policy with Mutual Protective.

Surprisingly Low Cost

Membership in the Hospital Plan for Catholics costs considerably less than you might

expect. Regardless of your age, size of your family, or the plan you select, you get your first month for only \$1.00. See box on preceding page for low rate of plan that suits you best.

How Can We Do It?

How can we offer so much for so little? The answer is simple: We have lower total sales costs! The Hospital Plan for Catholics is a mass enrollment plan—all business is conducted directly between you and the company by mail. No salesmen are used. No costly investigations or extra fees. 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 advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics

all across America for over 35 years. Catholics everywhere, possibly right in your own community (including many priests), know of us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protection coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and lineared.

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 Hospital Plan for Catholics (Form P147M Series) immediately—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you can be sure that your claim will be handled promptly.

Doesn't it make good sense for you to be protected by the Hospital Plan for Catholics, should you or a member of your family be suddenly hospitalized? Why not take a moment now to fill out your Enrollment Form and 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 you change your mind, 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 the date shown below. But please don't wait! The sooner we receive your Form, the sooner your Hospital Plan for Catholics will cover you and your family. We cannot cover you if your policy is not in force!



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ENROLLMENT PERIOD! EXPIRES MIDNIGHT, MAY 12, 1968

Don't delay-fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105 16(0)\$\2\4VA\6B\2\4XN\B\(0)\{\(0)A\\\6(0)B\(6\\$ LIMITED ENROLLMENT FORM NO. 5850210 INSUREDS NAME (Place Print) ADDRESS. IMPORTANT: Month Day May 12,1968 This entireliment for: DATE OF BIRTH must be mailed no late than majorahi of: Wife's First Name Middle Initial TAB Family Plan H All Family on Harband Wife SELECT Plan is selected, goe following PLAN II Hodani Wite Plan DATE OF WIFE'S BIRTH: DISTRID information on wife: Day Year The Con Continue family from Die zon eurresischer immunische fin ihm Company? - (IN) - (IVer. 1) if fer, fin palicy numbers? I have enclosed one first monthly premium of \$1,980 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form Pi 4"M and Plan thereunder at selected above. I understand the policy is not in force until actually sound. The beneficiary for all persons covered under this policy shall be: Check one: Name of Beneficiary Addies The Clarkelle garlete at a bulk the constant persons relides at the time of his death osured's Signature SIGN-DO NOT PRINT FORM E-147M Please make check or money order payable to MUTUAL PROTECTIVE

April 5, 1968 Miami, Florida Page 17

Safety Of 50 Million Workers An Issue

By Msgr. George G. Higgins

Director, Social Action Dept., U.S.C.C. Plans are under way at the present to establish a joint Committee on Occupational Safety and Health made up of representatives of some 50 national organizations, including the National Councils of Catholic Menand Women and the Social Action Department of the U.S. Catholic Conference.

It will be the purpose of this ad hoc committee to work for the enactment of a federal occupational safety and health get during the present session of the Compress

The groups associated with the committee are agreed that federal standards make particularly good sense in the field of occupational safety and health. Until such standards are written into law, there. will be a tendency in the states and in industry to compete at the expense of adequate health and safety in the plant, the mine and on construction sites.

Certainly, major bodily injury,

chemical poisoning and death should not be partners with U.S. industry.

Secretary of Labor W. Willard Wirtz has pointed out that the "industrial casualty list -like yesterday's and tomorrow's and every working day's- will be 55 dead, 8,500 disabled and 27,200 inharmal." This boils armly to print of the story. While there are no firm figures on occupational disease and iliness, those available tell a tale of massive human misery and needless economic waste.

INVESTMENT PAYS OFF

Investment in safety and health pays off for industry, and the National Safety Council has figures to prove it. These figures prove that where a concerned emplayer devotes significant attention to moralizationistic moofet innia finialismilia moss himis conditions, the accident, casualty and errupational lines rate are significantly below those in establishments where health and safety are considered an expensive luxury.

The tragedy of the Louisiana sait mine cave-in that took place several weeks

ago illustrates the need for laws. The company in question had been informed of the need for new safety equipment six months before the accident. But no steps were taken because of inadequate enforce-

While we have come a long way since the Triangle Shirtwaist Fire in New York City in 1911, the entire issue of health and safety on the job has lain dormant almost since that day. In 1913, a law was passed to help prevent the injurious effects of the manufacture of phosphorous matches. And the Bureau of Labor Standards was established - with advisory powers only -during the New Deal Other than this federal legislation has all but ignored the question.

Yet, on the job accidents result in the slaughter of between 14,000 and 15,000 workers a year and seven million more are injured at work. More than \$5 billion in production was lost in 1966 because of on-the-job accidents.

The bill before the Congress now the Occupational Safety and Health Act THE THEFT - IN IS REMEMBER CONTROL OF THE PROPERTY. merits support. It enacts no needless or particular oncrous burden on any employer. It simply requires all engaged in interstate commerce to meet reasonable standards that will protect the lives. the safety and the health of their employees. It will give added protection to some 50 milion workers.

Employers already providing sale and bealthful conditions will not be affected. Under the law, the Secretary of Labor may, indeed, cede jurisdiction to any state that already enforces appropriate

Occupational health and safety, like clean meat, is a matter of major concen to all the people of the United States. It is an issue that goes beyond organized (labor, although our unions naturally are deeply concerned about it. It is a matter affecting every man, woman and child in the United States. It is too important to remain part of the unfinished business of America.

BELOW OLYMPUS By Interlandi



INTERCHIOLOGICA, US AUGUS TIMES

"You aren't fooling anybody all cleaned up. You're still the same old peaceniks without beards!"



"I thought he was an anti-Vietnam candidate?"

Wish Success To Lutherans

GENEVA - (NC) - The in Caracas, Venezuela, from Latin American Bishops' Conference (CELAM) has sent wishes for the "full success" of a Consultation on Christian Social Responsibility in Latin America to the Lutheran World Federation

May 11 to 17.

CELAM's social action department announced that Auxiliary Bishop Luis Eduardo Henriquez Jimenez of Caracas, president of the (LWF), headquartered here. Venezuelan Commission for which is ponsoring the med. Justice and Peace, would be the official Catholic representation. The meeting is to be held sentative at the meeting.

Big Test Case Or Insignificant?

By Father JOHN B. SHEERIN

There is a tendency to write off the Immaculate Heart Sisters' clash with Cardinal McIntyre as a local tempest in a teapot that holds no profound implications outside Los An-

Even the perceptive Father Gregory Baum has commented: "It has no immediate significance for other orders. It merely reveals the determination of the Congregation of Religious to side with a conservative bishop rather than with a progressive religious order."

I hope Father Baum is right but I fear the case will have tragic reverberations far beyond Los Angeles. New York is 3,000 miles away but my impression, based on conversations and reading, is that many nuns in the East regard the affair as a test case.

The heavy hand of Rome has suppressed another genuine experiment in the renewal recommended by the Second Vatican Council. This is how it looks to the American public in general and to many nuns it looks like an undue interference in the affairs of a religious order comprising women who are adult, mature, intelligent and anxious to conform to the mind of the Church in 1968.

Sister Mary Luke, former chairman of the U.S. Conference of Major Superiors of Women, has asserted that the Immaculate Heart nuns should get enthusiastic support in their effort to serve the Church intoday's world and

she views the episode as a test case. Several other noted sisters find the Congregation's reasoning very difficult to accept.

DECREE CITED

The decree on the Renewal of the Religious Life states: "The most important role in the adaptation and renewal of religious life belongs to the institutes themselves which will accomplish it especially through general chapters." The reforms condemned by the Congregation were inaugurated as a result of decisions of the General Chapter of the Immaculate Heart nuns.

It is true that the Ecclesiae Sanctae said that sisters should try various experiments to find ways and means of renewing their religious institutes and thereby adapting them to the needs of our age, and it is also true that it said that the experiments should not interfere with the purpose, nature and character of the religious institute as founded and approved by the official Church.

To be realistic, who is the better judge of the purpose, nature and character of the Immaculate Heart order: the sisters themselves or the Roman Congregation?

The order was founded in Spain in 1848. It has undoubtedly undergone an evolution since then and surely the general chapter of the order is best fitted to determine whether or

not it has conformed in general to the purpose, nature and character of the order as first founded.

The decree on Religious Renewal insists that "the manner of living, praying and working should be fittingly in accord with the current physical and psychological conditions of the members, and as is required by the nature of each institute, with the needs of the apostolate. the demands of culture, the social and economic circumstances everywhere, especially in missionary places. . ." Is not the general chapter the best judge of all these matters?

The Congregation's decision seems to give the 81-year-old Cardinal almost complete authority over questions such as the type of dress the sisters should wear. This is manifestly absurd.

It is not too late for the Congregation to reverse its decision and pronounce judgment in favor of the 20th century and the council reforms. If the decision stands, it seems most probable that it will prove disastrous to the Immaculate Hearts and serve to discourage young women from all over the country from joining any women's religious order.

To a degree, the future of all convent life is in jeopardy if the hands of the clock are turned back in this official fashion.

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Devil A Funny Fellow But Deadly Prayer Of The Faithful

By FATHER DAVID G. RUSSELL

Perhaps the devil pulled off his greatest caper the day he got men to picture him with a long tail, with ears and a pitchfork. Really now, can any of us take such a creature seriously? Do we really think that such a being can be any different planet. Who leads us to this cosmic folly?

does not exist at all. This is to his advantage, for then we are the less likely to fight him. No one fights a battle unless he has an opponent.

Jesus, on the other hand. took Satan or the devil very seriously. The Gospel pictures Christ in a life-death struggle with the prince of this world. Christ wanted in and the devil wanted Christ out. As we know, the devil won a battle because Christ was crucified. Finally, though, the devil lost the war: Christ rose from the dead. The King of the



universe ultimately conquered the prince of this world. Sacred Scripture depicts a very concrete picture of the work of the devil. Adam turned on Eve, right off the bat. As soon as he sinned he saidit was all her fault (a temptation husbands fall into right to our day).

Satan did further work on the family of man. Brother ficient proof of his existence. turned against brother as Cain murdered Abel. Son turned on father, as Noah's sons laughed at their father. Man was than the strong one. Christ has overcome. The question is divided from man at the Tower of Babel. The devil did a whether we have let him overcome in ourselves. bang-up job of shattering the human family.

If one will not accept the word of Christ or of the Old Testament, maybe he will accept the testimony of our own day. Does not the power of evil in the world seem greater than the evil in any one of us or in all of us put together? Is there not a power above us pulling us down?

How else explain the insanities practiced by our kind? Race hates race. In fact, whites made slaves of millions of blacks.

POINT AT EVIL ONE

Think of the hunger of the world, two thirds of it, while the other third diets. Can we put our finger on any one person or a group of persons for this injustice? Perhaps we should point the finger at the evil one, not to excuse ourselves, but to point the finger at the one who leads us astray.

The price of one American or Russian super bomber could possibly wipe leprosy from the face of the earth. Yet we let both bomber and leprosy co-exist.

Take all the money western nations pour into weapons. Church celebrates, the triof destruction and pour it into weapons of construction in umphal entry of Christ into the underdeveloped world, and the world would be quite a the city of Jerusalem. The

Christianity

We have already dropped atom bombs. But since we did It is true. The devil has convinced many of us that he not learn our lesson, some speak of H bombs now. Who plants in our hearts the seed of a universal holocaust?

The evil works we see are too great to be done by something; they are the fruit of someone, a personal force of evil which surpasses the evil of any one of us. They are the labor of a lucid mind, called Lucifer.

But we do not have to look at the world outside to see the work of the devil. Let us just look inside ourselves.

Have we not all felt a power pulling and tugging at us to do that which we did not want to do at all? And we did it. Have we not all been the victims of a tempter who possesses a power to frustrate our best intentions? Indeed. if we look with sufficient honesty, do we not already find within ourselves the ashes of hell and the smell of a soiled

We have all had the experience of looking at the family down the street and thinking that they were blessed in every way. What a wonderful mother and father and children. And then we find out the truth, the skeleton in their family

Then we would not trade our burden for theirs for all the gold in Fort Knox (if there is still any gold there). Yes, the work of the evil one is very real. There is suf-

But there is no reason to panic. There is a stronger one

We are weak. Our weakness will be supplied with strength, either the strength of the strong one or the stronger one. We will never be neutral vacuums. Either one will be filled with Satan or him who casts out devils.

Holy Week Customs Date From Apostles

By JOHN J. WARD

Next week is Holy Week. During Holy Week, the Church commemorates the death and burial of Jesus Christ, the Son of God. April is the month of Christ, our Redeemer.

On Palm Sunday the

name "Palm Sunday" is derived from "Dominica in Palmis" or "ad Palmas" and both are very ancient. It occurs in the "Life of Euthymius" who died in the year 472 and it is spoken of as a great day by Isidore of

The custom was to bless flowers and twine them with the palms as a sign of joy.

Second Passion (Palm) Sunday

April 7, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Mindful of what Christ suffered for our sakes, we not only pray for our own needs but also for the needs of all men-

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

PEOPLE: Lord, have mercy.

LECTOR: (2) For President Johnson, that his efforts to end the Vietnam war soon succeed, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (3) For all who suffer as a result of the Vietnam war, that they may thereby draw closer to Christ and come to share also in His Peace, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (4) For all presidential candidates, that they may truly promote peace and unity by their campaigns rather than strife and divisiveness, we pray to the Lord.

PEOPLE: Lord, have mercy.

LECTOR: (5) For all who suffer in body and spirit, that they may be strengthened and comforted by their meditation on the sufferings of our Savior, we pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

LECTOR: (7) For all of us in this assembly of the People of God, that through our participation in the liturgy of Holy Week we may come to celebrate with greater benefit the Resurrection of our Lord next Sunday, we pray to the Lord.

PEOPLE: Lord, have mercy.

CELEBRANT: Hear our petition, O Lord, and grant that through our sharing in your sufferings we also be privileged to share in your glory. You Who live and reign with God the Father in the unity of the Holy Spirit, God, for ever and ever.

PEOPLE: Amen.

Church Furnishings Interior Designs Liturgical Vestmenta Clerical Apparel Religious Art



Travelers' Timetable Of Sunday Masses In Diocese

APCADIA MASSILLA AVON PARE Our Jody Children, E.M.

MUF GLADE SE SE SESSE SE SESSE SOCA GRANDE DUE JOSE OF MATER BOCK BATON: St Joseph STR Ass. 7. T.

10 30 s m. and 12 noon. BONKA SPRINGS: Science, 7 30, 9 30 a m. BOYNTON BEACH: Sc. Wark, 8, 9 30. CAPE CORAL SE ANGRAM (Del Propo

CLEMITOR IN Mangaret 82 m. 7cm. COCONUT. GEOVE. In. Hugh. 7. 8 930 12 am. 1215 (Sporter) and

COCONUT GROVE CORAL GAMES, John Flower (Charles) 5, 8, 415, (0.30), (1.45 pm., 1.and d - Indian ... Titam and India

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This Mass Timetable is Printed as a Sentee by-

FRANK J. ROONEY

GENERAL CONTRACTORS

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According to the present rite, Week of Forgiveness." palms are blessed by the celebrant before Mass and distributed to the people who take them to their homes to decorate a wall.

The Gospel, recording the King into Jerusalem, is sung and clergy and the faithful walk in procession through the church and pass on outside. The hymn "Gloria, Laus" is chanted and the procession either returns or Mass at which the account of the Passion according to St. Matthew is sung.

The Greeks have a pro-

The name "Palm Sunday" occurs in an ancient by Martene. The week in which the

Church commemorates Passion, the Penal Week, the feast of Easter.

Some writers believed that the custom of keeping Holy Week dated from Apostolic

In the East, Holy Week was distinguished from the triumphal entry of Christthe rest of Lent by the extreme strictness of the fas. Dionysius of Alexander, in his Epistle to Nasilides, sags some Christians kept an absolute fast for the whole week while others did so for one to four days. Their strict goes to another church for form of fasting implied a total abstinence from food until the dawn of the next

day.
"Spy Wednesday" is a cession with palms at matins. term for the Wednesday of Holy Week. The betrayal of Christ by Judas is described Roman Calendar published in the Mass of that day. April 10.

Then follow Holy Thurs-Christ's death and burial is day, on April 11; Good Fri spoken of by ancient writers day, on April 12, and Holy as "the Great, the Holy Saturday, on April 13, all Week, the Week of the Holy leading up to the Glorious

In the dark? Then see the light this week-

end on a retreat at Our Lady of Florida with other men groping in the dark. Return home refreshed from the rays of God's graces. Wonderful food. Private rooms. Lots of shut-eve. Ideal opportunity for taking spiritual inventory with Passionist fathers. All faiths welcome. Telephone today for reservation, 844-7750. Let a friend see the light, too; get him to come with you. See

RETREAT DATES the light together. April 19-21 Loymen April 26-28 Loymen (St. Mark's, St. Vincent Ferrer, Holy Spirit

St. Mary (Rockledge), Divine Mercy (M. (Island), Church of Our Savior, St. Theresa

1300 U.S. =1, NO. PALM BEACH, FLA. 33403

Miomi, Florida THE VOICE April 5, 1968

Give Him Scientific Check-Up



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

Q.—My husband and I don't know what to do. We received a letter this afternoon from our son's fourth grade teacher (he goes to a parochial school). According to the teacher he cannot read; he hardly ever stays in his seat; he doesn't complete his assignments (we don't understand this because we supervise all of the homework that he says he has to do); and he pays no attention to his classwork. The most puzzling comment of all is that he is "immature." Should he repeat the year or not?

E.M.

By Dr. BEN SHEPPARD

First, no matter what he may say, no child enjoys repeating a year and seeing his peers go on to the next class while he remains behind. Children use the words "dummy" and "stupid" so freely that the child's self image is damaged for years.

Parents begin to worry. Often the belt or a good strapping is suggested. Then, if this is not followed, they read the articles in various lay journals, and there are innumerable ones, on the parent-child relationship and the development of various phases of the ego in the growth of a child. A solemn conference is held including all of the aunts and uncles with a few close friends thrown in and the final adjudication is: "Take him to a psychiatrist." And so the merry-go-round begins.

No intention is made here to slight the value of the psychiatrist, but these children, for the main part, are not psychotic. (I am assuming that we are not dealing with the autistic child).

What should the worried and concerned parent do? She goes to her family doctor, but too often with busy office hours, house calls and hospital rounds the physician is concerned only with the truly organic illness and cannot spare the many hours—for it takes many hours—to plan for the child. What can we do?

Hopefully, so, we will have a diagnostic center, a "no wait for six months" clinic where the non-achiever can be evaluated. A non-achiever can do more to disrupt the inter-personal relationships in a family than any organic illness of a child.

The present pyramid structure of many of our schools are, unfortunately, faulty. Rather than at the upper grade levels, I feel, that the greatest concentration of school faculties should be in the first three years—where classes should be limited to 20 to 25 students. At the same time, the teacher should have a class for all of the first three years, not just for one academic year. A home room teacher in these early grade levels can tell me almost as much about a child as a psychological evaluation.

Secondly, what should the diagnostic center be called? I favor "A learning disability evaluation center."

Thirdly, how should such a clinic function?

Services for a child would begin with a referral from the child's school or parent with a request for an evaluation. A trained worker would be assigned to obtain a good family history so that all of the variables preceding may be studied. It might be that this worker would be the classroom teacher, who would provide a good history for study by a competent social worker.

A physician would then be brought in to rule out all of the possible contributing factors: the thyroid, over-functioning or under-functioning; the operation of the pancreas would be studied to determine, though sugar tests, whether or not too much insulin is being secreted, producing low blood sugars, a factor which may greatly affect a child's behavior. Many other disturbances of the metabolism can be determined by a blood chemistry test. All of these studies can be done in four to six hours.

The following day should be assigned to the "paramedical" fields: an audiometer test for hearings; and most important, an audio-visual perception test by the appropriate people to rule out hearing and reading difficulties. It is impossible to separate the sensory organs, and many adults will tell you that they can hear better when they have their glasses on—this is true.

If you cannot read, you cannot learn. Too often in Juvenile Court hearings 10th graders would be brought before me for truancy. Poor grades would be demonstrated and before I understood, I would sternly admonish the child to take his books home and study. I would later discover that he could do problems if they were read to him, but he could not if he had to read them himself.

This discussion brings to mind the problems of truancy and school phobias— school home and psychological problems, issues which are not juvenile court problems unless the truancy is directly connected with delinquency. School phobias are deeply rooted psychologically and must be treated by trained social workers and psychologists.

But to come back to the center I visualize. Having completed the physical and learning studies, the next step should be to the educational psychologist to determine the learning abilities of the child and if in the educational psychologist's opinion, it will be necessary for the clinical psychologist to do subjective

testing.

A sleeping electroencephalogram, a check for minimal brain damage, may be indicated. This test could be performed at any of the good hospitals or elec-

(Continued on Page 30)







Here's Easter Bread Recipe

Distinctive Easter breads and pastries from many lands are included inseveral liturgical customs and practices which need not be elaborate but are easily incorporated into daily living.

In addition to the traditional colored Easter eggs which have become symbolic of the rock tomb from which Christ emerged to the new life of His resurrection; the new clothes, donned originally by early Christians at the time of their baptism; and the practice of serving lamb as the principal food at Easter dinner, members of the Miami DCCW Family Affairs Commission suggest that you add a festive Easter Bread to this year's family

The following recipe, offered by Mrs. Robert D'-Amore of St. Joan of Arc parish, Boca Raton, commission chairman, may be used for a delicious bread which will serve as a reminder to members of the family of the greatest liturgical feast in the Church.

Before preparing bread dough, color five UN-COOKED eggs, following directions on food dye package. Set aside.

EASTER EGG BREAD 2 pkgs. Dry Yeast (active) 1 cup warm water

6 cups sifted flour 3/4 cup shortening 2 thep. Lemon Juice

I thap, sweet milk 4 thep, graned Lemon peri 4 !bsp. grated Orange peel

1 cup sugar I tap. salt 3 eggs Multi-colored candles

Soften years in 1.2 cup warm water. Let stand five to 10 minutes. Pour into large bowl 1/2 cup warm water and blend in 1-1/2 cups wheel from Add softened yeast. Mix well in flour water mixture and beat until smooth. Cover bowl with waxed paper and towel and let stand in warm place, about 50 degrees for 1-1 2 to 2 hours

Talk On LSD By Psychiatrist

"Libs and Drug Addiction" will be discussed by Dr. Martin Resembal, psychiatrist, during a meeting of the South Datie Chapter of the Miami Diores an Councli of Catholic Nurses at 5 p.m. Monday, April 8 at Mercy Hospital.

Registered and Recussed practical nurses in the area are invited to attend.

Nun Observes Golden Jubilee

JACKSONVILLE - Sixter St. John, S.S.J., formerly principal at SS. Peter and Lemaculata 1 - EDF #131 3:11:11 Academy, Miami, recently observed the golden jubiler of her profession as a reli-

Now stationed at Bishop Kenny High School here. Sister St. John, a Sister of St. Joseph of St. Augustine, was at one time superintendent of records at Miann's Mercy Hisspital.



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EASTER BREAD is one of liturgical customs in the home which were recently explained by Mrs. Robert Ulseth, W. Palm Beach, co-chairman of the Miami DCCW Family Affairs Commission, during a Council symposium.

Cream together shortening, lemon juice, lemon peri, orange peri. Gradually addaugar and salt creaming until fluily after each addition. Beat until thick and piled softly two tiggs ples one egg white. Add beaten eggs in thirds to sugar mixture, mix-ing well. Measure 4-1/2 cups silled flour. Add about one-ball the flour to years mixture and beat until very smooth. Mix in enough extra flour to make a soft dough. Knead on a health floured surface.

Select and grease a deep bowl large enough to allow dough to double. Shape dough into a smooth ball and place in bowl. Turn dough to bring gressed surface to top. Corer bowl with waxed paper and towel and let dough rise until dou-bled (About 1-1/2 to 2 hours). Then punch down with first and divide

dough into two equal balls. Let stand covered for 10 minutes. Roll out each ball of dough into

piece about 36 inches long and to 1-1/2 inches faith. Using the two pieces form a loose braid. Cut about 10 inches of the braid and place it so that it forms a cross Place the cross on lightly buttered making sheet, 15-1/2 x 12 inches in size. Position the five colored eggs firmly into the spaces of braid to represent the five wounds of Christ. Cover loosely with towel. Set saids in a warm place until doubled in quantity. Then bake at 350 degrees for 10 minutes. Brosse bread mixture with I egg your and milk Sprinkle with multi-colored candles. Bake 40 to 45 minutes at 350 degrees or until bread is golden brown. Eggs will be





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Patricians Set Breakfast For Palm Sunday

Msgr. James J. Walsh. pastor, St. Patrick parish, Miami Beach, will be the guest speaker during the annual Palm Sunday Communion breakfast of the Patrician Club at noon, Sunday, April 7, at LaGorce Country

Corporate Communion during the 10:15 a.m. Mass in St. Patrick Church.

Past presidents will be honored during the brunch, at which Mrs. Albert Kotte, founding president of the club, organized in 1926, will be a special guest. Entertainment will be provided by Mary Jo Shay, accordionist.

Mrs. Gertrude M. Mc-Kenny is general chairman of arrangements, assisted by Mrs. John J. Green, Mrs. Albert Schrader, and Mrs. S.A. Grimaldi. Reservations are being accepted by Mrs. Alexander Lowy at UN6-3979 or Mrs. Harris at 758-

'April In Paris' To Be Theme Of Gatherina

"April in Paris" is the theme for the annual Easter Monday luncheon of St. Michael Council of Catholic Women, which will begin at noon, April 15, in the Four Ambassadors Hotel, 801 S. Bayshore Dr.

Entertainment will include an organ recital by Charles Belanger, parish organist; and a ballet. Special recognition will be given to those those wearing unusual Spring hats.

Mrs. E. H. Norman, vice president of the Council, serves as general chairman

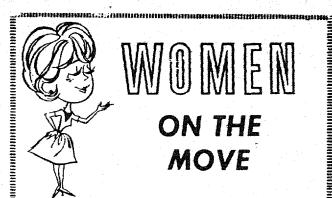


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Members will observe a Couple Mark Golden Wedding

POMPANO BEACH—The in the afternoon. golden anniversary of their wedding was observed Sunby Mr. and Mrs. John J. of Thanksgiving celebrated

Their three grandsons, day in St. Coleman Church Raymond J., John J., and Brian C., served as altar Powers, who renewed their boys during the Mass, in nuptial vows during a Mass which relatives and friends participated.



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The TV---It's Changed Us; It's Time We Change It

By FATHER MICHAEL SULLIVAN

I am sure that parents lay claim to an unequalled sense of joyous accomplishment when after the turbulent years of their child's development they can say with just pride, "We have formed, we have molded a human being and the result is rewarding. Before us stands a person of integrity, an upright character with a sense of values, ready for the sweet life."

But sad to say, many parents today are faced with a frightening situation less rewarding than the one mentioned above. As their child enters into maturity, they see before them a creature hardly recognizable; rebellious, iconoclastic, irreverent and sometimes even openly hostile. The mother might agonizingly ask: "Is this my child?" The father might think: "Our family circle seemed to be a wholesome environment - what happened?"

Without being simplistic I would like to suggest that we cannot underestimate the enormous changes that have occurred during our century - during our very life times. The comfortable, homey secure, rural America of the early 20th century has given way to the highly sophisticated urban complexus which stands before us as American today. Let me show you what I mean.

The typical American at the beginning of this century was raised in either a rural, relatively isolated community or in a rapidly industrializing urban center. But in both areas, four primary environmental factors shaped the religious values - the sacredness of life. child's life.

In order of priority they were: FAMILY

The family was relatively stable; divorce rare - the neighborhood permanent rather than mobile and transient, the school and church were imbedded in the life of the community. All these factors congealed to produce a rather secure major gunfights, 21 persons shot, 21 violent incidents with environment for the formation of the child. Social life owing guns, 37 hand to hand fights, including a fight with pitchto the absence of other openings necessarily centered on forks, 2 stranglings, a woman tied to a bed and beaten, family, peighborhood, school and church.

In contrast today, children who are satisfied to spend large portions of time at home or in the neighborhood are over cliffs, 2 attempts to run people down in cars, 2 mob rare. The school and church are hard-pressed when they seek to interest youngsters in after-hours activities.

Huge teen-age night clubs with three or four bands compete with paltry school and church social activities which are lucky to have one band.

Finally and directly to the point we must realize that even the hours children spend in the home are modified by outside contracts. Today the child might be physically present a in the house but in constant contact with outside forces by way of radio, phonograph, magazines, paperbacks, television, telephone, tapes, newspapers, walkie talkies - and the list goes on and on.

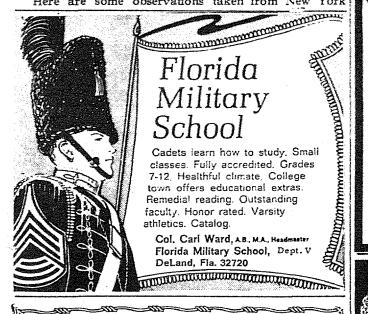
We are interested here in one aspect - namely television. I recently heard a man state facetiously but earnestly that if he wished to pervert the nationall he would to do is force two hours of violent, sexy television on a child from the minute he was able to focus his eyes on the screen until the teen years. The statement is exaggerated but thought-provok-

What exactly are we submitting our young people to? Or to put the question in another way: Are children today really being formed in the home when they are at home? Are their values really family values or are they soaking in the sometimes subtle values of the permanent household visitor, Mr. Television?

Perhaps the best way to explore the issue is through a concrete consideration of a few popular shows.

First let us consider a show, extremely popular with the young set - shown during the so called children's hours (4 to 6 P. M.), Batman. At the offset it would seem that Batman is a harmless fantasy - the upright solid citizens Batman and Robin uphold law and order

in Gotham. Here are some observations taken from New York



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Times Magazine May 15, 1966. I quote:

or feeling."

Enter Batman:

"Batman is seen as a god-like creature who can do anytimate law enforcer becomes the savior of Gotham. In the story itself:

- 1. The issues are abused
- 3. Crimes are nonsensical
- 4. Law enforcement is made to look idiotic
- 6. Fantasy and reality are obscured.

What is the subtle value or perhaps more accurately absence of value imparted? One author makes this conclusion about stories of crime like the Batman series:

"The child who is exposed regularly, monotonously to the formula of the crime story, the meaningless life, the violent death, a hunt, a capture, a sentence and an ratings). idiot moral lesson, will suffer a blunting of moral sensibility because this formula reduces human values to absurdity."

In a word - crime stories can distort one of our prime

Now lest you think I am being hysterical about the whole thing, let me read for you a study made of 100 hours in a single week of the so-called children's hour from 4 to 9 p.m. The study is presented in a book called Television in the Lives of Our Children.

In the 100 hours studied there were: 12 murders, 16 I stabbing with a butcher knife, 4 attempted suicides, 4 people falling or being pushed off cliffs, 2 cars running scenes including a lynching, a horse grinding a man under its hooves, plus miscellaneous violence: 2 robberies, a pickpocket working, a tidal wave, an earthquake, a guillottning.

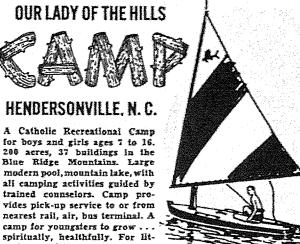
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Later in the evening the young adult might watch any "In the face of suffering people had tended to move away, or all three of the following programs: I Spy, Run For refusing to get involved and showing no outward concern Your Life, Mission Impossible. All three are intrigue stories of soy and adventurous entraction.

Now that I have given all of my opinions about telething he wants" - in short Batman who is not a legi. vision today, perhaps I ought to outline a program of action which we -teenagers and parents together - can follow to belp to improve the situation.

Of necessity, the program must be geared towards 2. The villains are caricatures -evil becomes playful parents. They are, after all, the authority in a home. It should, however, receive the cooperation of the children. After all, today's children are tomorrow's parents and 5. Mask and cape replace organized law enforcement unless something is done now they will be faced with the same problems in the future.

- I would, therefore, make the following suggestions for parents
- 1. Limit the amount of television your children watch
- 2. Censor some programs-(this might mean getting rid of all but one TV set.)
- 3. Chack the "Voice" (diocesan paper for TV movie
- 4. Watch the programs your children watch.
- Discuss programs at the dinner table.
- 6. Help your children to draw the right conclusions but don't impose your judgments. Teenagers especially will turn you off.

Television intelligently controlled can aid parents in the value-forming years of their children. With the help of God and good common sense your child will stand before you as an adult later in life -an adult nurtured and formed by you - not simply by outside factors.

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Poge 22

Columbus Coach Has Extra Holidays

diocese coach who has it made.

Not only is his team undefeated but when the Jewish holidays come along, he gets the day off from school and when the Holy Days come, he's off again.

Dave, you see, is the swim coach at Christopher Columbus High and he's also Jewish. The combination has worked well for every-

The Explorers were 8-0 in dual meet competition at the start of the week and the places. pool-shy Explorers get to use the Jewish YMHA mammoth pool for their practice and meets.

Dave doesn't see anything hunusual about his faith in coaching and teaching at Columbus. A native of Cleveland, he attended Catholic John Carroll University there for almost four years before finishing up his college work at the University of Miami.

NO RIBBING

"There hasn't been a single bit of ribbing from outsiders about my being Jewish," he explains. "But, we do kid each other about it.

"But, it's all in good nature and we even put it on ourselves as part of an image, I guess."

Dave has been the only swim coach that Columbus has had and in five years. He's had a remarkable success at the selective sport that requires lots of preparation and work. Coaches just don't find swim stars walking down the school hallways like football and basketbali coaches have been able to find on occasions.

In 1965, he was picked as Coach of the Year in Miami by The Miami News after the Explorers shocked local preps by coming in second in the district meet.

Last year, Columbus was 9-1, second in the district and 13th in the state meet from a field of more than 40 schools in AA competition.

"The thing that has pleased me the most, is that we've always had someone Snish high and score in the state meet his quite an achievement for a small school like ours," he says.

But, our kids have always had a lot of pride in their swim team and they're always talking it up with prospectiveswimmers to come to Columbus."

Dave rates this year's squad as possibly his best ever.

"We've got the depth we've never had before," he continued. "Now, we've got



the boys that can get us the second and third place finishes to go with our first

"That's something our former teams never had." BRIGHT FUTURE

And, this year's team should be just a portent of even better things to come . three of the top stars are just sophomores.

The three big 10th graders are Mike Kirkpatrick in the 200-yard freestyle (1:58.7) and 400 free (4:14); Doug Shropshire in the 100 butterfly (58.5), 200 in-dividual medley (2:19) and

Deadline For CYO Meet

Deadline for entries for the annual CYO Track and Field Meet is Friday, April the team has beaten Coral 19, and competition will be Park, Coral Gables, Miami held on Saturday, April 27, at the Miami Dade Junior College North Campus 11380 NW 27 Ave.

Competition in this meet is also separated into novice and opened divisions, and persons who have partidpated in high school junior varsity as well as high school versity, A.A.U. and gold Coast competition will be eliminated from the novice

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100 breaststroke (1:12); and diver Mike Stewart, undefeated in the eight dual meets to date

Key seniors are team capmember of the 400 yard free meet. relay unit (:55.0 for 100); with 23.8 for the 50, a school record of 52.7 for the 100 and 2:01 for the 200.

have been seniors Willie school while at U-M. Puente, Jerry Santiero, Mario Garces; juniors Gonzalo Diez and Mike Thompson; and sophs Emilio Cosculluela and Pat Lyons. Davealso has a crop of freshmen who are just beginning to break into the scoring column.

The list of Columbus victims would make any Explorer football fan happy in the fall. So far this spring,



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and Curley's first-year squad.

Still ahead, though, is Pal- it's like having the best of metto High's undefeated two worlds. squad and a heavy favorite to take the Southern half of the Greater Miami A.C.

Goodman figures that his greatest thrill was in beating long-time state swim power Coral Gables for the first

"They'd killed us pretty badly the first two times we met, so it was nice to finally gain some revenge. In fact, it all boiled down to the final event, the free style relay, and because of the curtain Al Curry in the 100 few at the YMHA pool, we backstroke (1:05) and as a weren't able to finish the

"We finally swam the and Ted Cheek, a freestyler event a week later at another pool and won it, to end the suspense."

Dave came to Colum-Other top performers bus after interning at the

> "I heard that Brother Ben (then the principal) was looking for a history teacher and I liked it while doing my interning and I guess they liked me. So, I took the iob."

> In addition to coaching swimming, the 32-year-old Goodman also teaches physcial education, history and

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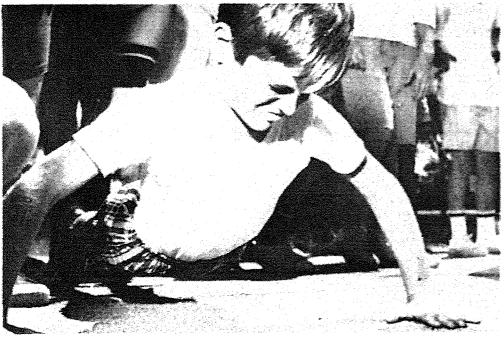
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I'M GOING to make it," this young man says to himself, and grits his teeth in determination during the Field Day competition.

'Umph, Ah, Oooh—School Field Day

By CHRIS SMITH

Not everybody is a basebail. football or basketball

Those who aren't got their chance last Saturday.

Our Lady of Perpetual Help in Opa-Locka hosted the first annual Catholic Grade School Field Day.

Fourteen schools in Dade County took part in a track and physical fitness meet.

"Boys who aren't especially gifted in one particular sport can have their day in this type of meet," said meet director Don Cates of OLPH.

The field day consisted of sit-ups, push-ups, chin-ups, fior races, football throw, broad jump and shuttle

"A boy with a bad leg from one of the parish schools did better than most of the boys who were perfectly healthy in the sit-up competition," Cates said.

More than 1400 people witnessed the field day and 700 kids from throughout the county took part in the

The competition was split into the boys and girls divi-

sions and trophies were given for first place. An over-all championship award and runnerup trophy were also

St. Theresa won the girls division and host team OLPH won the boys title. St. Theresa edged OLPH for the over-all championship with a total of 199 1/2 points. OLPH had 181 1/2.

The remainder of the field 22, 450-yard rem-5, Februal (Mg.) 39.1 was strung out behind the top two teams. Immaculate Conception was a distant third with 140 points.

The meet was also separated into four age groups; 14-and-under, 12-and-under, 8-and-under.

Each contestant was allowed to enter three events, including a relay; and ribbons were awarded for first through fifth place finishes.

Team Results St. Thereso, 199-1/2; O(PH, 181-1/2; ty, 85-1/2; St. Mary's 63: Holy Family, 57-1/2; St. Imm mmaculate Conception, 140; Blessed Frini 57-1/2; St. lawrence, 45; St. Michaels and St. Monia's, 29; St. John's, 21-1/2.

Field Events 8-and-under

Boys: Push-ups-A. Ricks (OLPH), 36; Sit-ups-D. Mouono (St. Mory's), 63; Chin Upa-J. Tuffoct (OLPH), 13.

Girlis: Sit-ups-S. Silvis (B. Trimity), 62; Shuttle Relay-St. Monica's

SOUTH DADE CIRLS Lengthson

Studies Group

Heads Theology

The following are the standings of teams in the 2 Law

annial Thomson CYO Soft-

ball Tournamers, following

games played Sunday.

STANDINGS

SOUTH DADE BOYS

March 31.

9. Serosao

St. Timetry

Louphast Boyston: St. Hugh

Holy Rosely St. John Vanney

WOODSTOCK, Md. (NC) - Father Walter J. Burghardt, S.J., has been named president of Theological Studies. Inc., here and editor-in-chief of its quarterly review. Theological Studies, to succeed the late Father John Courtney Murray.

Father Burghardt has been professor of patrology and patristic theology at Woodstock College and managing editor of Theological Studies. He is currently president of the Catholic Theological Society of America and president of the North American Academy of Ecumenists.

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Boys, Push-ups-E. Peres Ret. 62, 59-

Family, 68, Broad Amp- M. Edwards (CEPT, 6-4.

para dash R. Madan (8. Tricky), 2.45; 5/4-ps-5 Shies (047H), 80,600-psrdirun-

D. Sharpe (St. Theresa), 3:45.4; Brood Jump-R. Madon (B. Trinny), 7:4-3 (C. Chin

ups-E. Feres (M), 70. Girls: Sitrops-1, Brennon (M), 70, 50.

yard dam-K. Erler (5t. Lawrence) & 85; Salthall Throw-C. Dasilva (44), 177 k.

Brood Jump-R. Leggler (St. Monicos), B.

focibes throw-W. Formel SML 45 years

reso. 7-4: Something - & Kennedy (CLPH), 145 %

Girls: 50-yand doub-L. Dier 51, Mechaels, 6.8, Broad jump-Losque 51 The-

1/2, Chinage-Asentian St. John's 12

Boss Situate A. Mathia St. Lawrence;

12-ond-onder

14 and under

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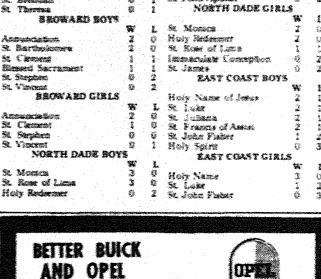
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CYO Softball: Wins, Losses

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IS YOUR LOVE SHOWING?

Christian witness is the charity of Christ made incarnate and operative in all areas of life and human endeavor. It is the principal element in the threefold nature of missionary activity. Mission must be, first of all, a sign of the presence of God's universal, redemptive love. This makes it all important that the missionary himself be the embodiment of the charity of Christ to men. Only then can be open their minds to Christ and show them the Church as the sign of Christ among men.

In the Incarnation, Christ embraced the world and human values, not by superimposing Himself upon them, but rather by inserting Himself into their midst. Men, respected and valued for themselves, are made perennially open and salvation is stirring. They are made aware of a presence and salvation is beginning. The missionary must be willing not only to impart, but to learn and to listen. People legitimately fear the loss of what is precious and distinctive in their own heritage. Each nation must develop the ability to express Christ's message in its own way. The task of missionary witness, then, is not the sheer force of charity or numbers alone, but rather to elevate, to challenge, and to meet love for love with the overpowering presence of God.

But witness is not the task of the missionary alone. ". . . Wherever they live, all Christians are bound to show forth by means of their lives and by the witness of their speech, that new man which they put on at Baptism." (Decree on Missionary Activity.) As a member of the Church, he should seek to contribute to her missionary apostolate by his own understanding, enthusiasm, talents. prayers and material resources. Some will be called by divine grace to go abroad as lay missionaries. Others, fulfilling their individual vocations in the home, in professions, in the business world, can bear witness by the example of their personal and professional lives, as well as their active participation in church functions. As members of the Mystical Body, your spiritual gifts differ. Each must perform his own task well. To be a true and effective witness means that your love must be a sincere love, one that not only finds room in your heart for all men, but one that shows it.

If you have let this Lent slip by without thought of sacrifice, do not let the precious days of Holy Week remain empty. Your personal material sacrifice for the assistance of our missionaries is witnessing to your faith and a true sign of your love.

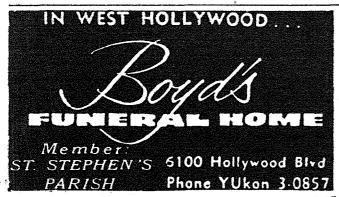
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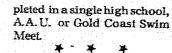
Check Your Calendar Now

Miami Diocesan Council of Catholic Single Young Adults Clubs will hold a special dance on Saturday, May 4, at the Beach Club Hotel, Fort Lauderdale. The dance will be the first social function sponsored by the Council in over two years and will be open to all Catholic Young Adults 21 or over.

Sunday, May 5, has been designated as National Youth Adoration Day, by the National Catholic Youth Organization Federation. All Catholic Young People are encouraged to receive Holy Communion, spend half an hour of adoration before the Blessed Sacrament, pray for vocations, and explore the special theme of the Day, which this year is "Holy Orders."

Friday, April 12, will be the final day for entering teams in the annual Diocesan CYO Swimming Meet, which will be held on Saturday, April 20, at the North Miami Beach Recreation Center, 17011 NE 19 Ave.,

North Miami Beach. Competition in both the men's and the women's sections will be divided into novice and open divisions. Novice division competition will be limited to those CYO members who have not com-



A two-day program of "Spiritual Renewal" for boys and girls in grades nine through 12 will be conducted Saturday and Sunday, April 6 and 7, in St. Thomas the Apostle parish.

Father Thomas Barry will conduct the conferences from 11 a.m. to 4 p.m. on Saturday and from 3 to 7 p.m. on Sunday.

A folk Mass will be celebrated at 6 p.m. Sunday.

CORAL GABLES- An Easter party for children of K. of C. members will be hosted by Circle 1223 of Columbian Squires at 2 p.m., Sunday, April 14.







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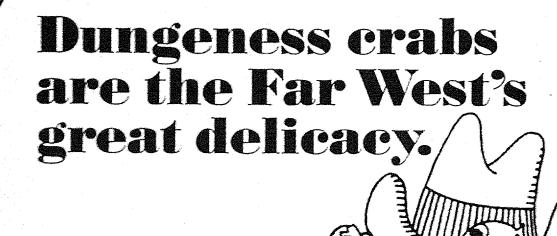
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Page 25

Miami, Florida



El concurso anual de la Alianza Interamericana por el titulo de Reina de las Amê-- ricas se celebrará en el Hotel Fontainebleau en la noche del miércoles 17 de abril, otor- de su boda. gándose una beca de estudios a la ganadora. En el grabado aparecen algunas de las concursantes inscritas (de iza. a der.) Lucrecia Paiz, Sol Echeverri, Maria Fernanda Molina, Zulay Ciffoni, Lucille Bonderud, Charisse Echevarria, Nelly Yespica, Mary Kent, Silvia Jordan y Josefina Yéspica. Para más informes, puede llamarse a la organizadora del concurso, por el telefono 444-3452, o en la sede de dicha institucion, virgenes en la misa de su 1022 Salzedo, Coral Gables.

Católico Sin Pero

Por José M. Radriguez Haded

El llustre periodista cubano. Dr. Guillerreo Martinez Marquez, hatestrito un articulo con la major intension, en el que se queja —con sobrada y justasima razòn- de la confusión que entre ios fieles católicos vienen sembrando ciertas actitudes y declaraciones de algunes sacerdotes y, particularmente, del actual Emergado de Negocios ad interin de la Santa Sede en Cuba.

Desafortunadamente el titulo del artículo, lejos de orientar, contribuye a crear una mayor confusión entre los catolicos; x. sin darse cuenta el distinguido escritor, ha servido a los propósitos , del comunismo, que procura dividir v debilitar a los católicos, unicos que podemos enfrentarnos con razones valederas y doctrina incomparable, a las mentiras de los comunistas.

Ese "Católico, pero. . ." es una frase acuñada que tiende a debilitar la disciplina siempre mantenida por los fieles catóricos hacia la Jerarquia de la Iglesia. Y eso es lo que busca el comunismo: enemistar a los fieles católicos con sus dirigentes eclesiásticos.

Ese título hace daño. Nosotros somos y seguiremos siendo católicos sin pero. . . No hay pero que valga. Es esta cuestión transcendental se es o no se es. Precisamente por ser "católicos, pero" pasó en Cuba lo que ha pasado, que todavia nos tiene en el destierro rumiando nuestras angustias.

Por ser "católicos, pero" ... pagaban mal a sus sirvientas y trataban mal a sus empleados; hablaban mal de todo el mundo y difamaban y calumniaban a las personalidades más respetables; se enriquecian con el dolor del pobre; eran infieles a la esposa y no se preocupaban de la educación de los hijos, etc. Vino el comunismo disfrazado de rectificador y aprovechándose de ese pero destrozó a Cuba. Por ser "católicos, pero" no cumpliamos como buenos católcos, dimos oportunidad a que los farsantes, esgrimiendo unas cuantas verdades, se constituyeran en poder omnimodo en nuestro desdichado país.

Comprendemos que el Dr. Martínez Márquez tiene razón en algunas de sus apreciaciones; pero -y aqui si vale este pero- hemos de tener cuidado con las cosas que el gobierno marxista de Cuba hace publicar para confundir y debilitar a la fuerza más poderosa que, en el mundo entero, tiene en su contra: el valladar inexpugnable de la Iglesia.

Debemos cuidar de no caer en la trampa comunista. Hace apenas más de un año, la revista "Sucesos" de Méjico, publicó unas entrevistas hechas por un tal Menendez, al Encargado de Negocios ad interin del Vaticano en Cuba, Mons. Zacchi, en la que ponía en boca de este diplomático, afirmaciones tan absurdas como la de que "las jovenes católicas debian ser milicianas." Esas y otras "declaraciones" del que ellos liaman Nuncio -y no es Nunciohan sido repetidas recientemente en la Argentina y en otros países por otras publicaciones "rosadas."

Estamos seguros de que son faisas. Como falsas faccon las atribuidas al Restor del Seminario. Padre Carlos Manuel de Céspedes —bianieto del Padre de la Paria- al que derios perlodicos del enlle injustamente acuenton de comenista. Mimo y por domie desmenir esas declaraciones? The Caba? Imposible. Que periodico publicaria la desmentida a la propaganda gubernamental? En el extranjero, por el estile. Y, atiemas: de bacerlo, peligraba la labor impondemble, impagable que realiza la Iglesia en Cubar unico hustion de consuelo y de esperanza que le queda allà al sufrido pueblo cubuno. que en ella busca y encuentra refugio.

Es facii enjuiciar desde aqui a los obispos y a los sacerdotes que, heroicamente, han permanecido alla para servir a los cubanos. En medio de la tenebrosa noche que viven alla los cubanos, es la única luz que brilla en las tinieblas. Para ellos seria más fácil y más comodo, romper relaciones, venir al exilio o marcharse a Roma . . . Pero ¿deben abandonar al pueblo que sufre? ¿Deben abandonar las almas? ¿Deben desertar de su misión apostólica? !No! Y no hay pero que valga. Los obispos en Cuba tienen que soportar incomprensiones, vejaciones y hasta calumnias para cumplir su labor salvadora.

Católicos, pero . . . no escuchamos a los obispos cuando, encabezados por el Cardenal Arteaga y el Arzobispo Perez Serantes, se enfrentaron al gobierno de Castro en piena euforia popular. señalándole que llevaba a Cuba hacia el comunismo. Muchos "catolicos, pero" entonces se unieron al coro de insultos a los obispos porque ellos eran "católicos . . . pero" estaban con el gobierno aunque los obispos dijeran que era comunista. Muchos eran católicos, pero ... no se atrevian a leer la històrica Pastoral y censuraban a la Jerarquia por su valiente actitud. Hoy, en el exilio, muchos recordarán su ceguera y su in-

En resumen: seamos católicos sin pero . . . Si, desdichadamente, hay sacerdotes y religiosos que escandalizan al pueblo cristiano, porque somos católicos sin adverbios, roguemos por ellos. Adaremos a los confundidos y alentemos a los débiles en la fe. No contribuyamos a desalentarlos ni a confundirlos más, como busca el comunismo.

Ahora y siempre, cuando se nos pregunte por nuestra fe, no hemos de dudar de ella porque haya un judas o mil judas entre los apóstoles.

Sino que, como el ilustre Dr. Martinez Marquez, respondamos gallardamente, como siempre y sin peros que valgan: "Nacimos católicos, somos católicos y queremos seguir siendo católicos. Tal es la verdad, la profunda conviccón, que heredamos de nuestros padres y deseamos para nuestros hijos."

Dictan Normas Para Comunión Bajo Especies de Pan y Vino

bajo ambas especies en la bautismo; a los padres y be- ción. Diocesis de Miami fueron ya redactados por la Comision Liningka y aprobados por el Coispo Coleman F. Carroll

La comunion bajo las dos formas se permite y recomienda – entre otros – en los siguientes casos, ya permitidos por la Sede Apos-

Para los bautizos de adultos, en la misa que sigue a la ceremonia dei bautismo; a los adultos que son confirmados, en la misa desuconfirmacion y a los bautizados que son recibidos en comunion con la Iglesia.

- A kas novios en la misa
- · A los nuevos sacerdotes en la misa de su ordenación.
- A las abadesas en la misa de su bendición; a las consagración, en la profesión o removación de volos religiosos, si esto es durante la misa.
- · A los misioneros seglares en la misa en que son publicamente destinados a su mision y a todo el que recha una mision eciesiastica.
- En la administración del viatico a la persona enferma y a todos los que lo notran cuando se celebra misa en casa del enfermo. de acuerdo con las normas establecidas.
- A todos los grupos que hacen retiros o ejercicios espirituales durante su misa comunitaria. En los aniversarios de bodas y decon-

Los lineamiemos para la padres y conyuge de la per-nefactores de un neosucerdistribución de la comunión sona adulta que reciba el dote en la misa de ordena-

Pide el Obispo Carroll Ayuda para Latinoamérica

Nuestros vecinos de Latinoamérica han venido despertando la preocupación de los Vicarios de Cristo y de cuantos están conscientes de la potencialmente explosiva siluación de ese continente. Grandes evoluciones y revoluciones han comenzado en esos paises tradicionalmente catolicos en les que se realizan ingentes estuciares para flevar educación a más de discuenta miliones de analfabetos; para proveer vivienda adecuada a más de diez millones de familias que viven en las indignas 'lavelas' o barriadas indigentes; para distribuir tierras a campesinos que de otra forma tendrian que trasladarse a las grandes ciudades en busca de oportunidades de sustento y para llevar a todos la oportunidad de disfrutar de las ventajas de la moderna civilización. La Iglesia, en sus extraordinarios esfuerzos por el fortulecimiento y mantenimiento de un genuino espírito de cristiandad en medio de este proceso de desarrollo, está encontrando tremendos probiemas debido a la carencia de personal, fondos y medios de comunicación adecuados.

Para ayudar a nuestros vecinos de Latinoamerica, dispongo que todas las parroquias y misiones de la l'Accesis electuen una colecta el domingo 7 de abril para el "Fondo de la Victoria en Latinoamerica."

Nuestra propia preocupación es esta Diocesis tiene que ser particularmente mayor, por nuestra cercania a Latinoamérica y por la gran cantidad de latinomaericanos viviendo en esta Diocesis. Nuestros donativos materiales y nuestras oraciones ayudaran grandemente a asistir a nuestros hermanos en Cristo y a sus lideres a buscar las soluciones que lleven al desarrollo apropiado y la paz a esos pueblos en estos momentos de inquietod.

Impartiendo a cada uno de vosorros mi paternal bendicion, quedo.

> Sinceramente vuestro en Cristo. Loleman J. Carnell

Obispo de Miami.

Piden que Cardenal Beran Regrese a Checoslovaquia

(NA)-La Iglesia Católica ha solicitado al gobierno checoslovaco que permita el regreso dei cardenal Josef vaquia durante 15 años, se

Praga, Checoslovaquia - sus funciones como arzobis- jar a Roma en 1965 para po de Praga.

monasterios de Checoslofue obligado a abandonar Roma. Se le permitió via-

participar en la ceremonia en El prelado de 80 años, que fue becho cardenal, a fue confinado en diversos condición de que permaneciera alla.

El pedido solicitando su Beran, quien hace 20 años encuentra actualmente en reincorporación como primado de Checoslovaquia fue hecho a través de una carta pastoral leida en todas las misas. La carta fue escrita por Mons. Frantisek Tomasek, quien reemplaza al cardenal como administrador apostólico.

> El obispo Tomasek hizo su pedido al hacer un llamado para que se vuelva a permitir la libertad religiosa como parte del programa de liberalización de la vida en Checoslovaquia, iniciado por Alexander Dubcek, nuevo Primer Secretario del partido comunista.

La carta solicitaba diversas medidas a fin de normalizar la situación de la Iglesia Católica con el gobierno. Los puntos mencionados induian la rehabilitación de todos los sacerdotes, monies y laicos encarcelados por llevar a cabo actos litúrgicos, así como una amnistía general para todos los que aún se encuentran en la cárcel, la legalización de la instrucción religiosa para los niños y la eliminación de los obstáculos impuestos a los jóvenes que desean estudiar para el sacerdocio.

La carta también pedia que se iniciara conversaciones entre el gobierno y el Vaticano a fin de que la Iglesia nombrara obispos para las diócesis donde el gobierno no ha permitido tales nombramientos.

Hay 485 Millones de Catolicos en el Mundo

La Santa Sede, en una publicación preliminar del informe anual de sus actividades, determino que en 1966 el número de católicos en el mundo llego a 480 miliones, unos 3.5 miliones mas que en 1964.

Otras estadisticas para 1966 establecen el número de sacerdotes en 351,624 casi 5,000 más que hace dos años. El número de seminaristas que prosiguen estudios teologicos, cerca de 25,000 mostro una merma de cerca de 1,100, mientras que el número de los que estudian filosofia, unos 26,000, mostro una baja de

Habia 1,225 diócesis, 13 más que en 1964.

El libro, titulado "Actividades de la Santa Sede en 1967," señalo que el Papa Paulo VI había publicado dos enciclicas. El Desarrollo de los Pueblos y Celibato Sacerdotal; cuatro motu proprios incluyendo uno que creaba un consejo central de laicos y la Comisión Papal sobre Justicia y Paz Internacional, y otro restableciendo el diaconado permanente; tres constituciones apostólicas, incluyendo una que reestructuraba la administración central de la Iglesia; dos exhortaciones apostólicas, una carta apostólica, y 78 otros mensajes y cartas, incluyendo un mensaje al Africa y un mensaje haciendo un llamado a la paz.

El Santo Padre también proununció 264 discursos. Recibió en audiencia a ocho jefes de estado, incluyendo al Presidente norteamericano Lyndon B. Johnson y al Secretario General de las Naciones Unidas U Thant, y concedió otras 16 audiencias a distintos personajes del mundo politico.

Recibio visitas de cuatro delegaciones de religiosos ortodoxos, incluyendo al Patriarca Ortodoxo Ecuménico Atenagoras I de Constantinopla, además de visitar a dicho Patriarca en Estambul.

El libro, que cubre las actividades de la Santa Sede durante el año pasado, contiene 1,680 paginas de unas 200 fotografias.

THE VOICE Miami, Florida Page 26 April 5, 1968

Fisonomia del Amor

Santisima Virgen



grimas en abundancia.

desis se acerca arrastruncia penasamente la Crist . . Al llegar fronte a su madre se detiene y la mira i . . Las mados concen ese mirar. zuando les hijes van a musir.

La palabra humana no sabe reproducir la tonalidad de ese electo de los monbundos. Es un mirar que besa, que se despide, que pide discuipa por el dolor que causa, que rememora toda su existencia y despierta en torbellinos todos los pormenores y todos los sentimientos experimentados. .

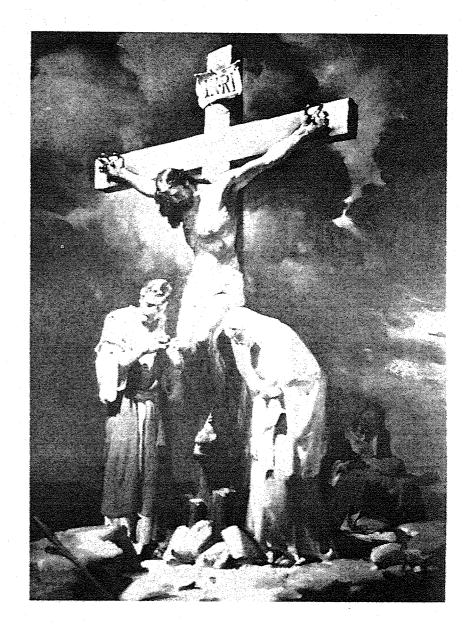
La mujer solo tiene dos palabras: Hijo mio. Esas palabras resumen el amor más grande y

Jesus responde, la voz ronca, entrecortada por la extrema fatiga: Madre mia!.....

Engles and the contract of the



Suplemento en Español de *VOICE



LA CRUCIFIXION, por Sundblom. Cortesia de "Robert B. Hensley Family Foundation"

Liturgia de la Semana Santa

gan toda la secuencia de la liturgia de Semana Santa, las ceremonias de este año tendran más significado que las de cualquier otra celebracion anterior de la pasión. muerte y resurrección de

No solo la más importante parte del mas importante acto liturgico, -el canon de la Vigilia Pascual - se ofrecera en lengua popular (ingles, en aigunas iglesias, como San Juan Bosco, en español) sino que nuevos cambios permiten la celebracion de la vigilia el domingo por la madrugada.

Estas reformas n un nuevo paso en la restauracion de la Semana Santa como el corazón del año litureico.

Adelantandose casi una decada a la renovación liturgica general dispuesta por los decretos del Concilio Vaticano Segundo, las reformas de Semana Santa comenzaron en 1955 bajo la orientacion del l'apa Ro XII.

La celebración de la pasion, muene y resurrección de Cristo se remonta, por supuesto, a les primeres dias de la Iglesia. Pero la forma de observaria ha variado considerablements a travede la hamma.

En ci siglo tenero la conmemoracion comenzaba el Viernes Samo y terminaba el Thomogo de Resurreccion. El Signis chartes trajes in actions del Junes Santo y la semana compida comenzo a omervane durante el siglo

Mas tarde, comenzo a declimat la observancia de los ins primente dias y aun la importancia de los otros dias

Para los católicios que si- se vio sepultada en rituales cuyo significado era oscuro y su observancia dificil.

Fué en esa situación que Pio XII produjo las reformas que purificaron el sagrado significado de las observancias de cada dia.

Las normas de semana Santa de Pio XII restituyeron la misa de la Ultima Cena al Jueves Santo por la tarde. Para enfatizar la unidad de la Eucaristia, solo una misa vespertina es ofrecida en cada parroquia. Oraciones especiales señalan los eventos que se conmemoran en ese dia.

Despues de la misa el celebrante lieva el copón con las hostias para la comunión del Viernes Santo al altar de la reposicion o monumento eucaristico. El altar queda desnudo en memoria del momento en que Cristo fue despojado de sus vestiduras antes de la crucifixion y comienza una recogida guardia conmemorando la solitaria agonia de Jesus en Getsemani.

El Viernes Santo permanece como dia de silencio. de recogimiento. El oficio vestertino de ese dia comprende tres partes: las inturas y oraciones, veneracion de la cruz y servicio de la comunion

Uno de los dos dias del año que no se celebra misa. el Viennes Santo retiene muches de les aspectes de la misa romana de los primeros tiempos del cristianismo. Las oraciones relejan la pasion de Nuestro Sebor y las respuestas del pueblo se encaminan a hacer los ritos mas reales y significatives.

Una de las mas antiguas

observancias, la veneración de la cruz se mantiene muy similar a la forma usada en el siglo doce. Muchos de los himnos y salmos que la acompañan eran ya usados en aquella epoca.

El oficio termina con la

Pass a la Pagina 19

'La Santísima Virgen' y 'La Cruz' son los dos artículos finales de una serie que a propósito de la cuaresma ha venido ofreciendo el Padre Antonio

Jesus entre cielos y tierra, para encubrir con su cuerpo ensangrentado y lleno de llagas a cada uno de los hombres...

Para desviar con los brazos extendidos en lo alto los rayos fulminantes de la justicia divina. . . para implorar como señal que clama a las alturas, perdon para toda la humanidad.

Querido lector, acercate conmigo al Calvario y contempla a Cristo crucificado.

Su cabeza està inclinada sobre el pecho . . . sus brazos abiertos, sus manos clavadas . . . es el abandono que dice a Dios tomadme, es la misericordia que dios a los hombres: venid a Mi . .es el amor generoso que dice al mundo: os

Jamas la razón humana podra abarcar en toda su profunda significación este cuadro del Hombre-Dios clavado en la cruz.

Ahi en el interior de ese patibulario, envuelto en esa maldición externa, cubierto de llagas... ahi en ese corazón divino-humano se están fundiendo ahora y para no separarse jamas el osculo de eterna union entre el cielo y la tierra y el abrazo perpetuo entre la justicia y misericordias divinas ...

Jesus va a morir. Su actitud ultima es humilde como la de un reo responsable y convicto que respetuoso cede a la verdad de la justicia; es solemme como la de un Rey que va a regir el mundo de su trono; es profundamente recogida, como la de un sumo sacerdote que liene por sancia Sanctorum el interior de su corazon.

Aquel cuerpo joven y divino que tantas veces habia sulndo en fuerza de contener un alma demasiado grande, se afirmo en la cruz, levanto su frente al cielo, abrio sus ojos serenos y no como quien muere, sino como quien sale a su triunfo, no como quien se rinde a la muerte, sino

como quien es dueño de la muerte y de la vida, exclamó con voz potente que resonó en el Cal-

Padre, en tus manos encomiendo mi espiritu. Y las manos del Padre hechas para las caricias y las recompensas descendieron impalpables a la Cruz, recogieron el Espiritu del Hijo en quien tenia todas las complacencias . . .

Asi muere el Hombre-Dios que ha librado de la fiebre a los calenturientos, que ha dado el agua viva a los sedientos, que ha despertado a los muertos de los sepulcros y de los feretros, que ha llorado con los que iloraban, que ha hecho renacer a la vida inmortal a seres caducos ...

Asi ha muerto el Gran Profeta de Nazaret que pasó por la tierra haciendo el bien, el redentor de tu alma.

Levanta, oh hombre, los ojos a la cruz en la que tu Dios pende por ti y ante su cadaver que no, tuvo unas manos de madre para cerrarle los ojos, porque no le alcanzaban las que al pie de la cruz se oprimian cruzadas como dos palomas heridas, aprende el precio de tu alma y la negrura y vileza del pecado.

Me permites que te pida una pequeña cosa?.. Esta noche, cuando te encuentres a solas, coge un crucifijo, mirale fijamente y abrele tu alma. . . Cristo te ama, Cristo te comprende, Cristo te perdona. . . Yo estoy seguro que Cristo tiene algo que decirte a ti, si a ti, precisamente a ti . . . Verdad que me comprendes?

Yo te prometo, que yo tambien esta noche, tomare un Crucifijo en mis manos . . . le hablare de ti . . ., de tus penas, de tus dudas . . ., de tus debilidades . . ., de tu incredulidad . . . de tus buenos deseos. . . y le pedire con todas las veras de mi corazon, que su Redención sea una hermosa realidad en tu alma y que la paz y la gracia de Dios abran horizontes hermosos a tu vida.

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¿Una Corte Internacional De Derechos **Humanos?**

Barcelona (NA)-El presidente internacional de Pax Romana y miembro del Consejo de los Laicos, Joaquin Ruiz Giménez pidió aqui "el establecimiento de una jurisdicción (corte) mundial de justicia ante la que puedan acudir los ciudadanos de cualquiera de los Estados miembros de la comunidad para demandar el respeto de los derechos humanos."

Ruiz Giménez sugirió que las asociaciones de abogados y las escuelas de leyes del mundo promueven una petición a las Naciones Unidas para transformar en "convenios obligatorios" la "Declaración de los Derechos Humanos" de 1948.

El presidente de Pax Romana habió recientemente en la sede de la Asociación de Abogados de Barcelona en un acto conmemorativo del XX aniversario de la dación de la Declaración de los Derechos Humanos.

"Como hombres, simplemente como hombres", dijo el jurista católico, "no podemos silenciar las violaciones que sufre la Declaración de los Derechos Humanos en muy diferentes regiones del mundo, tanto de Occidente como de Oriente, tanto en paises de alto grado de desarrollo como en paises en penosisimo subdesarrollo, y bajo muy dispares sistemas ideológicos."

Con el Papa Paulo VI -prosiguio- tenemos que decir que "ha sonado la hora de la acción.

De las simples "declaraciones dogmáticas" de derechos y libertades en las constituciones internas de los Estados o en las organizaciones internacionales, es apremiante pasar a las "realizaciones efectivas," transformando lo que es "recomendación" a los Estados soberanos en "obligaciones exigibles" en el orden interno y en el internacional. Ruíz Gimènez abogó por el establecimiento en los órdenes interno e internacionales de una "democracia integral", de solidaridad en la libertad, una democracia de auténtica "comunidad de personas".

Aunque reconoció que el problema es extraordinariamente complejo, dijo que se pueden señalar "cuatro categorias" principales de resistencias, cuatro tipos de "monopolios humanos."

1.-El "monopolio de la riqueza" por una clase social y por un sector de naciones del mundo. Un monopolio, continuo, que ha sido posible por el "sentido absolutista de la propiedad privada y del comercio."

Dijo que ante tal monopolio urge "una revisión radical del sentido de la propiedad.'

2.- El monopolio de la sangre y de la piel, cuya manifestación más aguda (pero no única) es la prepotencia de la raza blanca sobre las de color. "Posiblemente esta discriminación constituye en este instante el mayor escándalo

social, desde el punto de vista etico y religioso", añadio. Ante ello, afirmo Ruiz Giménez hay que reafirmar "la igualdad de todos los hombres y la intercomunicación de sión Pontificia para la Justodas las razas.'

3.- El monopolio de las ideas y de las creencias, cuyo exponente es la intolerancia de algunas actitudes religiosas hay que buscar cambios proy de algunas concepciones ideológicas que originan dis- fundos y radicales, por muy criminaciones graves en la vida colectiva.

La raiz de todo esto -dijo- es una concepción absolu-

tista de la verdad v de la fe".

4.- El monopolio del poder politico, pues pese a la Carta tructivo. de San Francisco y a todo esfuerzo de las Naciones Unidas, la realidad dolorosa es que muchisimos países de Oriente y Occidente se dan concentraciones depoder político se debe evitar la violencia que, de hecho, originan gravisimas mutilaciones al ejer- que destruye. Puntualizó acicio de los derechos y de las libertades fundamentales demás que el vocablo revo-

Según Ruiz Giménez ante este monopolio inhumano vez muy amplio. "Tiene mues preciso promover "una transformación de signo auten- chas significaciones", dijo. ticamente democrático."

El jurista indicó la precisión de una serie de reformas de estructuras socio-economicas, culturales y espirituales, cuentra en Lima en el marco de tal suerte que se implanta la auténtica igualdad ante de una gira por Latinoaméla ley en orden a la educación, al uso de lenguas vernáculas, a la nvestigación científica, a la divulgación y a la profesión y práctica de las creencias religiosas."

Hizo hincapié en que los derechos humanos deben quedar bajo la protección "de cortes de justicia independientes, a las que tengan acceso directo todos los ciudadanos de ses latinoamericanos. todos los países, con el debido resarcimiento por daños y perjuicios."

Dijo también que la profesión juridica debe significar sostuvo una reunión con la incurrido en unerror porque "no sólo lucha por la legalidad", sino también "lucha jerarquía eclesiástica perua- correriamos el riesgo de volpor la justicia."

"Son los políticos y los juristas de corazón cristiano", ferencia de prensa. En geneconcluyó, "quienes, sin etiquetas confesionales, han de ral, el cardenal Roy rehusó estar en la vanguardia de esta enorme empresa histórica." Y puntalizó: "Lo pidió Juan XXIII, lo consiguió el

Concilio y lo actualiza y prolonga Paulo VI."

Quiere Suscribirse iEs muy Sencillo! Llame a María Alvarez Al 754-2652 Ella es bilingüe, Ella Habla Su Idioma . * VOICE ...igual que

Enciclica Busca Justicia Social, No Violencia, Dice el Papa

(NA)-El Papa Paulo VI, en el primer aniversario de la publicación de la enciclica "Populorum Progressio" aclaro que en ella no justifica la revolución ni la vioiencia pero tampoco esta dispuesto a aceptar que los ricos ignoren a los pubres en el mundo de hoy.

Dijo que al denunciar en nombre de Dios las gravisimas necesidades que mucha parte de la humanidad sufre, muchos creian que abriamos el camino a la llamada teologia de la revolución y de la violencia. "Lejos de nuestro pensamiento y de nuestro lenguaje semeiante aberración - añadioque es una cosa bien diversa de la positiva, valiente y energica actividad necesaria, en muchos casos, para instaurar nuevas formas de proceso social y económico."

Paulo VI recordo que la enciclica "Populorum Progressio" habia sido dirigida 'a la Iglesia y al mundo. para comprometer la atencion de todos sobre el despertar de la conciencia del pueblo respecto a la necesidad dei progreso, que parece descubir una ley general de la humanidad: la de ser más, tener más, gozar más de los bienes que la vida y el mundo ponen a disposición del hombre."

Refiriendose después a las naciones subdesarrolladas.

iovenes, que sulten de un mai nuevo, antes inadvertido y hoy intorciable: el darse cuenta de la desigualdad economica y civil que les separa y les humilla en relacion con los pueblos pros-Deros."

Puntualizó que eso "es un probiema crucial y mundial que traslada la famosa cuestion social desde el interior de cada una de las sociedades a la dimension internacional, a la humanidad entera. Y si la lusticia social. promuere latransformación de las clases componentes de una sociedad bacia una más justa distribución de la riqueza y la cultura, se comprende entonces la amplitud e importancia de los problemas suscitados por el progreso moderno, cuando ya todos ios puebios adquieran su noción, y, con la moción, la prefension, legitima por mucins conceptos, de ser participes de ese progreso."

El Santo Padre anadio que la religion ciertamente no eta para ocuparse de la solucion tecnica de esos probiemas, "pero esos mismos problemas adquierensu fuerza lógica y humana en una concepcion de la vida del hombre que solo la religion les proporciona." Dijo que la religion es la que ofrece

dijo que "lagrimas y colera las reivindicaciones de los caracterizan por lo general desamparados de la fortula sicologia de estos pueblos na cuando recuerda que todos los hombres sonhijos de un mismo padre celestial y. por lanto, hermanos."

Solo la religion -afirmo- puede recordar al rico que es administrador y no patron despotico de sus bienes, cuyos fruios deben, en cierta medida justa, ir en provecho de quien los necesita . . Estando así las coeas, ¿podriamos demanera. Y por eso hemos hablado."

Indico que "a algunos les ha parecido que nuestra palabra era aspera e injustificada hacia aquellos sistemas económicos que de suyo no tienden a crear condiciones de igualdad entre los hombres, favoreciendo a unos y obligando a otros a sufrir una perpetua condicion de inferioridad pero no es ciertamente nuestra intencion desconocer los términos naturales de los procesos economicos ni ofender a quienes son sus pro-

motores, cuando una vision no parcial ni egosta, sino global y humana, encuadra lales procesos en las exigencias del bien comun.

Por otra parte, el observador permanente de la Santa Sede en las Naciones Unidas, monaction Alberto Giovanetti, escribio en L'Osservatore Romano que el eco de la enciclica en los miembros de las Naciones Unidas ha sido escaso en lo que se refiere a aigunas propuesjar de hablar? De ninguna las concretas, como las relerentes "ai cambio estructurai de la economia mundial." Y se pregunia cuantos estan dispuestos a aceptar el nue vo proceso revolucionario el humanismo en la econo-

> Y recuerda que "la enciclica hace sus propuestas para un cambio estructural de la economia mundial mediante ayuda directa o traslado de reservas, beneficios dei comercio mundial mas equitativos para los paises en vias de desarrollo, promocion de las justicia social,

Curso Sobre Bautismo A Padres y Padrinos

Rio de Janeiro (NA)el fundamento de justicia a Un curso de preparación para los padres y los padrinos, como condicion para bautizar a los menores de doce anos, ha sido establecido por el arzobispo de Rio de Janeiro, cardenai Jaime de Barros Camara.

> Esta disposicion, entrará establece también la edad de 15 años para la recepción esc. de la confirmación.

La carta pastoral, que en su fase de preparacon obtuvo la colaboración del el hecho de que la mayoria sion del matrimonio," dice el so similar.

cardenai Barros Camara.

En relación al bautismo de los adultos, la carta establece que solamente en peligro de muerte, es permitido administrar el bautismo sin que el candidato haya tenido una preparación adecuada a través de la catequesis. Puntualiza también que no se consideran como motivos válidos para la dispensa de la catequesis, viajes, promesas, matrimonios,

Para que todos puedan compenetrarse de las nuevas disposiciones pastorales, la clero local, toma en cuenta arquidiócesis està organizando cursos y encuentros de la población recibe el bau- específicos. La dispensa a estismo más por tradición y tos cursos sera concedida costumbre que por auténtica solo aquellos padres y paconvicción. "Esto motiva drinos que tengan "reconoque después de recibir el bau- cida cultura y vivencia retismo, la proxima visita que ligiosa" y en los casos en se hace a la iglesia, en mu- que el inieresado haya asischisimos casos, sea en oca- tido anteriormente a un cur-

'Hay que Buscar Cambios Radicales Aunque Dolorosos, fiesta de la Santisima Tri-

El Presidente de la Comiticia y la Paz, cardenal Maurice Roy, señalo en Lima que dolorosos que sean, porque eso contribuye al desarrollo normal, armónico y cons-

Sin embargo aclaró que lución es muy vago y a la

El cardenal Roy se enrica en donde está haciendo conocer cual es el papel de la Comisión y cómo ha repercutido la enciclica "Populorum Progressio" en los pai-

ferencia de prensa. En geneproblemas sobre justicia social en América Latina, pero res politicos." abogó porque los países desarrollados destinen el uno o dos por ciento de su producto nacional bruto a la realización de programas de promoción social en los países en vías de desarrollo.

saria en el mundo "la con- mente sobre estos asuntos."

secucion de una mayor comunicación en todos los niveles entre los paises llamados ricos y los conocidos como pobres, para evitar en el futuro ese tipo de conflagraciones.'

Se le pregunto al cardenal Roy por que la Iglesia no ha levantado su voz ante las injusticias que se cometen en algunos paises, especialmente latinoamericanos, tratando quizás de ser neutral, pero convirtiéndose en neutra al final.

El cardenal Roy respondio que la Iglesia no puede intervenir en todos los detalles. "Debe al contrario -didejar a los gobie que vean los asuntos que son internos y propios de cada pais. No puede felicitar a un gobierno cada vez que hace una buena acción. y por la misma razón, no El purpurado canadiense puede reprocharle cuando ha na y luego ofreció una con- ver a un estado anterior de cosas que se llamó teocracia y ademas hay el pelitomar posiciones respecto a gro de que la Iglesia interfiera en los asuntos exterio-

Indico después que como la Comisión está recién en sus comienzos no puede tomar posiciones más concretas con respecto a problemas particulares como la educación, el desarrollo, la ayuda y la Lamentó después la explosión demográfica, pero guerra de Vietnam y seña- "creemos que en el futuro poló como una medida nece- drá pronunciarse más clara-

Español Misas Dominicales

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Hijos de trabajadores migratorios mexicanos, texanos y puertorriqueños del drea de Delary Beach, recibieron la primera comunión de manos del Obispo Coleman F. Carrol en la misión Nuestra Señora Reina de la Paz. En la composición gráfica, arriba, el Obispo Carroll entrando en procesión al templo, a la derecha, los niños jubilosos durante la merienda que siguió a la ceremonia. Abojo, una religiosa retoca el velo del traje de primera comunion de una de las niñas "migrants."

Semana Santa

Wiene de la Pagina 379

comunion, una sencilla œre- 1951 traslado la Vigilia Pasmonia que comienza con el cual de la mañana a la no-Padre Nuestro y termina con che. tres oraciones.

Eliminadas cuando elofido se traslado de la mañana a la tarde, las devocioviacrucis, pueden, sin emcelebracion liturgica.

combios de Pio XII. que en juz-

Quizas el servicio liturgico mas elaborado en el ritual catolico, la Vigilia Pascual nes de las tres horas y el comienza con la bendición del fuego pascual simbobargo, ser observadas por lizando que la luz llega al los fieles individualmente mundo por la resurrección siempre que no opaquen la de Cristo. Luego, del fuego nuevo se toma la llama para entender el cirio pascual. Lie un vada a través de la iglesia dia de iuto. Los servicios en penumbras, significando del Sabado Santo se vieron la resurrección y nuestropatambien afectados por los pel como "portadores de la

cine guia

Por Alberto Cardelle

lores religiosos emerjan para (Todos). los hombres de buena voluntad. Es cierto que a ratos TOWER: "Dos pistolas gelo mejor de la pelicula. La moral: Desaconsejable.

fotografia acierta a tradu-PSSEX: "La Biblia", Direc- cir con fuerza imaginativa tor: John Houston. Al igual una creacion del mundo que que la palabra de Dios, esta invita a la contemplación. pelicula logra que ciertos va- Clasificación moral: A-1

se apartan tanto del texto melas."- Director: Rafael R. biblico como de la exactitud Merchent. Este film nos prehistòrica, pero la pelicula al. senta las peripecias de dos canza un nivei superiora las ballarinas que llegan a ser producciones anteriores. La heroinas del Oeste. Esta pesecuencia de Noe -con su licula tiene numerosos bailes ingenuidad y la magnifica y una interpretación discreta caracterización de Houston, de parte de las protagonistas y la historia de Abraham, que son Pili y Mili. Clasificon su reiteracion sobre la cación moral: A-2 (jovenes). obediencia a la voluntad de "Carcel de mujeres." Direc-Dios, expresada con parque- tor: M. Cloche. Interprete: dad y convencimiento, son Sarita Montiel Clasificación



Por Manolo Reyes

De Hermano a Hermano

Las semanas, los meses y hasta los años pasan y el suave transcurso del tiempo acompañado por la poderosa fuerza del medio ambiente, podria tender a desdibujar en el exilio, la realidad que viven los que aun estan debatiendose entre los tentáculos del castrocomunismo.

Hay quienes creen que el "dowtown" o el "overtime" o todas las características de la vida cotidiana del exilio, ayudarian a tender un velo de olvido entre los cabanos que están entierras de libertad y los que alla han quedado en la isla cautiva. Pero no es asi. Una y mil veces repetiremes que no es

El cubano en el destierro jamas ha olvidado ni olvidarà a sus hermanos que sufren la peor tirania jamas impuesta sobre pueblo alguamericano lue descubierto.

Se de muchos cubanos que cuando están en la factoria, en la oficina o en cualquiertrabajo que desempenan en tierras de libertad. de vez en vez hacen un pequeño alto en la labor, pierden su mirada en el vacio. en una meditación fraterna, que mas que meditación es casi una oración, y piensan en sus hermanos que alla sufren con el trabajo coactivo, el trabajo impuesto, el trabajo esclavo.

Muchos cubanos en estas herras cuando llega el conocido "break" o cese de acti-

vidades en el trabajo para al- las balas castrocomunistas hermanos del exilio. sus ojos y su pensamiento va a hermanarse con aque-Cuba. En más de una ocasido vertidas en esos confortables establecimientos ante el recuerdo y penalidades de los hermanos sepa-

cuando van a la escuela a recoger a sus hijos y se detienen en el patio exterior, o en la portada del plantel para esperar la salida, en un momento de abstraccion piensan en cuántos hogares de Cuba han sido destrozados por la garra del castrocomunismo. Cuando madres no, desde que el continente cubanas están forzadas a ir a los campos de Cuba, arrancadas del lado del hijo amado.

Y hasta los propios muchachos cubanos han pensado en múltiples ocasiones en sus hermanitos de aliá, de Cuba, que no tienen una prender en libertad, sin adoctrinadores nefastos.

Y cuántos muchachos como ellos estan ahora forzados a safir del hogar a cortar caña. . . o estan en campas de concentración de Cuba . . . o yacen en el fondo del océano asesinados por

morzar o cuando entran en un supermercado con aire acondicionado y ven las más deliciosas comidas, cierran llos que están padeciendo horribles escaceses dentro de sion lagrimas cubanas han

Muchas madres cubanas

escueia como ellos para a-

HABLANDO A LA JUVENTUD

éstas areas, en el fiempo de

Busis univer it on un shnade o un deminua a las playas de Miami y sus alrededuce, y se puede apreciar la exores cantidad de publico que esta ouscurrieredo a las mismas.

distrutando del caliente sol la piaya. faridana.

En un numento como el actual es bueno recordarle tumbre a alejarse de la cosa ke muhathos algunis conserve para due una diversion no se convierta en tragedia.

Ante todo, cuando vayan a ir a la playa, siempre digamle a sus padres o famihares a cuyo cargo estan. donde van a estar y en que playa piensan pasar la manana, la tarde o ci dia

La muy conveniente, por

Ya estamos entrando en materia de tranquilidad hacia los demás, que los muprimavera y les fries inver-chaches le digan a quienes nales lucen que van quedan-cuidan de ellos, donde van

Cuando Reguen a la plava. mindezean indus ins regulaciones dela misma. Esas engalationer his be han becho para molestar a nadic. ni han surgido en un momento. Dichus regulaciones Los parqueos están prac- son producto de estudio y taamente llenes y a vece no de experiencia en la praces làcil hallar un lugar para sica. Y las mismas se han dejar el auto. Se mira hacia puesto en vigor para prola arena y miles y miles de leger a ludos les que cuyana personas estan en la misma disfrutar de la naturaleza en

> thro detalle que es muy importante es que no acosla donde estan nadando.

(Kras veres el nadar en naraies deshabitados o canales peligrosos, no es aconsciable. Los unicos perjudicades seran usledes misnies.

Por eso, siempre tratende nadar y disfrutar de la playa en la forma que aconsejan las ordenanzas, que en definitiva, son la mejor protercion para todos ustedes. por el solo hecho de zarpar en busca de libertad.

La odisea del pueblo de Cuba es terrible para que él pueda ser olvidado por sus

Por eso el verdadero antidoto contra el catrocomunismo es la reunión de la familia cubana.



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We shudder when we see them on TV, the

Thinking of the months ahead, why not send us your Mass requests right now? Simply list the intentions, and then you can rest assured the Masses will be offered by priests in India, the Holy Land and Ethiopia, who receive no other income. . . . Remind us to send you information about Gregorian Masses, too. You can arrange now to have Gregorian Masses offered for yourself, or for another, after death.

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Miami, Florida

April 5, 1968

THE VOICE

Page 29

Give Lagging Pupil? Scientific Check-Up

troencephalogram clinics on an out-patient basis. A complete psychological evaluation can also determine minimal brain damage.

This then would be a conveniently located center. A complete center, with physicians rotating on a parttime basis, a laboratory with a trained technician; a social worker, who, if necessary could take volunteers with some educational background and give them some in-service training for home evaluations; and an educational psychologist to head the team which would also include a clinical psychologist or psychiatrist when needed.

What would it cost? Not too much when measured against the strifes and tensions aroused in a family by a child with a learning disability. There is no penicillin shot for such a child. Some small building could house the entire facility. Or it could start in our own Catholic Welfare Bureau building, utilizing for outside needs, laboratories for the different blood chemistry and brain wave tests as needed.

The savings? They would be immeasureable for the families concerned, when a child or his parents know the early preventive steps to take.

Teens Of 3 Faiths Going To Holy Land

An unexpected meeting a lurmer acqualillature of the Jewish religion has resulted in the furnation of a Tri-Faith Teen Tour this summer to the Holy Land. Rome. Genera and Landon.

Father John McLaughim. ordained two years ago in the Cathedral, out Mrs. Life Sterling, a meantravel agency and they redesired that she had arranged a trib to Monie a vent agoint Father, who is assistant pas-The state of the s his pasents.

Motorogélico empres de the l'ante. menting Buth Torus Establish Schmil he need the record ent of her three each.

between a young priest and explained that he found it byterian numster, who is raembarrassing trying to explain to his Jewish classmates that the family had a lowship of Churches, are friend who is a Catholic priest and her reaction was that children of different faiths "need to know each other at a young age and not wait until they grow up.

Amether streeting with Faher of the staff of a geal ther McLaughlin resulted in the idea of an inter-faithmer for terms including the Holy Land sucted to all faiths. that in particular to the Jews. None, with its transitional background and meaning for Catholics; and to General and Landon with their his-At the builtings Public Tester measures for France.

> Rabbi Sallanda of Beth ikvi forgaszma. sad

Later, she said her son the Rev. Neil Wyrick, Presdio and teicrision consultant for the Greater Miami Feljoining Father McLaughlin in the leadership of the tour.

Students between the ages of 14 and 21 will particlpate in the 31-day tour which leaves New York on July 2 and returns on Aug. 1.

Father McLaughlin, who emphasizes that "kids are so confused we want them to know about one andier. even though they are different in balada," capitalised that his personal goal in the teen that is no see that "these young people laught children of that,"



FATHER MELAUGHLIN

together have together. Bruy Touribers but most of all, with our new we want There he goes in the amount THE OF SHIP AND DAY OF THE

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DAN H. TANKINID ESTABLISHED 1930

She Terms Abortion 'De-Christianization

By JOSEPH A. BREIG

in this column I conclude my quotations from the open letter on abortion sent to each bishop of the Episcopal Church by an Episcopalian laywoman, Mrs. Henry J. Sava of Coral Gables, Fla.

Mrs. Sava was shocked by a resolution on loosening of abortion laws, adopted by the House of Bishops. In her letter, she asked whether "the Church of Christ is now so sophisticated that it vation of fetal life." She continues:

"Here is the heart of the matter. Is fetal life precious human life or is it just a bit *cf 'glop' that has no more dren.' You bet we have . . . value than garbage?

"It is one or the other, and the Christian conscience today should proclaim the Christian values of life exemplified in the life, words and redemptive sacrifice of Christ.

"For one, I cannot see how your Episcopal statement on abortion can be reconciled with traditional Christian truths, Christian spiritual and human values. Rather I see your position as one which contributes to the further de-Christianizing of society.

"Instead of promoting a fortunate little ones? Christian milieu in which seem to have compromised the Christian position to that world about them . . .

arguments in favor of liberal nate the sufferers. How far abortion laws favor the temporal advantages accruing to everyone - the family, society and even to the deformed . . . But at what cost! In the moral sphere the act of abortion is an act of murder, snuffing out the innocent life of the unborn...

"The liberalizing of the abortion laws would extend to three cases about which many peoplesay that 'a good God just couldn't possibly want us to let this happen...

"The first case concerns a woman who conceives a child through rape or incest. Now if, as Christianity teaches, our lives are to be dominated by charity, let us ask ourselves what this virtue demands in this circum-

"Am I to infer from the Episcopal resolution

mands. Destroy the life of Christ who exhorted us to poor, the ignorant, the dethe unborn child? Does 'practice the spiritual and cor. formed, the social outcasts." charity ever say, 'Kill innocent life"? Rather isn't it the dictate of charity to do everything possible to see that the child is placed in the home of parents who by adoption will love the child. . . and to do everything possible through medical and psychiatric care to help the mother?

"The second case concannot any longer be con- cerns a pregnant mother of cerned over the eternal sal- several children whose physical and mental health would be endangered by the birth of another baby. It is said, We have a responsibility to her husband and chilto act in charity as Christians . . . to love, and to see to it that all needs, material, physical and spiritual, are provided for.

> "Finally, there is the monstrosity that 'might' beborn, whose life our civilized society doesn't want to tolerate, but which prompts me to inquire if any poll ever asked the deformed and the retarded if they preferred to have been murdered. . . . Might we not be the monstrosities in God's eyes, with our souls stunted for lack of fraternal charity to our un-

". . . That man (in the men may advance in the per- Scriptures) was born blindfection of charity toward all was it not 'that the works of their neighbors, our bishops God should be made manitest in him'?"

. . . "The supporters of of the material and secular liberalized abortion laws are not striving to eliminate suf-"Over and over again the fering as much as to elimi-



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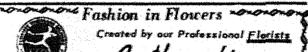
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Rocting

Pope Abolishes Trappings Of Court

(Continued from Page 1)

- · No office in the pontifical household will be herediwy.
- · The elimination of fermer titles of nobility to the two prime assistants to the throne (now only termed assistants to the throne) and to the membership in the noble guard (now only termed the honor guard of the Pope).
- · All members of the household are to be appointed by the Pope, and the direction of the household will be under the new office of the prefect of the apostolic palace (as still unnamed).
- The elimination of many ancient but no longer significant offices held by both ecclesiastics and lay-
- A wholesale reduction in the number and grades of honorary titles accorded to ecclesiastics and laymen.
- · A clearer distinction between religious and non-religious ceremonies and functions and who will take part in them.
- Establishment of a group of 30 consultors to assist in the direction of the sovereignty of Vatican City.

Many of the changes, eliminations and additions may seem minor or unimportant to those unfamiliar with the workings of the Vatican, but they do represent a shift in mentality, a throwing off of the accretions of the past which no longer cor- er), a number of ecclesiastics

respond to the needs of the previously emitted to be part this reflected the Pope's depresent and fature.

The document distinectelminacel index estable labelity include tifical household. One is the postifical chapel and the other is the mostifical family.

DIFFERENCE CITED

Msgr. Giovanni Pinna of explained the difference between the two during a press

The pontifical chapel includes the persons with whom the Pope as supreme priest prays, especially in most solemn sacred ceremonies. . . The family brings to time. together the persons who most closely cooperate with the Pope in governing both in the spiritual field, in his capacity as head of the Church...and in the temporal sphere insofar as he is sovereign of the state of Vatican City."

The terms pontifical chapel and pontifical family are not new and were in use before, but their membership has been changed and their functions more clearly defined. As in the past, both ecclesiastics and laymen are that the procession which

While the papal chapel still includes cardinals in Rome, high prelates of the Roman Curia and bishops who have been given the title of assistant to the papal throne (not to be confused with the two lay assistants to the throne mentioned earli-

of the chapel have been remurei.

Among these are the Paiatine cardinals, the majordome (whose office has been abouthed into that of the prolect of the apostolar palace) and such long unfilled tilles the Papai Secretarial of State as the minister for the interior, the commander of the Holy Spirit and various other offices, all of which have been abolished. Among others to pass away is the College of Mace Bearers, lavmen who did occasional teremonial duty from time

But added to the chapel are the pastors of Rome's parish churches, members of the Council of the Laity and of the Commission for Justice and Peace. Other new additions by virtue of their office are the three secretaries of the Secretariats for Christian Unity, Non-Christian Religious and Non-Believers, as well as the president of the Commission for Social Communications.

PROCESSION CUT

The document also notes usually precedes the Pope on solemn religious ceremonies is to be cut greatly. All the various groups which make up the papal chapel areto be represented in the procession only by two persons each.

The sole exception is to be the delegation of the pastors of Rome, which is to be larger. Msgr. Pinna said that sire that the procession have a more pastoral significance than in the past.

Within the positifical family, aside from the various abolished offices listed above, there will also be missing the traditional holders of the offices of Maestro di Camera (also absorbed into the prefecture of the apostolic palace), the Master of the Horse, the Master of Supplies, the general superintendent of the postal service. The Bearer of the Golden Rese and a variety of other titles, most of which date back to time when the Popes were temporal rulers of the Papal States.

Other picturesque offices to disappear include the papai cup bearer, wardrobe master, carving steward and sacristan. This last post dates from centuries ago when it was necessary for the Pope to have a wine taster both privately and on ceremonies. However, the present sacristan. Bishop Peter Canisius van Lierde, retains his post in the pontifical family because of his office as vicar general of Vatican

The various gradations of honorary monsignors. which in the past numbered about 20, have been reduced to three - they are to be known as prothonotaries apostolic, prelates of honor of His Holiness (formerly

domestic prelates) and chaplains of His Holiness (for merly private supernumerary chapiains).

Laymen holding the title of Gentlemen of the Cape and Sword are now to be called Gentlemen of His Holicess. (It has already become the custom for these to wear only tails on ceremonial occasions and to leave at home 15th Century.

PRINCES LOSE OUT

The former prince assistants to the papal throne no longer hold title to their office by right of birth - the title had gone to the heads of the Orsini and Colonna houses of Rome for centuries.

While the office remains. its holders are to be known only as assistants to the throne and their presence will be required only for solemn civil functions. No longer will they have a place of honor at solemn religious functions or papal chapels, during which they had the privilege of pouring the ablution water for the Pope during his Mass, among other honors. New assistants will hold office only for a fiveyear period instead of for

The former corps of the Noble Guard is to be known as the Pope's Honor Guard and will also take part in Valican functions of a purely avii rank. In the past they had mounted a colorful honor guard in St. Peter's and

al other solemn religious functions and drew their membership from the Roman and papal robility.

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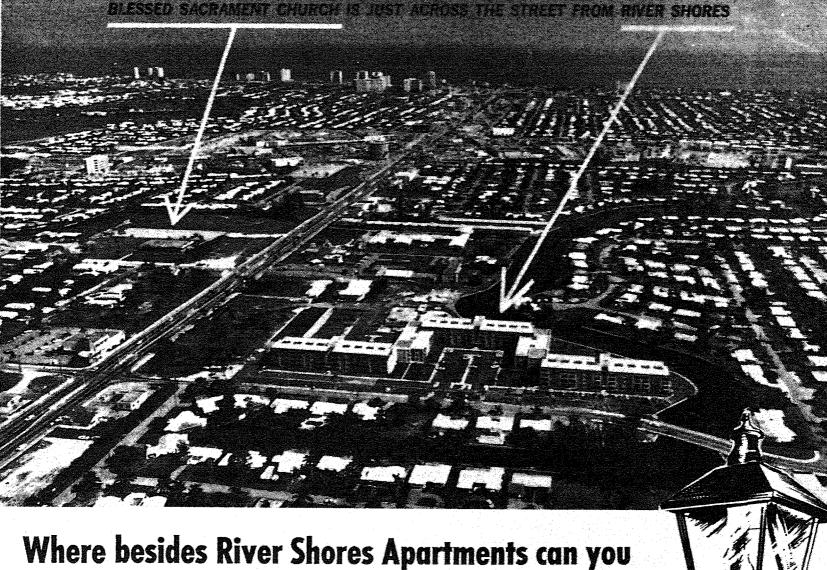
(Continued from Page 1) their Spanish costumes of the the large cities looking for better opportunities, and to give all the opportunity to enjoy the advantages of modern civilization," Bishop Carroll explained, adding that the extraordinary efforts of the Church to foster and maintain a genuine spirit of Christianity in South America during this period of development are en countering tremendous problems due to the lack of personnel, funds and adequate means of communica-

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